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"I will seek that which was lost, and bring again that which was driven away."—JEHOVAH.

"I say then, hath God cast away his people? God forbid."—PAUL.

"Zion shall be redeemed, although she is chastened for a little season."—JESUS.

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HERALD.

“WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN.”—*Prov. 29: 2.*

“HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE.”—*Book of Mormon.*

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ORIGIN, PURPOSE AND PERPETUITY OF LIFE.

BY ELDER T. DUNGAN.

The first substantial fact that man realizes is existence. How is he established in the fact of his existence? Answer, through the faculties growing out of that existence. The next thing revealed through those faculties, is that both the existence and faculties are the result of material organization.

All matter being self-existent, of eternal duration; hence we are forced to admit the existence of some superior principle, or power, capable of exercising intelligent control over matter, in order to produce organization; for organization most positively implies design, and design cannot be conceived without the operation of mind, and mind is universally admitted to be the result of the organization of matter. And here the natural man finds himself in a labyrinth of inexplicable mystery, from which all the wisdom of the world can never extricate him, for the evidence is clearly set before us that

man's existence could not originate by the same law that has continued it; that is by the law of procreation, for it would be utterly impossible for the helpless infant ever to be reared without the help of something amounting to parental care; consequently it is self evident that all animal existence originated by the exercise of some other law; for all the schools of philosophy teach that the laws of nature are unchangeable, immutable,—the same cause always producing the same effect; so that it is impossible to conceive the existence of anything without cause; yet we see many things in existence, the origin or cause whereby they exist we cannot comprehend; but of the organization or existence of many things we can and do comprehend, we find are organized or produced by the exercise of a knowledge in the possession of the constructor; and many things constructed in our day, involving mechanical and scientific knowledge, which (to the mass of mankind) would be as utterly incomprehensible as the original construction of the natural man. Yet we see it is by the power acquired through the knowledge possessed by the constructor. Hence our conclu-

sion must be arranged so as to admit the absolute necessity of the pre-existence of a superior or creative knowledge, that understood how to bring order out of chaos; how to operate upon self-existent matter; how to gather together the various constituent particles of matter and element, so as to construct animal, vegetable and mineral bodies.

That this knowledge perfectly comprehended what would be the result of consistently commingling the elementary substances and principles in order to produce animal life; consequently if a perfect organism, or union of principles constitutes life, so a separation, or loss of any of these essential principles must cause disease or death. This is the law of composition and decomposition.

Then in summing up the matter, the conclusion is natural that the whole structure of creation is founded upon superior intelligence, that intelligence can scarcely exist without the organization of matter, from the fact (if it did exist) it could not be comprehended or communicated, for nothing could be communicated without the operation of mind; in the absence of which, the principles of ideality, identity, comprehensibility,—all must vanish and sink into nonentity.

Now if this position be tenable, it follows that, that knowledge can never be lost, for it constitutes existence, or eternal life; and if it consists of knowledge, it must or can be reduced to science,—the rudiments of which may be taught or communicated. Among all the schools established upon the earth in this our day, for the acquisition of knowledge, where is one located for the purpose of instructing its pupils in the science of life? We mean the origin, the purpose, and the perpetuity of life. We know of no school proposing to teach any such science, among the nations of the earth. Indeed, the only school which could be said to have the

least approximation to so desirable an object, must be supposed to pertain alone to the Theological Seminaries, purporting to be established for the purpose of evangelizing the world. Yet we find that the modern science of Theology, as taught in our day, positively not only discards the knowledge, but also the key of that knowledge, which alone can originate, or constitute life. When we speak of life, we speak of a substantial reality,—an organized principle of power, that is capable of exercising the control of inert matter.

But, says the enquirer, to what source shall we then turn to acquire that knowledge, which appears to be absolutely out of the reach of the most gigantic intellect of the natural man. Our answer is, to the everlasting gospel; because it purports to be “the power of God unto salvation to all them that believe.” [and obey.] Rom. i. 16. Salvation from what? From death, from an eternal sleep, from an everlasting destruction of our entire organism. It becomes the power of God unto salvation, because by and through it, life and immortality are brought to light,—that is the knowledge of eternal life is brought to the comprehension of man through the gospel. See 2 Tim. i, 10. For man by his wisdom never knew God, for the things of God cannot be understood but by the Spirit of God. Paul says: “that no man can say that Jesus is the Lord, but by the Holy Ghost.” 1 Cor. xii, 3.

Jesus asked his disciples:

“Whom do men say that I, the Son of man, am? And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father

which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Mat. xvi, 13-18.

What do we gain by these quotations. Simply, that the *revealed* knowledge to each individual, that Jesus is the Christ—is the foundation stone of *eternal* life, and the only foundation upon which the christian's hope can securely rest. Jesus said, "as the Father hath life in himself, so hath he given to the Son to have life in himself." John v, 26. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." John v, 21. We learn by these promises that the life-giving knowledge existed in the bosom of the Father *independently*, and that it was taught, or communicated to the Son, and that the Son has power to communicate it to whomsoever he will; hence the conclusion, that the gospel is a science of the highest order; and as all science is susceptible of demonstration by definite, infallible rules,—that those rules are plainly given by the scriptures in the history of the gospel, in its manifestations among the children of men.

Let us then endeavor to find the rudiments—the fundamental principles of that science. Let us separately consider the whole order of the several rules required to be observed, and if possible, reason intelligently upon them.

What are they? They are—*first*, faith; *second*, repentance; *third*, baptism, for the remission of sins; *fourth*, laying on hands for the gift of the Holy Ghost; *fifth*, resurrection of the dead; *sixth*, eternal judgment.

Faith being the first principle, let us analyze and examine it. Motion, or action, is the only means through which an effort is ever made to accomplish anything, something must naturally precede, in order to produce action, showing *cause* or *necessity*. This we

say is found in the natural observations of every day life; because, by this we behold life, health, sickness, misery and death; and these can only be avoided, or remedied by the application of means; necessity then compels us to exercise our reason, in order to obtain the means; then a purpose is formed in our heart to make an effort for deliverance, and the principle of *faith* is established. And by learning what others have done—by examining the result of experience, our confidence is increased, our hope of success is strengthened, and we apply ourselves according to the various degrees of skill and diligence peculiar to our natures, and according to the diligence lawfully and consistently exercised, so will our success be in securing our hope, whether temporal or spiritual.

So when we look at the gospel promises, and examine the history of God's dealings with the children of men, and the evidences those men have left on record, of the manner in which God has fulfilled every promise to them by strictly observing his commandments, and fully realizing that He is a covenant keeping God—an unchangeable being, we feel that we have something tangible upon which to predicate a hope, a well grounded hope, and that a faithful and true service to the end will give us the victory.

Second. Repentance is the result of a thorough conviction that the course we have been pursuing has been erroneous, has been wrong, and will terminate in evil to us, will entail upon us misery, that if persisted in will bring upon us sure destruction; therefore reason bids us seek, if possible, some remedy, place of refuge, or means of deliverance from impending danger. Wisdom points us to the necessity of a reformation, a change in all our future course; hence, the firm resolve is formed in the mind, in the heart, to cease to do evil, and try to do good. This produces an

earnest desire, on the part of the penitent, to avail themselves of the benefit of the most consistent proposition applicable to their case.

Third. Baptism for the remission of sin being the sign of the covenant appointed of God, and required to be observed of all men, upon which the above promise is based, to be observed as a means devised by the wisdom of God, through which a blessing should be conferred upon the individual embracing the same. The simplicity in the first place, and its great efficacy in the next, secure the honor and glory to its divine author, (not simply an external cleansing by the application of the purifying element) but by the manifestation of confidence in God's promises, it being emblematical of the death, burial and resurrection of Jesus Christ; the sign signifying to God and the world, that we mean to crucify and bury our sins, that henceforth we mean to walk in newness of life, and that we do accept Jesus as Mediator and Savior, relying upon his intercession in our behalf, that through the atonement made by him we may have access to the Father, and thereby avail ourselves of the benefit of the great sacrifice made for the sins of the world, which we signify by regeneration, or the law of adoption. After which, we expect to receive the seal of the Holy Spirit of promise, "For as many of you as have been baptized into Christ, have put on Christ." Gal. iii, 27. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 29.

Fourth. Laying on hands for the gift of the Holy Ghost. It is customary, perhaps, throughout the world, whenever parties enter into covenant, in order to make the provisions of that covenant obligatory, an acknowledgment of the intent, or purpose, a formal confirmation is necessary to legalize, or make sure to the parties the provisions of that covenant. So we, as a natural

consequence, come to the conclusion that God himself has a method of confirming a covenant legally entered into by his duly appointed agents, with all who have or shall accept proposals of covenant from them, in order to produce that confidence in his promises necessary to induce them to make the sacrifice, and render the service required of every applicant for his favor. And whenever that order of approach was understood by man, the history of God's dealings in every age of the world when he had a people on the earth who professed to know him; had always to obtain that knowledge by strictly observing the law through which he had promised to make himself known.

Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jno. vii. 16, 17. In this case the true character of the parties should always be kept in mind—one being infallible, the other fallible; one *all-wise*, the other *unwise*; the object of the unwise being to obtain wisdom from the all-wise, the all-wise understanding that the pupil must be fully prepared for the occasion before he can be filled with the gift of wisdom, therefore the gift of the Holy Ghost is reserved in the hand of the giver, until the applicant is fully instructed, and thereby qualified to properly appreciate the gift, and be able to use it as a blessing, the office-work of the Spirit being to guide into all truth, to show you things to come, to impart a true knowledge of the nature, character, and attributes of the Father. See Jno. xvi. 13-15.

Fifth. Resurrection of the dead. Regeneration, reanimation, or reorganization upon indestructible principles, which alone can perpetuate life. Now if we are sure that the origin of life was the result of the exercise of superior intelligence, we shall not be troubled to admit

that such a knowledge might be capable of perpetuating it, and as the gospel is the only science proposing to teach the elements of life and its perpetuity, we feel that it is high time the world should begin to investigate in the most earnest manner the systems of theology of the present day; and if they positively deny, or discard the only principle by which that knowledge can be acquired, we are forced to the conclusion that it is not the fulness of the gospel; or in other words, it is not the gospel that was preached by the Lord Jesus Christ and his apostles; for Jesus said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Jno. xvii. 3. Again, "Neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself." Matt. xi. 28. Then inasmuch as any system of theology, or theory called gospel, denying the principle of divine revelation to all who obey the commandments of God, thereby discards the only principle through which that knowledge constituting eternal life can possibly be obtained, for it is the only key that can unlock the grave, or loose the bands of death.

Sixth. Judgment, appears to be the final disposition of every case, claim, or controversy, the ultimate establishment of the dues of all men, to be awarded upon the principles of justice, equity, and mercy, the just reward of merit, the true fruits of all our labor, whether it be good, or whether it be evil, "for he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi. 8. "For as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14.

Then if we desire the blessings of God, we must observe the conditions upon which the promises are based. Peter said, "According as his divine

power hath given unto us all things that pertain unto *life* and godliness, through the *knowledge* of him that has called us to glory and virtue, whereby are given unto us exceeding great and precious promises; that by these ye might be made partakers of the *divine nature*, having escaped the corruption that is in the world through lust." 2 Pet. i. 3.

That Jesus possessed this knowledge is evident from all his teachings. He told the Jews, "And ye will not come to me that ye might have life." Jno. v. 41. "Therefore doth my Father love me, because I lay down my life, that I might take it again. * * I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Jno. x. 17, 18. He manifested to the world that he held this power, in the case of the ruler's daughter, (Mark v. 34,) also in the case of Lazarus, (Jno. xi. 43.) Again, "I am he that liveth, and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death." Rev. i. 18. Then not only wisdom but self-interest, the moving power of all classes of mankind, would seem to point us to the necessity for a candid consideration of the subject of the perpetuity of life, and we pray the Lord that the perusal of these few lines suggested by a sincere desire to benefit some honest soul of those who are laboring under the false influences of a perverted gospel, whose ancient and venerated name, with their code of morals almost as formal as the Pharisees, appears to be about all that is now offered to supply the heavenly hope of the meek and humble votaries of the religion of the day, who profess to believe in the existence of an all-wise God, who is without variableness or shadow of turning; who has in former days manifested himself in various ways to the children of men, may be led to examine the promises of that

God to us; and see if the application of the means proposed for the salvation of former day seekers after immortal life, may not find the same equally applicable to the case of all who are similarly situated in this our day, simply by yielding obedience to the same order of things, which conclusion seems inevitable, if the gospel is an "everlasting principle." Rev. xiv. 6. And "the power of God unto salvation," (Rom. i. 16,) is not susceptible of alteration; no, not even by an angel from heaven. Gal. i. 8. Then with heartfelt justification can we recommend it to all as the *pearl* of great price, which is worth more than all the world besides, the blessings and privileges of which will eventually crown us with glory, honor, immortality and eternal life.

P R A Y E R .

Prayer is a petition, request, or desire. Prayer may be hypocritical, or sincere; emotional, or mechanical; fervent, or cold; faithful, or faithless; earnest, or unfeeling; intelligent, or meaningless; effectual, or powerless; spiritual, or formal. It may be made in firmness, or with wavering; in believing it will be answered, or doubting; to be heard of men, or to be heard of God. It may be made to display talent, and polish, or to offer to God a broken, bleeding heart; and a contrite, willing, spirit. It may be made by saints or sinners,—by angels in heaven, or by the rich man in hell; by the poor publican, or by the Son of God; by the feeblest child of God, or by the prevailing intercessions of the Holy Spirit.

Saints pray, sinners pray, angels pray, devils pray, the family of God in heaven prays, the travailing, suffering church of God on earth prays, the souls under the altar pray, and, "ten thousand times ten thousands, and thousands of

thousands," of "angels round about the throne," in heaven render praise and adoration to God and the Lamb.

Prayer, to be acceptable with God, must be humble, sincere, fervent, faithful, constant, continuing, with *all* the heart, not in the fear of, or to please men.

Prayer should be directed to God, and not to the ears of men.

Prayer should sanctify every work undertaken by the saints of God.—Whatever work is not worthy of prayer, is not worth doing. Whatever thought, or word, or work, we cannot sincerely ask our God to bless, we should reject.

Faithful fervent prayer is the key of heaven, the power of man, with angels and with God. Elijah prays, the heavens are shut; he prays again,—“seven times,” and the heavens gave forth rain. Daniel prays for “three full weeks,”—mourning and fasting,—the heavens hear, and sends him answer. Daniel and his three brethren “desire mercies of the God of heaven concerning the secret” traced, in the night vision by the living God, upon the mind of king Nebuchadnezzar, concerning the latter days; the prayer of faith prevails, the key is furnished, the secret is unlocked.

Peter, the man of God, was thrust into a Jewish prison, and “bound with two chains.” When he sleeps, two soldiers lay with him, one on either side, “and the keepers before the door kept the prison,” “but prayer was made without ceasing of the church unto God for him. And, behold the angel of the Lord came unto him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands,” “and he followed him.”

When in a Phillipian jail, “Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately

all the doors were opened, and every ones bands were loosed."

Jesus prays in Gethsemane, "and being in an agony, he prayed more earnestly, and He sweat as it were great drops of blood falling down to the ground," the Father hears Him pray, He sends His angel to His aid, to strengthen him for the smiting, the scourging, and the dreadful terrors of the cross.

The poor sin-stained "prodigal," in the midst of his wickedness and woes, bethinks himself of his father's house and goodness,—his heart is moved, he *desires* to return, his trembling spirit prays. "I will arise and go to my Father," is his firm resolve, "and will say unto him, father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son." The Father sees, and hears, and *feels* the burden of his heart, "and had compassion, and ran, and fell on his neck and kissed him," "and said, Bring forth the best robe and put it on him; and put a ring on his finger, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found."

Time would fail us to tell of the wondrous power of prayer, both in ancient and in modern times. What has been attained by faithful prayer, may, in part be told; but what *can* be, in all time to come, God alone may know.

The Father bids us pray; Jesus, angels, and the Holy Spirit, all bid us pray. "Pray without ceasing, and in *every thing* give thanks." "Watch and pray, lest ye enter into temptation."—"Ask, and ye *shall* receive; seek and ye *shall* find; knock, and it *shall* be opened unto you."

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven with prayer."

B.

THE GOSPEL DESCRIBED, No. 2.

BY BRO. D. M. WILLIAMS.

How have they changed the ordinance?

In the first place, many have changed the ordinance of baptism; for in the original baptism by immersion, for the remission of sins, the converts of the numerous sects of our day can choose for themselves what kind of baptism they prefer. The greatest number are sprinkled, which is not the kind of baptism that Paul administered, as he acknowledged but one kind of baptism. See Eph. iv. 5. "One Lord, one faith, one baptism."

For the proof that the original baptism was for the remission of sins, see Acts ii. 38. Read what Paul says to the Romans, vi. 3-5:

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Here Paul describes baptism as a likeness of the grave. Christ died for us and His body was laid in the grave; therefore, before we are baptized we make a covenant with God that we will cease to sin, or that we die to sin. Our sinful life is at an end, therefore it is called the death of sin. Then we give ourselves to the authorized servants of God, and they lay us down in the watery grave. This represents the grave of Christ after His death, and then we are raised out of the water, in the likeness of His resurrection from the dead; then comes the newness of life which Paul describes. We then begin

THE census gives Paris just 700,824 cats.

to live a new life, even a righteous life. We are then considered dead to sin; but alive to righteousness. This newness of life, is the same as that second birth spoken of by the Savior. See John iii. 5.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

Therefore, when a person is baptized by immersion for the remission of sins, the Savior calls it a new birth or being born again, because the one that is baptized commences a new life in righteousness. The child that is born into this world commences to live here when he is born. It is a commencement of his earthly career; so when we are born of water and of the Spirit we commence to live. Where? In the kingdom of God.

In the second place, they have changed, or rejected the laying on of hands for the gift of the Holy Ghost. See Acts xix. 6; viii. 17; ix. 12.

Does God give man any assistance to live righteously in his kingdom?

Yes, God gives the gift of the Holy Ghost to all that become citizens of his kingdom. See John xiv. 15-17. "If ye love me, keep my commandments: and I will pray the Father, and He shall give you another Comforter, 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."

Now, according to the Savior's words in this quotation, the Comforter that the Father would send to all believers was to abide with them forever, upon condition that they would keep the commandments of Christ. This Comforter is 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." It appears then, according to the words of the Savior,

that the true believer knows the Comforter, even the Spirit of truth, for He dwelleth with them, and shall be in them. Now read the 26th verse of the same chapter. "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."

Reader, be not surprised because we call your attention to these things which the world consider new and strange; but they are not new, even if they are strange; for they were taught by the Son of God. And He promised that the Father would send us the Comforter, which is the Holy Ghost, which should teach us all things and bring all things to our remembrance whatsoever the Savior had said.

How is the Holy Ghost given to the saints?

It is given through the ordinance of God. After a person believes, and repents of his sins, and is baptized for the remission of sins, the elders of the church lay hands on him, or her, according to the ancient order, for the reception of the Holy Ghost. See Acts viii. 17; ix. 12; xix. 6.

The third cause for defiling the earth, according to the Prophet Isaiah, is that they have broken the everlasting covenant. What can this everlasting covenant be? This covenant was to stand forever, even everlasting. There is no end to this, it endures so long as eternal life endures; for it goes beyond the bounds of time. Is this not the covenant of the everlasting gospel of Jesus Christ? The covenant spoken of is everlasting, even as the gospel. They are connected together so close that they cannot be separated. See Mark xvi. 16. "He that believeth and is baptized shall be saved." Is this not a covenant that the Son of God made with all believers who come within its requirements? He that is saved is an heir to eternal life.

But is this all that is included in the everlasting covenant of the gospel? Is it left barely with the promise of being saved? O no, there are other glorious promises included in the everlasting covenant of the gospel of Jesus Christ.

“And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”

This covenant which the Savior gave to all believers of His gospel, has been preserved as it was recorded in full by Mark. Read it over and over again; treasure it up in your mind: for it is valuable above all things, if we keep it unbroken; for then the treasures of eternity are ours. But if we separate it and try to choose, or receive a part of it and reject the rest, then we are guilty of breaking it; for we only take a portion, while we have rejected all its other parts. Remember “what God hath put together, let no man put asunder.” Was not the everlasting covenant given for the benefit of all future generations, that they could remember it in full, and know what to ask for in the name of the Savior. And when they would receive from God, according to the promises included therein, that they could know for themselves, that Christ is the Son of God.

Reader, all covenants and laws that are contrary to the covenant and law of the gospel, are destitute of that virtue which maketh hope to spring up as a plant set out in rich land, watered by the dews of heaven. All laws claimed as saving laws, except the one

given by our Savior, are rules and laws introduced by men—uninspired men—forgetting, or rejecting the law that was given by the Prince of peace. And these different rules or laws, whatever they may be called, have many of them been handed down from parents to their children with great care; and the children, in their turn, receive them, and are very zealous to uphold and maintain the traditions of their fathers.

Reader, there is but one gospel given for the salvation of men, and that is the gospel of the New Testament. It is one, and not many. It was taught by Jesus Christ and His disciples; Peter taught it on the day of Pentecost; Philip taught it in Samaria; and Paul taught it in Ephesus; and he also taught it to the Galatians, and warned them against receiving any other gospel, saying that he that would preach any other gospel should be accursed. See Galatians i. 8. Yea, if an angel from heaven should teach any other gospel he should be accursed. The gospel that Paul taught is described in his first epistle to the Thessalonians, i. 5:

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.”

We can search the New Testament from beginning to end, and we shall find that the gift of the Holy Ghost was in connection with the gospel. One cannot be found without the other, so long as the words of the Savior and His power does not pass away. There was a power manifested through the gifts of the Holy Ghost that gave much assurance to the believers then. That is the testimony of Paul. I have given the testimony of Mark, and the everlasting covenant of God, given through His Son Jesus Christ; and the promise given by Peter, when he was inspired by the gift of God, on the day of Pentecost. Paul writes as follows to the Romans, viii. 16; “The Spirit itself beareth witness with our

spirit, that we are the children of God."

Read another promise given by our Savior; see John vii. 17. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." What need is there to live in doubt any longer, while we have these promises before our eyes? It is every man's privilege, that will do the will of God, to know for himself and no longer doubt.

When these promises were proclaimed in my hearing, my heart was made to rejoice; because my mind had been troubled, and my soul lamented; for I knew not who had the true way of life. Still I thirsted for knowledge, and I greatly desired wisdom. There is a beautiful promise in the Bible. See Poverbs ii. 3-5:

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

Who can say that these things were not given through inspiration, so long as faithful witnesses can be found living upon the earth, who have received and realized these promises from God? Many say that the Latter Day Saints are a deluded people; but how can they be deluded, when God fulfills his promises unto them? Their knowledge is past finding out by any other people; for there is but one way to receive it, and that in exact accordance with the instructions of the Savior. See again 1 Cor. ii. 9, 10:

"But, as it is written, "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."

It seems that all men are without a

knowledge of the things that God hath prepared for them that love Him, until they become citizens of His kingdom. Then God gives His Spirit to the meek and obedient, and these things which were a mystery before are revealed unto them by His [God's] Spirit; for this "Spirit searcheth all things, yea, the deep things of God." The great men of the world, yea, the wise and prudent men with all their learning, will try in vain to discover the wisdom of God, until they are born again of water and the Spirit; for the words of the Savior stand like an eternal barrier against them. "Except a man be born again, he cannot see the kingdom of God." See 1 Cor. ii. 12-14:

"Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Then it is no wonder if the world are opposed to these things, for they seem as foolishness unto them.

Remember, if you desire to walk in the way of life, ask God to assist you to understand His will; ask without doubt, but believing that you shall receive, and it shall be given unto you.

IT HAS been publicly stated that there are between five and six millions of Spiritualists in this country. The *New York Observer* contradicts the statement, and says they do not number a million, or anything like it.

THERE were sent out of New York during November, 372,083 letters, and 311,474 were received.

THOUGHTS BY THE WAYSIDE, No. 2.

BY FRANCES.

"I have been travelling and am out of money. If you please, ma'am, could you give me something to eat?"

I was just dismissing a guest from my door, when this appeal was made. I looked quickly at the speaker and saw a young man, apparently in good health and rather comfortably clad. He carried in his hand a small bundle of clothing, and altogether his appearance did not indicate any very pressing need. I was somewhat perplexed in mind, from the cares of the day, and weary in body also. I thought of the empty larder, the fire gone out in the kitchen stove, and I said in my own mind, "It is only a meal of victuals he wants; any one will give him that, so I will tell him I have nothing cooked, and let him go on."

"If you are out of money, why do you not go to work? There is demand for labor, at this time, on many of the farms about here."

"I have tried to get work on several farms as I came along, but could not. I have friends in Chicago, if I can only get there, who will help me to work."

"I have nothing prepared to give you. You will doubtless be able to get all you wish by calling at some other house. If I had it you would be welcome to it."

He turned away, not hastily nor as if angry at being refused, but as if he thought all I had said was just and right. I thought, however, that a look of sadness and disappointment passed over his face, as he went down the steps towards the gate.

"He is weary and hungry," said a voice to my heart. "You could prepare a frugal meal for him in a short time, if you were disposed. How do you know that others will be more

kindly disposed than you are—that he may not go weary and hungry on his way?"

"But I am alone," I repeated to myself. "How do I know that he is not some evil disposed person, who will thus learn the arrangements of the house and return to work evil? Besides I am tired and need rest."

"Tired and need rest! Do you ever plead excuses like these when your friends demand your hospitality? Do you not, on the contrary, with eager alacrity, hasten to place before them the best you have, and spare no pains to provide more than they need? They have comfortable homes to which a few hours ride or the walk of a few minutes would take them; cheerful firesides, and boards crowned with smiling plenty. But this poor wayfarer, how long may it have been since a kindly willing hand provided for him a comfortable meal. Charity, cold as the victuals which have doubtless been given him, has gone no further than the mere supply of his barest needs. Ah! what was the prayer of your heart this morning, when you sat down to the cheerful morning meal, beside the glowing fire? 'Remember the poor and needy, such as are homeless and destitute.'" I started as if stung by a scorpion. Had I dared to ask of God, that God so full of love and mercy, to *remember* (as though he could ever forget) the needy, suffering ones of earth, while I had turned one of them empty away from my door!

Thank God, it was not yet too late! Stepping hastily to the gate, I said, "If you have time to wait until I can prepare you something, come back and you shall be welcome."

If I had doubts before, when I saw the unbidden tear spring to his eye as he heard my kindly words, I entertained them no longer, and with a sense of thankfulness and self humiliation, I prepared and set before him the best I had to give; and when I saw him

depart I thanked God I had had the privilege to serve him.

And is it really thus, I reflected? Do we from day to day bow before our Father, without whose knowledge not a sparrow falls to the ground, and who, in His infinite care, numbers even the hairs of our heads, and ask Him to be merciful to His creatures, from whom we turn away, whose miseries and wants we regard not.

"Remember the poor and needy, the sick and afflicted, the widow and the fatherless!" How often have we offered, how often have we heard that prayer. And yet, could we rightly appreciate its meaning, what a mockery on the life of many! Do we visit the sick? When the silent hours of night drag on their weary rounds are we found by the bed side of the afflicted ones of earth, when our services are demanded there? When death with chill presence has taken from weeping ones, the loved and cherished, are we found there at such an hour to speak words of comfort and cheer. When the grave has received its trust and friends return to their lonely dwelling, where the shadow of pall and shroud is yet resting, do we remember their loneliness and are we found there? Have the poor never been turned empty away—the orphan, the widow never been forgotten, then may we say, "Father, we have done what we could, remember thou them."

"But," says one, "how shall we know upon whom to bestow our charity? There are so many impostors, so many unworthy of our help."

A word of comfort, a small amount of aid, are trifles to bestow. If the object be worthy, we have but given the "cup of cold water," and the reward is sure.

If they are not worthy, they are all the more needy, for besides their wants and cares they bear about with them the burden of their guilt; and who so much demands our pity?

Was it not such whom our Master

came to save? Do we ask him to remember those from whom we draw our garments aside?

Dear Savior, if we are commanded to follow thee, to be like thee, oh! help us to remember thee in thine outgoings and thine incomings, that thy life being ever before us, our own may be hid with God in Thee!

STRANGE DISCOVERY IN OHIO.—A queer exhumation was made in the Strip Vein coal bank of Capt. Lacy, at Hammondsville, Ohio, one day last week, Mr. James Parsons and his two sons were engaged in making the bank, when a huge mass of coal fell down, disclosing a large smooth slate wall, upon the surface of which were found, carved in bold relief, several lines of hieroglyphics. Crowds have visited the place since the discovery and many good scholars have tried to decipher the characters, but all have failed. Nobody has been able to tell in what tongue the words were written. How came the mysterious writing in the bowels of the earth where probably no human eye has ever penetrated? There are several lines about three inches apart, the first line containing twenty-five words. Attempts have been made to remove the slate wall, and bring it out, but upon tapping the wall it gave forth a sound that would seem to indicate the existence of a hollow chamber beyond, and the characters would have been destroyed in removing it. At last accounts Dr. Hartshorn, of Mount Union College, had been sent for to examine the writing.—*Wellsville Union*.

THE outstanding circulation of legal tender notes is nearly \$356,000,000, and of fractional currency, \$32,000,000. Total, \$388,000,000. The total out of use as a circulating medium, \$126,000,000. Total amount of all kinds outstanding, \$565,000,000.

Little Folks.

PRIDE.

BY L. M. E.

Pride, ugly pride, sometimes is seen,
 By haughty looks and lofty mien;
 But oft'ner it is found that pride
Loves deep within the heart to hide;
 And while the looks are mild and fair,
 It sits and does its mischief there.
 Now if you really wish to find
 If pride is lurking in your mind,
 Inquire if you can bear a slight,
 Or patiently give up your right.
 Can you submissively consent
 To take reproof and punishment,
 And feel no angry temper start,
 In any corner of your heart?
 Can you with frankness own a crime,
 And promise for another time;
 Or say you've been in a mistake,
 Nor try some poor excuse to make;
 But freely own that it was wrong
 To argue for your side so long?
 Flat contradiction can you bear,
 When you are right and know you are;
 Nor flatly contradict again,
 But wait, and modestly explain
 And tell your reasons one by one;
 Nor think of triumph when you've done?
 Can you in business, or in play,
 Give up your wishes, or your way;
 Or do a thing against your will,
 For some one that is younger still;
 And never try to overbear,
 Or say a word that is not fair?
 Does laughing at you in a joke,
 No anger nor revenge provoke;
 Or can you laugh yourself, and be
 As merry as the company?
 Or when you find that you could do,
 To them as they have done to you;
 Can you keep down the wicked thought,
 And do exactly as you ought?
 Put all these questions to your heart,
 And make it act an honest part,
 And when they've each been fairly tried,
 I think you'll own that you have pride.
 Some one will smite you as you go,
 And force your heart to tell you so,
 But if they all should be denied,
 Then you're too proud to own your pride.

BIBLE STORIES, No. 2.

BY FRANCES.

Time passed along, and the king had promoted these Hebrew youths to offices of honor in his kingdom. From the account given us by the sacred historian, it is not probable that the king knew any thing in regard to their having refused the portion of meat from his table, and not yet having asked of them any thing interfering with their religion or duty to God, they had served him faithfully, and he had rewarded them with appointments of honor in his kingdom. But though all thus far had gone prosperously with them; the day of trial was at hand. We often read of God's trying His people to know whether they will serve him in times of trial, even when for the time He seems to have forsaken them, and we never read where His children exercise faith in him, in times like this, but their reward is great. Let this be fixed in your minds, children, while you are young, and do not forget it when you grow old. It is in times like these that we need His strength, and therefore our trust in him should be the firmer.

The king of Babylon sent forth and assembled the princes, governors, captains, counsellors, rulers, and all the chief men of his province, that they might be present at the dedication of an image which he had caused to be made, and had set up in the plains of Dura, in order that his subjects might worship it. Now the great power of the king over his subjects would not be shown so much in the act of their worshipping the golden image, as from the fact of their doing so because the king commanded it. They were idolators and worshiped nothing but images, but the king in his presumptuous pride, chose this way of showing his power, although he knew there was but one God and that was the God of the Hebrews.

SPAIN has 117 seaports, 675 miles of railroad and 94 miles of canal.

When all the chief men of the nation, according to the commandment of the king, had assembled themselves together, and stood before the great image of gold, set up upon the plains of Dura, the king sent his herald to cry aloud unto the people, these words: "To you it is commanded, O people, nations, and languages, that at the time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

Clear and distinct upon the morning air rang out this proclamation. With what pitying eyes the angels of God must have surveyed the scene! Clear in the midst of the heavens shone the sun, bright luminary of day, held in his place, and running his course with gladness, obedient to the command of the one great God. Far before this vast multitude stretched out in its verdure the plain of Chaldea, bounded in the dim distance by towering hills, lifting their heights in silent worship to Him who formed them. Winding along the plain flowed the placid waters of the Euphrates, chanting an anthem in praise of its Maker, while the very verdure of the fields, the soaring flight of the little birds, even the chirping of the insects among the grass, all, all combined to declare the existence of a God. The breeze as it swept across the plain, laden with the perfume of leaf and flower, spoke forth the praise of God, and wafted sweet incense to the skies. In the midst of all this stood that assembled multitude—stood man, whom God had made a little lower than the angels—ready at the command of a wicked king, to bow down before a senseless image, fashioned by their own hands and worship it; thus denying the great God who formed them, in whose hands was the breath of their

lives, and by whose bounty they were clothed and fed, and whose loving care supplied their every want. I say the angels must have looked with pitying eyes, and yet with what a sense of just indignation must their bosoms have been filled, and could they have refrained from the cry "How long, O Lord, how long!"

Scarcely have the notes of the heralds' proclamation died away, when floating out upon the air comes wave after wave of sweet melody, from the well-tuned instruments of music; and look! before this image have fallen down the vast multitude! Scan well the throng; let your eye take in the whole assembly, for there leap forth the flames from the burning furnace, prepared for those who shall dare to disobey. Dare to disobey! What mockery! Who this day would dare the wrath of the king, by setting at defiance his commands in the presence of all the nobles of his realm? Who could look upon those fearful flames and prefer their lapping embrace, to the simple act of falling down before an image of gold? Burn on then ye flames! Roar in your terrible intensity of scorching heat, for to-day you will have no victims. But wait, am I too fast? Surely there is some mistake! But no, see there amid that prostrate throng, standing erect, unmoved, with the serenity of heaven stamped upon their brows, three Hebrew youths!

Ah! now I know them, Shadrach, Meshach and Abednego. But why, oh why, are they thus bidding defiance to the king? Why are they courting this terrible death? See, the very flames appear to leap fiercer than ever, as if they but just now beheld their victims, and were reaching forth their tongues of fire, to coil around them as they stand. Why do they not just for one moment bow their knee. Surely God would forgive the act, rather than doom them to such a fate.

It is too late! Envious eyes have

been watching them keenly, and now they are hurried into the presence of the king, surrounded by their accusers on every hand. O foolish boys! Shadrach, Meshach, and Abednego, have you no thought for the anguish of your mothers? No pity for the terrible grief of your gray haired fathers? Does not fancy bring before you the sorrow of your young and lovely sisters? If you fear not this fate for yourselves, have pity upon them!

Hark! the king is addressing them. "Is it true O Shadrach, Meshach and Abednego? Do not ye serve my gods, nor worship the golden image which I have set up?" Once more I will test you in this matter, for it cannot be you are so rash. When you hear again the instruments of music, then fall down and worship, but if ye do not, then tremble before my wrath.

Oh, surely they will repent of their rashness now! Thank God the king has given them this opportunity. For how could we bear to see those noble boys given to the cruel flames. To refuse the king's meat and choose pulse and water was a small matter. But this, O Shadrach, Meshach and Abednego, listen to the king!

Dear children, how many of you are pleading with these Hebrew boys in this way, as you realize their great danger, and tremble for them? Bear in memory then their reply—the noblest, most sublime ever given by man to man, and which could have been prompted only by the Spirit of God.

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thy hand, O king. But if not, then be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Here, dear children, is faith and loving confidence in God exemplified to a

degree, which finds few parallels and none to surpass it. Here, O king, are your vast multitudes of willing slaves, ready to obey your slightest wish; there is the burning fiery furnace and we are but three helpless boys; and yet *we have no care to answer thee concerning this matter.* We are not going to tell you that far away in the wilderness, the great God of our fathers spoke to us amid the thunders of Sinai; forbidding us to do this thing. Nor are we going to plead before you to-day, that upon a table of stone, with His own finger God wrote, "Thou shalt have no other gods before me;" nor yet are we going to remind you, that you yourself have been constrained to acknowledge the greatness and power of the God we serve. No; we shall plead before you none of these things; but one thing, O king, we will tell you. Our God is able to deliver us if it be His will; and if it be not His will, know then that rather than dishonor the great Jehovah; rather than bend a knee to your senseless idols, we choose with gladness the fiery furnace, for it can but destroy these bodies, which must eventually perish, and our spirits will go to God who gave them.

Consider this heroic faith dear children, and then while you remember that God himself was beholding; that bands of angels were hovering just above the scene, wonder not at the great deliverance wrought out for the Hebrew children. Such faith as this, dear boys and girls, had God no messengers to send, would bring the great Jehovah from His throne to the rescue. But thousands of angels surround His throne, ready with joy to do His bidding; and oh how their souls must expand with very gladness as they hasten to the rescue of His faithful ones, and to vindicate the honor and power of the great God, before whose eternal throne they worship.

[TO BE CONTINUED.]

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Friday, January 1st, 1869.

PLEASANT CHAT.

As is customary at the beginning of the New Year, we call the attention of the readers of the HERALD, to the many things which the incoming year promises to us.

The happy consciousness of having in the year just passed, done that which the present wisdom directed as for the best, is a wonderfully pleasant prescience with which to begin the year which lies before us.

What harsh struggles against temptation and vice, have we not been engaged in as the days have worn away? What strong conflicts have we not waged against fear and doubt?

What sore trials from affliction and pain have from time to time been ours to endure?

If these have been in the year just past as a part of its burden, so does the coming time offer to us like experiences.

But with those things which we remember with regret, are there not many, very many things, which in their passing have been pleasant, and in their memories are sweet indeed.

The many assemblings of the saints, in peace and love, where joy in the Spirit has been given to every waiting heart. The many seasons of social converse, where soul has held communion with soul, in the harmony of the truth.

The pleasure arising from duties faithfully performed. The comfort which has been given as the result of kind sympathies extended to the suffering and the tried; help afforded to the needy, clothing the naked, feeding the hungry, and ministering to the sick and the afflicted. The blessings of labor, of rest; of food, raiment and shelter; of health and strength; of will to do good, and the host of unnumbered things continue to point to the coming time as offering a renewal of like blessings.

That the year of grace just beginning will prove a sad trial to many is easily foretold; that it will lead very many to triumph over temptation and error, is just as easily foretold. That death will reap a rich harvest of the good, the noble and the wise we believe; as well the evil, the ignoble, and the foolish shall bow down before him, as the grass falls before the circling scythe; but we think we may safely hope that not so plentiful a reaping shall be his as there was in the year just ended.

The day of our deliverance is one long year nearer than when last we changed the figure which marked the annual flight of time, and as a consequence, we should be that much nearer our completed preparation for its coming.

That which the year of our redemption will bring to us, we can only conceive; but it is certain that proper lives will give us a fair earnest of it during the year 1869.

To the elders of the church—the ambassadors of Christ, the present year offers unparalleled opportunities for the preaching of the word, and equally as

true as this is the fact, that for these opportunities unimproved, there shall be added this year additional condemnation; and so shall each succeeding year heap up the bitterness of wrath against the full year of the Lord.

The vines of pleasure, and the plants of vice, shall this year as the last bear fruit. Who shall reap?

That seed sown in 1868; which, for the product of either good, or evil, needed the influences of time, are rapidly germinating, and will in due season appear; first the tender blade, after that the stronger plant, blossoming and bearing fruit. If, when it appears, the blade is found to be that which is good, it be nourished and protected, then shall the fruit be pure and good; if it be evil, and it be suffered to continue in growth, who will desire to reap of the fruit, or be answerable for its wide spread destruction? None. Be on the watch then, children of the kingdom, to protect the good and to overcome the evil; but if the evil must grow, be careful that it shall not contaminate and destroy that which is good.

The facilities for improvement, will be better this year than last. The opportunities for increasing in knowledge and power will be more numerous. The rest of those improving themselves will be sweeter, the joy more profound; the glory of the coming Lord be brighter, as the tokens increase in number and the frequency of their occurring.

The wise will grow wiser, the faith of the faithful will augment, the strength of the strong be more assured; the weak, many of them, shall be made strong; while many, alas, will turn

away for a thing of nought.

Such is the history of the past. Such shall be the history of the future, until the full ushering in of that blessed reign for which we do now pray, and shall continue to pray.

It will be quite useless this year to deny the truth, and seek to excuse ourselves for the non-performance of duty; for the spectres of those things which we have uselessly plead in the past shall sit at our tables, unbidden and unwelcome guests; shall stand at our bedsides to disturb with hideous gibes our fitful slumbers; shall even dim the sunny walks of summer time, with the unhealthy exhalations of unburied fears.

How many sheaves are lying on the plain!
 How few there be, to gather in the grain!
 How many reapers stand with enervated hands!
 How few there be, who safely tie their bands!
 How many hope beyond their sphere to rise!
 How few, who grasp Time's forelock as he flies!
 How many strive a deathless name to win!
 How few there be, who bear no mark of sin!
 How many live for virtue's priceless fame!
 How many yield to vice that virtue's peerless name!
 Let the New Year with hastening steps declare
 What rights are sacred kept, what wrongs we may
 repair.

Readers, with thanks for your kindly support in faith, prayers, and means, during the year 1868, we greet you in the New Year, wishing you joy, comfort and peace.

We bid the past adieu with unregretful sadness. We welcome the coming year with fearful, trustful gladness.

THE Quincy (Ill.) *Whig*, of Dec. 12, publishes building statistics, showing that fifteen public buildings, twenty-seven brick stores, and two hundred and thirty-five dwelling houses, were erected last season in that city, at a cost of \$1,332,801.

NO EXTERMINATION.

IN THIS issue we publish some extracts, from the *Elkhader Journal*, a Clayton Co., Iowa, paper.

We publish these items at the request of Wm. Smith, the only surviving brother of Joseph and Hyrum, the Martyrs, and as many insist upon holding us personally responsible for all that finds a place in the HERALD, we desire to set ourself right upon the subject matter of these extracts.

We cannot suppose that Uncle William endorsed the sentiment of that portion which would consign the people in Utah to indiscriminate extermination. But whether he did, or did not, we wish it to be distinctly understood by all, as well those who feel like destroying those who do not believe with them, as those who can have no fellowship with that feeling, that we do not affiliate with, nor endorse the principle of mob violence, neither in irresponsible crowds of disguised ruffians; the putting down of schisms in church by armed force; nor the *official* driving out of citizens, upon whom for their violations of law, the government fails to enforce the provisions in the law specially made for the punishment of those transgressions.

No, a thousand times no! Theological zeal and mistaken religious enthusiasm has too long fed the fires of human warfare; and not even against our foes have we a right to urge the besom of extermination. Already has the church been charged with having endeavored to stir up the Government to send troops to Utah to crush out

Brigham and those with him. This charge is not true; and we publish the extracts referred to, with our eyes open to the fact that upon our publication of them some will say that they are the sentiments of the Reorganized Church. It therefore furnishes an excellent opportunity for putting the church right upon the record.

We have, however, and do now feel it to be a duty of the Government to see to it that all over this land, the rights of man as citizens of the United States, shall be respected; and that life, liberty of person and property, are secure to all, both north and south, east and west.

"Equal rights for all," has been the watchword of the church from the beginning. Nor do we propose now to sully the record by asking that *our* rights shall be respected while those of others are to be disregarded.

Hence we say of Brigham Young, and those who with hold him, those pernicious doctrines which we believe are condemned by the law of God, wherein they transgress the law of the land enforce that law to their apprehension, trial, condemnation and punishment.

To say that there is no law by which they can be punished, is to admit that they are not transgressors; and the cry of *extermination* is almost tantamount to saying that there is no law by which they may be punished.

"Law will not reach him, powder and lead will," is a saying which has significance whenever used; and ought never to be used by those who style themselves lovers of law and order.

While there is an "irrepressible conflict" between the doctrine of the Reorganized Church, and that taught and practiced by Brigham Young and those who hold with him in Utah, it is a controversy, into the settlement of which, the arbitrament of the sword cannot enter. But between the citizens of the United States at large, as represented by the Government, and the so-called Brighamite citizens of Utah, it is of an entirely different character; and if, as it is alleged, (and which allegation we do not deny,) Brigham Young and others, are arrant disturbers of the public peace, notorious breakers of the law, the controversy is, where lies the balance of power; is it in the puissant government of the United States to enforce the civil processes by which these transgressors are to be brought to justice; or is it in the trenchant hardihood that dares the conservators of the law?

As many times as Paul received stripes—was Joseph Smith held amenable before the tribunals of the law and acquitted; for he held himself at the bidding of the law, and went to his death at the hands of violent men, in yielding himself to the supremacy of the law. Where is the record of the attempts which have been made by the officers of the law to bring these alleged offenders in Utah to justice? When this attempt shall fail, when properly made, it may be time to cry "exterminate"; but until it is attempted, and that thoroughly too, we shall not believe it is necessary for any to advise, suggest, or sanction the use of illegal violence. And when attempt is made

and failure ensues, we shall be more inclined to say, let the guilty go unpunished rather than that the innocent shall suffer violence.

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**"THE TRUE LATTER DAY SAINTS'
HERALD."**

"The above is the name of a little paper of sixteen pages, published semi-monthly at Plano, Illinois, by the monogamic branch of Mormons of which Joseph Smith is Prophet and the true successor of Joseph the Martyr—his father.

"The general appearance of this paper—the only organ of this branch of Mormons, denotes a meager support, and anything but a hearty good will to their cause, among its devotees. As near as we are able to judge, the essential difference in faith, between this branch of Mormons and the Brighamites consists in the former believing in the monogamic marriage, while the latter indulge in a plurality *ad libitum*. One branch is rapidly increasing in numbers and wealth, the other is few in numbers, destitute of energy, honest, have few enemies among the theological sectarians, and make scarcely any converts.

"Here is a problem to be solved;—both branches are followers of the Prophet, Joseph Smith,—both believe in the Bible, and the Book of Mormon. One leader is the son of Joseph, the founder of the faith,—the other is Brigham,—Joseph's High Priest, and professed successor by Divine appointment. The latter are a powerful people in the very heart of the American Continent, and while adhering strictly to Bible authority, and Sainly precedents, are abhorred by good Christians who predicate their faith upon the same Divine Authority. All with the same *Divine authority* love their supposed enemies—Spiritualists, with a *vengeance*—hatred absolute!

"What is the mission of the Mormons is the question. Who will answer?"

The foregoing extract was taken from the *Religio-Philosophical Journal*, published in the interests of "Spiritual Philosophy," at Chicago, Illinois, and edited by S. S. Jones.

We publish it that the readers of the HERALD may see how they look, as seen in the reflected light of "Spiritual Philosophy."

It is the old maxim over again, Our truth has scarcely gotten her boots on, while their error is outstripping the wind.

We commend to the *Journal* this recital of facts:

In 1860, this Reorganized effort against the foes that had scattered the people of God, consisted of less than five hundred, all told. In 1868, conferences are held from Maine to California, including Utah, also in England, with a membership of rising ten thousand.

But as we were judged by the HERALD, rather than by our missionary effort, we are not surprised.

Within the eight years between April '60 and April 1868, without any organized capital, the church has printed, sold and given away some ten thousand volumes of three and five hundred pages respectively, besides stereotyping and printing five thousand volumes of a new translation of the Holy Scriptures; which for a people proverbially poor, and flouted for their persistent fanaticism, is sufficient answer to the charge of lacking in energy.

As to the charge of hating the

Spiritualists, we refer the Editor of the *Journal* to Mr. W. F. Jamieson of the *Spiritual Rostrum*, of Chicago; also to Messrs. Durbin, Hollister, Smith, and others of his friends in Plano.

With reference to the friendly estimation in which ourselves and our faith is held by the theological sectarians, we refer to those who are the supposed guardians of the flock, and if they have any charity to extend to us, the Editor of the *Journal* will bestow a favor upon us by telling us what their names are, as we have been unable to learn who they are.

In addition to the HERALD, the church has for two years past been publishing a paper in Wales, and lately one in England, called the *Restorer*.

WE solicit contributions for the columns of the HERALD, from all those who feel interested in its success, upon any and all subjects of interest to the readers of it.

Information concerning the country in which we live; its geography; its geological formation; its crops, and in short all about it in its various parts, will be thankfully received.

Choice selections are also desirable for the readers of the HERALD. Science, art, literature, knowledge of every description of that which is good, lovely, or of good report, is to be sought after by the saints.

A CHILD in speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!"

WE have been using one of A. B. TAYLOR'S Power Presses, since July last; and find it a very excellent press for our work.

To say that we are satisfied with it is no more than justice to Messrs. TAYLOR & ROUNDS, of Chicago, Ill., from whom the press was purchased. Our press was manufactured in Chicago, by A. B. TAYLOR'S SON & Co., at the Eagle Iron Works.

We take pleasure in assuring the firm of whom the press was purchased, that it has so far fully answered the guarantee given. We have no doubt it will do so in the future.

It is quite a stride for us to make, to do in four hours what it used to take three days for.

WE record with sorrow the departure of Bro. DIMIC HOWARD, of the Batavia Branch.

He was a good man—an excellent neighbor; a zealous and earnest christian. He turned to God with full purpose of heart; has endeavored to live to the profession of his faith, and is now at rest.

Sister RACHEL TROUT, of Sandwich, Ill., has also gone to her rest.

The good are passing away one by one.

It must be borne in mind by the saints, that the doubling the size of the HERALD will necessitate the increased activity of those who have contributed original articles for publication; else there may be an occasional dearth in

that department. We have so long solicited the use of the talent that we know to be in the church, that we begin to grow tired of the character of a beggar for that which enriches in intelligence the whole body, and were it not that for this purpose the saints keep us here, we should never ask for another favor of any description. We hope not to weary in well doing.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Can a branch of the church abide alive in Christ, by omitting the partaking of the Lord's Supper from month to month, perhaps to a year?

Ans.—Such a branch could scarcely expect to be called alive in Christ, i. e., with a full life. There might be life in it; but it would be dormant life. The Polar Bear lives for a long season in winter without food, but becomes very thin and weak. Such a branch would, like the polar bear, get thin and weak in faith. Would be likely to have some sick in it.

Q.—What is the proper specification of time denoted by the word "often" in Doc. & Cov. sec. 17, par. 22, reading "the church meet together often to partake of bread and wine"?

A.—The term "often," is conventional. In the early days of the church, as we learn by inquiry, the saints in different branches met, some once a month, some once a week, some fortnightly, as they saw proper.

The branch at Plano meets once a month; the one at St. Louis every Sunday; some others once in two weeks.

From this we should say that as frequently as once a month would be requisite to come within the rule, "often."

Q.—What is the duty of saints in regard to their poor in the respective branches. Are they (the poor) to be referred to the county, or poor house, because the saints pay poor taxes; or are the saints to assist the former according to their circumstances?

A.—The saints should take care of their own poor, if possible. By the term poor, however, the idle, the vicious, the lazy, the constitutionally tired, the trifling, are not meant. It means the deserving poor.

The man or woman who can help themselves and does not is not poor, and deserves no help, neither from the saints, nor the poor fund.

Q.—Were the Apostles in possession of that "other comforter," "the Spirit of Truth," (John xiv. 16, 17,) prior to the reception of the same at the day of Pentecost?

A.—No. We presume the Savior did not promise them that which they already had.

THE Six Nations have made a treaty and ceded all their Kansas lands to the General Government, which recompenses them with \$320 in United States bonds apiece for the four thousand of them, of which they have the annual interest.

THE Government holds fifteen hundred million acres of land now. That ought to be enough to pay the national debt.

Correspondence.

ELKADER, CLAYTON CO., IOWA,
October 16th, 1868.

Dear Nephew:

I am in receipt of your last note on those matters of "appreciation." I do not refer to this subject again out of any ill feelings whatever, but as I have been misunderstood as well as misrepresented in the most of my proceedings in times that are past, I have thought it best to tell you some little of my feelings on the question of Mormonism. Since my sojourn in this part of the country, I had concluded to remain silent on the subject, still preaching occasionally, notwithstanding.

I have always viewed the subject of gospel truth as standing upon independent grounds, and free for all, high or low, rich or poor, bond or free, black or white; nor are the blessings of the gospel, (which is salvation,) purchased with money, silver or gold; neither does God regard the man of office, or of high estate, with greater respect than He does the man of low degree. God is no respecter of persons. All flesh is as grass, or the flower of the field which fadeth away. It is for this reason that I seek for no honors, nor have I ever sought for honors under the name of Mormonism; nor have I sought it under any name whatever, save it be the name of Christ. All my hopes are centered in God, and in Jesus Christ His Son. Without this hope I should be of all men most miserable; hence, the preaching of Christ and His gospel is all my theme, and greatest delight, and while I occupy this ground, I can see no reason why I should become the advocate of any particular sect, or class of Mormons now extant. And lest some of your adherents might think that I am swinging for a place (seat) in the New Organization, I would inform them that I am satisfied perfectly with my

present position; and should I hereafter seek a change in my locality as to a connection with any religious class of professors, I think that I could suit myself much better than to unite with any class of L. D. Saints or Mormons that I have any knowledge of at present; with all due respect to you, Joseph, and the labors of yourself and your brothers to redeem your father's name from disgrace, do I say this. And to this end, I had determined not to chime in any opposition to your course.

According to my philosophy on the true plan of salvation to save all men, I am not in sympathy (very strongly) with any of the present organized bands of Mormons, your own not excepted. Still out of respect to yourself, and that of your father's family, I would not impede your progress. Hence, when Stoneman assailed your father's reputation as he did, I could not longer remain silent. And that you may see how the credit of matters stands with me in this community, enclosed I send you some slips, taken from the Clayton Co. *Journal*. You may also judge that I seek not the society of those who have so meanly misrepresented my acts, and doings, while I was honestly and sincerely laboring to save the church from the monstrous imposition of Brighamism. Not that I claim perfection in all that has been said or done; still I look at the main points and real designs as for good or evil. Your father's course in life was not faultless; neither can, or will it be said of you, Joseph, fifty years hence, that all was right in every particular. Nor do I expect such an approval to fall on all the acts of my former life.—Experience will teach you what men can say in time to come, and how they will revile that which we have thought was for the best at the time.

But to drop this subject now, sometime I will tell you where I think your plan of church building in this New Organization is at fault. Yet in the progress of your affairs

I sincerely hope you may prosper; and I do not allude to the calumny so common in these Mormon affairs, because I care anything about these matters now; nor do I let these matters fret my spirit; nor do I blame you for what others say; and I sincerely hope, Joseph, that in your ministry you may escape the bitterness and wrath that has been the common lot of all the prophets since the world began. Think me your friend, Joseph. Come out and see me. There are many here who would be glad to hear you speak, and no doubt would contribute to assist you on your return home. I would be glad to see you, and would procure the Church in Elkader for you to speak in. Don't fail to come as soon as God in His providence will permit. Come, come and see us.

WILLIAM B. SMITH.

[The following are the extracts from the Clayton Co. *Journal* referred to in the foregoing letter.—Ed.]

“MORMONISM.—The Republican party abolished Slavery in the United States, and it established the principle of human liberty and equal rights for all time to come. Slavery was one of the ‘twin relics’ of Barbarism. Its ‘twin’ is still in existence—polygamy. Beyond the Rocky Mountains 50,000 human beings are bound in a degree of serfdom worse than that of former Russia; a social degradation that reaches into the barbarous ages for a comparison. It is a stain, a curse upon the nation. And now that the Republican party has again achieved a victory and the reins of government are still in its hands, it will be the privilege, nay, the duty of that party to abolish that nuisance. Old Brigham with his sixty wives and his adulterous villainous crew, must be taught the laws of God as well as decency and morality. If unwilling to submit to the supreme laws of the land they must be exterminated. Their wives, now worse than vassals, must be liberated; their temple, a mockery to Jehovah; must

be levelled to the earth. This is one of the many labors of the Republican party during the succeeding four years.

“The people of America are not intolerant upon political, much less upon religious views. The Constitution of the United States provides for free and unobstructed worship of God according to the dictates of his own conscience. Mormonism as first established, devoid of polygamy and other kindred crimes, has as much right to exist as any other denomination or creed. Whatever may be thought of Joe. Smith or his doctrines, those who believe in him have a right to do so, but Mormonism of to-day is synonymous with murder, robbery and licentiousness. It is practiced openly and boldly before the country. It stinks in the nostrils of the nation and the curse must be abolished.

“The iron horse is rapidly approaching the capitol of polygamy. Thousands will turn their eyes towards Utah, but the devilish system of social servitude, incorporated by Brigham Young and his hypocritical, blood-stained Elders and Apostles will prevent them from making that territory their home. The iron horse can carry soldiers and weapons of war there. Tens of thousands of soldiers will rally at the first call to wipe out these law-breakers and adulterers, and it needs but the voice of Congress, and the command of the President to teach them that there is ‘a God in Israel.’

“We have investigated this question for some time past, and we shall from time to time allude to it in our columns. Elder Wm. B. Smith, brother of Joe. Smith, the originator of Mormon doctrines, has furnished us with many items of interest, which, in the course of our articles we will present in as clear and forcible a light as possible.

“Our object in writing these articles will be to awaken the people to the danger of fostering and perpetuating a race of cut throats and villains such as is the population of Utah to-day.”

“MORMONISM.—In this issue we publish an extract of a series of articles from the pen of Elder Wm. B. Smith upon the subject of Mormonism and Mormon affairs, which we intend to give for the benefit of the public and reader in general. We do so the more readily from the acquaintance we have of Mr. Smith as a citizen of Clayton county. We care not whether Elder Smith be Mormon, Methodist, Catholic or Universalist, we judge of all men according to their moral worth in society. Mr. Smith's religion we know not outside of repute, but as far as his politics are concerned we have ever found him on the right side of the question. During the war with the South, he served near two years as a soldier, in helping to put down the rebellion. In 1841 and '42, he served in the legislature as Representative from Hancock county, in the State of Illinois. He has followed the occupation of a farmer in the vicinity of Elkader, and upon Sundays occasionally preaching. As a man, he is candid, honest, and upright—a citizen of whom rumor speaks no evil, and he is a faithful expounder of true Mormonism, while he deprecates polygamy.”

“To VINDICATE.—However much some may depreciate the articles on Mormonism in this paper, we care not, but one thing we do know, and that is it vindicates, defends, abets, upholds and sustains primitive Mormonism to an extent compatible with the wishes of those interested in having the world discriminate between the original, primitive Mormonism, and the apostate, polygamite, Brigham Youngites. The writer of the expositions is a man known for truth and veracity, and he presents them in his own unembellished language in order to be more perfectly understood. Let him alone. In vindicating true Mormonism he sustains the good characters of those sons and daughters, (and they are many,) whose parents were honest and faithful Mormons and

citizens. Fate has designed the name of Wm. B. Smith, brother of 'Joe Smith,' to be written in history, and let no ruthless, foul-mouthed tongue assail."

Kewanee, December, 17, 1868.

Dear Brother Joseph:

I would have written often to you, but when about to do so, the thought of my unworthiness for such an undertaking has prevented me. With this conclusion, let some abler pens take the matter in hand.

I will not trouble my dear brethren in the office with my rhapsody. The Lord's little ones in Kewanee, in general, are feeling well, and anxious to press onward to "the tree of life," with heart and hands, together clinging to the "rod of iron," the law of our Redeemer's kingdom. Though I must say, in doing justice to the true state of affairs here, that their tender feelings and pure desires have been sadly hurt by the unwise conduct of some of the brethren moving away without consulting their creditors, as to their willingness for them to leave, when not able to pay their just and honest demands. Such things, for a while, not only sorrowed the saints, but has had a tendency to give food to the prejudices of the populace against us. But, thanks be to God, these feelings are fast dying out. Not willing that the cause should suffer, some of the brethren still remaining, visited and endeavored to console the injured party, by giving them to understand that the laws of the church did not countenance such unrighteous acts, and that they would be deprived of their certificates of membership until they had done their honest duty to their creditors as far as their ability permitted.

The follies before described were made known to some two or three of the saints, in dreams of the night; but they had not courage enough to make it known to the church until its painful fulfillment.

As our worthy President, J. S. Patterson, has already informed you, after a severe warfare, the clashing of views and darling opinions, we have finally succeeded in obtaining a commodious hall to meet in, to worship our God. Let praises ascend to His holy name for it, and all the blessings that we enjoy.

When I reflect upon the heart-rending scenes we have passed through in this branch, and with my mind's eye, behold a glimmer of light diffusing its richness into the hearts of the saints, I am led to say from the inmost recesses of my soul, thanks be to Almighty God!

The saints are learning wisdom from the things they suffer. O that we may all become wise, preparing with cheerful hearts for the coming of our Master.

The saints are often asking, will Bros. Joseph, Alexander, Gurley, or some of the good boys be with us in Conference?

The list of subscribers for the *Herald* and the money will be sent as quickly as possible, thanking our dear brethren for such a good movement—the enlargement of that cheering organ. My prayer shall ever ascend to God, for the prosperity of His cause, not only in this part, but all over the entire world. My love to you and all in the Office.

Yours, I trust, in Christ forever,

JOHN D. JONES.

WATSONVILLE, California,
November 22, 1868.

Bro. Joseph Smith:

I baptized five at Santa Cruz of late—M. Meeder, and family.

The small pox is raging here and at many other places. It is of a very fatal type. I shall leave here after to-morrow, and probably go to Mission, San Jose, where I baptized two a few weeks ago. They have sent me a very pressing call. The work is moving on steadily and prosperously.

W. W. BLAIR.

WALNUT GROVE, DONIPHAN CO, KAN.,
December 8th, 1868.

Dear Brother Joseph:

I embrace this opportunity of writing you a few lines to let you know how the work of the Lord is prospering in this part of the Lord's vineyard. We have a branch of ten members, all rejoicing in the truth, and trying to live their religion. There is a great inquiry after truth, and the people seem anxious to hear. Brother Bays is laboring all that he can for the good of the cause in this part of Zion.

This is a good place for saints to settle that want land. It can be had very cheap, and some time granted on it for payment. It is a healthy climate, good wood and water, and every thing to make a man comfortable, if he will only work for it. I desire to see the *Herald* enlarged, let the price be what it may, for that is the main spring of the cause, in the form of spreading the gospel. I desire to raise a club, by going round trying to get subscribers. I would like a specimen copy to show. I will send one dollar in this letter towards paying for my *Herald*, hoping that it may reach you in safety. I desire to see the work of the Lord prosper. We are longing to see Bro. Butler, and those that were appointed to labor in this part of the country. Come along, there is plenty of openings, and we want all the help that we can get. May the Lord prosper His cause everywhere upon the earth, is the prayer of your humble servant and co-laborer in Christ.

ROBERT MURDOCK.

COLUMBUS, Neb., Dec. 1868.

Dear Bro: Joseph:

Are the saints responding to your request for help, or are you likely to have to lift yourself square out of the mire by your boots?

H. J. HUDSON.

[Not yet, Bro. Hudson; I trust they will.—Ed.]

PITTSBURGH, Pa., Oct. 8, 1868.
Bro. Joseph Smith:

I must now apologise to you for not sending you some account of the work of the Lord in this District. When I sent you the minutes of our last Quarterly Conference, held in Pittsburgh, I was very anxious to send the minutes off, but they were detained here longer than I expected, and having several letters to write to brethren, I was so very busy when I received the minutes by mail from the Clerk of the Conference, he not living in Pittsburgh, and as soon as the mail carrier brought the letters, I immediately put them in another envelope and sent them off to you.

The Elders are all striving to do their best, in this district I believe. All are preaching and trying to plant the law in the hearts of the people, and perhaps ere long, "it will be watered," and I hope will bring forth fruit to the honor and glory of God. I never saw such a good feeling amongst the elders since my connection with the Reorganization, as there has been for some time. They all seem willing and desirous to push on the work. We hold our regular Priesthood meeting every two weeks, and the elders appear to take great interest in them. Bros. Faulkner and Hulmes are holding meetings every Sabbath, and have very attentive congregations, with good prospects before them. May the Lord bless their efforts, is my prayer.

In Pittsburgh we have only baptized one of late, but there are others who will soon come in. The saints here, I think, are beginning to awaken to their duty. The Lord is commencing to pour out His Holy Spirit upon them in our social meetings, in tongues and interpretations, so that I can report progress. I received one Book of Mormon and one Bible for Bro. Peter Wiper.

Hoping these few lines will find you, and all the saints well, I remain truly, your brother in the new and everlasting covenant.

JOSEPH PARSONS.

Conferences.

DENNISPORT CONFERENCE.

Minutes of a District Conference held at Dennisport Mass., Dec. 6, 1868. Cyriel E. Brown, Pres., John Gilbert, Clerk.

Officials present:—8 elders, 2 priests, 1 teacher, 1 deacon.

Elders John Smith, (by letter) Jessie W. Nichols, E. N. Webster, Chas. N. Brown, and Cyriel E. Brown, reported.

Resolved, That all missions given at the last Conference be continued, and that we sustain the brethren in their labors.

BRANCH REPORTS.

Boston: 21 members, including 3 elders, 1 priest, 2 teachers, 1 deacon. 2 added since last report. Geo. C. Smith, Pres., E. N. Webster, Clerk.

Dennisport: 39 members, including 5 elders, 3 priests, 1 deacon, 5 added. E. Joy, President; Geo. Reumert, Clerk.

Resolved, That we appoint Bro. Lorin Howes a mission on the water, or wherever his lot may be cast.

Resolved, That Chas. Young be appointed to labor in connection with T. F. Eldredge.

Bro. John Gilbert preached, and the Lord was with him by His Spirit. He was followed by the President.

EVENING SESSION.

The saints enjoyed themselves in the gifts of the gospel, and much instruction was given by the Spirit.

MORNING SESSION.

Resolved, That we sustain Bro. Joseph Smith as Prophet, Seer and Revelator, with his counsellor, and all the spiritual authorities of the Church, in righteousness.

Resolved, That we sustain Cyriel E. Brown as President of this District; also John Smith as District Clerk.

The President gave some good instruction.

Resolved, That we adjourn to meet at the call of the President.

PITTSBURGH CONFERENCE.

The Pittsburgh Quarterly Conference was held at Pittsburgh, Pa., Dec. 6, 1868.

Bro. Joseph Parsons, President; W. W. Wagoner, Clerk.

Officers present: 2 high priests, 5 elders, 4 priests.

BRANCH REPORTS.

Pittsburgh: 55 members; 4 removed. Bro. Price, President.

Waynesburgh and Fairview branches not reported. Port Perry Branch disorganised by removal of members.

The following elders reported: James Wagoner, Bro. Falkner. J. Reese and M. Fielding. Priests Edwin Humes, and R. Wiper reported.

On motion Wm. Sewell and Elizabeth Sewell were received by vote.

Resolved, That a fund be established for the purchase of tracts for distribution.

Five dollars subscribed.

AFTERNOON SESSION.

Resolved, That Bro. McBirney be ordained to the office of priest.

Resolved, That Bro. J. Gillespie be ordained to the office of deacon.

Ordination by Bros. J. Wagoner and J. Reese.

Motion to ordain E. Hulmes to the office of elder, pending the discussion of which motion, Conference adjourned.

Resolved, That we sustain Bro. Joseph Smith, the twelve, and all in authority.

Resolved, That we adjourn to meet in council the first Saturday in March 1869.

A WORTHY Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing that I can do to my fellow human being, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

The youngest mother in England is 11 years old.

Poetry.

THE MEETING.

BY AORIUL.

Beneath the altar, where
The just are waiting for their Lord
Long I have waited, while our constant prayer
Went up to God to fulfil his great word.
Through waning ages rolled the circling earth,
With tender yearning we did watch and wait,
In expectation of our coming forth,
When her long night of evil should abate.
That night hath passed; to us not without rest,
Peace sweet and deep, comfort and company.
Leaning on faithful Abraham's pure breast,
Blessed with the love of God continually.
That God who touched the small stones on the height
Of the far mountain Jared's brother scaled,
And from their crystal hearts expressed the light,
Gave us a candlestick that hath not failed.
Together we have mingled oft our welling thoughts
In hymns whose harmony earth never heard,
And sweetest consolation we have wrought
In conversation of God's holy word.
How have we gathered oft in groups serene,
Relating our experience while below,
Picturing magically each past scene
In which the gospel's worth we came to know.

With worthies who have sowed the seed
And battled for the truth against the wrong,
For its great principles oft called to bleed,
Joining by martyrdom the waiting throng,
How have they blessed us with their converse sweet,
By their most precious presence joy profound
Spread through our ranks, to make our bliss complete
God's Spirit filled our dwelling's utmost bound.

Again arrivals new
Of spirits from the scenes of men,
Their time of trial on the earth now through,
They join our number, till Christ comes again
To bid their bodies rise. The angels bright
Who brought them, as was Lazarus of old,
Filling all Paradise with beams of light
So bright, though spirits, we could scarce behold
Who blessed us with their radiant loving eyes,
Their shining hair fresh from celestial skies
That span God's throne; limbs that seemed formed
of light
Worthy the sheen whose flowing doth uphold
Their purity. Often we could behold
The gulf that lies between the drear abode
Of those who on the earth rejected God
And that of those who walked the gospel road.

The Lord has come, and we have seen his form
More glorious than a lightning winged storm:
As peaceful as a silent sleeping lake,
More full of power than the strong earthquake.
Holding this power in a soft repose,
Like depths of fragrance folded in a rose.
With him we have descended to the earth,
To join our bodies from the grave brought forth.
Soon shall we see them gathered from the plain,
Never to drink the cup of death again.
Here in this little spot my form was laid,
To slumber for a time beneath the shade.
God's Spirit works. Have faith, begone my fears,
The grave divides, the mouldered dust appears.
I stand enwrapped in bliss and wonderment
To see the gathering of each element;
Silent and swift, more pure than spotless snow,
Before my sight my well known form doth grow;
Bloodless and saintly, prone upon the sod,
Filled with the Spirit of the living God.
Made glorious and incorruptible,
Thus meet we once again my beautiful.
A wake, companion, I have come once more,
Even as I gave promise long before.
Come from the wind, O, breath! breathe on these slain,
That they may live, and stand upon the plain.

United now again! embrace most sweet,
When with inflowing of life's bounding wave
The waking body and its spirit meet.
To praise the Lord, triumphant o'er the grave.
Fulness of joy the spirit cannot reap,
Matter alone cannot be glorified,
Holy communion these must therefore keep
E'er in celestial fulness they abide.

All's well!

Joy breathes from all around.
A happy anthem's ringing sweet
From all the resurrected throng resounds.
And they are flowing from all lands afar,
To greet with everlasting joy their Lord.
How like a cloud of spotless doves they are,
For all his sleeping saints have heard the word.
And they are mingling like a sun-lit sea,
Or like a nebula of living stars,
Newness, freshness, untold felicity,
The end of care, the crowning of their wars.
I must away long sundered friends to greet,
And pour my gratitude before my Savior's feet.

HOPKINS, Mich., Sept. 8, 1868.

The New Albany (Ind.) Second Advent-
ists put the end of the world on the 10th
of next July.

A METEOR was recently seen at Bir-
mingham, England, at midday, while the
sun was shining.

Selections.

The Difference.

“This restoration embraces the fulness of the gospel of Jesus Christ, as the means by which we can obtain a knowledge of God and of His Son whom He hath sent, by authorized ministers preaching in the name of Jesus.”—*Millennial Star*.

We never heard in our lives that Christ occupied the finest house His poor followers could build for him at a heavy expense; that He rode around the provinces of the Holy Land in a fine carriage with four spanking greys and required the people to furnish the provender for them; that He had a wife in every settlement, or that He ever made it His boast that He “never touched anything out of which he couldn’t make money;” or that He ever used in His sermons such expressions as “damned apostate,” “damned mobocrat,” “send him to hell across lots,” and the like. No, we never so read the scriptures. If we have the “correct translation,” we never learned therein that He claimed the chief seat in the theatre, or the best robe in the city, or the fat of the land on His table, or that He took one-tenth of the fish Peter and John caught as His by divine right! In fact the more we hear and read in this community, the more we suspect the christianity of such fellows as those who followed Christ. We remember that He said something about being “meek and lowly in heart,” and that if any man would be great among the disciples he was to be their seryant! We remember on one occasion when the Roman Government required of him “a piece of silver,” He wouldn’t ask the trifling sum of fifty-one cents from His people, but rather performed a special miracle, and took that amount from the mouth of a fish. We acknowledge we have not read the New Testament as we ought, but we have indeed searched carefully for that decree of the

primitive church forbidding its members to deal with, buy of, succor or in any way countenance poor sinners. Of course its there, “authority” says it is, or ought to be, but we can’t find it. Indeed we are astounded to hear of so many things being in the Bible, which we have never seen; nor are we more successful when we go to the old Jewish prophets. If we remember rightly most of them had little more than a robe, staff and sandals, and frequently put up with poor fare and very little of it. But the Latter Day Church of Jesus Christ can have little to do with them, its examples for present imitation are to be found in His work. Doubtless it was a great sight (though unfortunately we haven’t the records ourselves) to see the banners and hear the martial music as the Judea legion, headed by the apostles and elders rolled out on its mission to put down a schism in the early church, and if need be turn a cannon upon the seceders and slaughter men, women and children. And when the new sect had surrendered, how gallantly St. Peter must have charged to the front and taken the life of the heretical leader! It’s a pity we have not a more full account of those things. And when the “first presidency,” Peter, James and John, had organized their militia, how inspiring to hear them hurl defiance at all earthly powers, claiming however to be “loyal subjects” of Roman rule. When Christ organized His church, there must have been many sublime principles enunciated of which we benighted Gentiles can have no knowledge. Did He allow Peter and John to sell their fish to Romans and Greeks, or did He command them to buy only of Jews, even if they had to pay double? Let us have information on all these points. Perhaps those who have “light” can see into these things more clearly, but as for ourselves we acknowledge a cold-blooded propensity for facts, and when a man comes to us claiming to be Christ’s Vicegerent, claiming that what he “seals on earth is sealed in heaven,”

our first impulse is to apply the rule left by Christ, and try the matter by its fruits. Perhaps this mode of reasoning is unfair; if so we desire to have the unfairness pointed out. There may be something in the varying circumstances and nature of things which justifies this singular divergence from the ancient system. If so we shall be glad to hear of it. What we seek is light.—*Salt Lake Reporter.*

Solomon's Temple Exhumed.

The London *Times* publishes an interesting letter in regard to the discovery of Jerusalem, from which we select the following:

“The colossal foundation of the temple wall, which are ‘stones of ten cubits and stones of eight cubits,’ lain by Solomon or his successors on the throne, are now being laid bare at the enormous depth of ninety feet and more beneath the present surface. The bridge that once spanned the ravine between the palace of Zion and the temple on Moriah is now proved to have been upward of one hundred feet high. If this be as it seems, the ascent of the house of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it there was no spirit in her.

The pinnacle of the temple on which the tempter placed the Savior has just been uncovered from the base, and is found still to have an elevation of one hundred and thirty-six feet. The statement of Josephus is therefore no exaggeration. If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth.

Sections of the ancient wall of Ophel have been exhumed, showing that as Josephus says, it was joined to the south-east angle of the temple. Aqueducts, cisterns, rock-hewn channels and passages have also been discovered within the harem, throwing new light on the buildings, the

arrangements, and the services of the temple. The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and the Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up as they have been by the energy, the wisdom, and tact of Lieutenant Warren, and his admirable staff, have smothered down Moslem prejudice, local opposition, and have thus brought about opportunities for excavation and exploration such as never occurred before; and besides, large numbers of Arab laborers have been trained to the work, and are eager to be employed, and the exact points for successful exploration are now well known.”

A TERRIBLE PREDICTION.—Prof. Leonidas, an Indianapolis Astrologer, after looking at the rings around the sun, makes the following horrible prophecy:

“I observe by the planets that a dreadful plague will commence in Russia, originating from silks brought over from Egypt, Cairo and Turkey. It will extend across the Baltic Sea, desolate Germany, cause immense mortality in England, and then spread to the United States. This dreadful epidemic will spot the people like a leopard, and turn the flesh to a purple black. The pestilence will carry off such an amount of mortals that there will not be enough left to bury the dead or give them Christian burial. The streets of our cities, towns and villages will be swarmed with the dead and dying. The groans and yells of horror will fill every breast with consternation. Confusion will abound on all sides. The death knell will cease to toll as the malady rages in fury. The infected will fall and die wherever they take it. The stench of the dead will become so common that the survivors will not heed it.”

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

PARIS has 40 theatres, 508 hotels and 35,540 stores.

CALIFORNIA has produced an apple 17 inches in circumference.

THERE are 424 soldiers employed in the New York Post Office.

THE British flag floats over about 3,200 steamers of about 1,400,000 tons in all.

OF 1,200 convicts in Sing Sing prison, 328 were formerly Sunday school scholars.

SIXTEEN kinds of fossil horses have been discovered in North America, and yet there were no horses here when the white men came.

IT IS SAID that since 1790, Europe has furnished the United States with 6,500,000 emigrants, whose descendants now number 20,000,000.

ROCKS and stones, by hewing and polishing, may be made fit for building, but there are some men who by no afflictions will be amended.

THERE are 78,800 rum-sellers in Pennsylvania, and 16,879 school teachers. Cost of supporting schools, \$5,863,759; value of liquor consumed, \$331,487,000.

WE ARE handling two very sharp-edged tools, which may divide a main artery of society, if we are not very careful. One is in the form of justification of murder in revenge of offenses which it is said the law does not adequately punish. The other is the plea of insanity, which is prevailing in numberless cases, from petty theft up to rape, arson and homicide. These tools had better be handled less vigorously and clumsily than they have recently been manipulated, or, as we have already said, the damage will be fatal to the existence of society in its present form.

Miscellaneous.

ERRATUM.—In an article by "H." in the HERALD for Dec. 1st, in the second column, third paragraph, read "avenues" instead of "enemies."

NOTICE.—The Quarterly Conference appointed to be held at the Howland School House, one mile east of Sandusky, Sauk Co., Wis., Jan. 9, 10, 1869, is changed to April 10, 11, 1869. REUBEN NEWKIRK.

DIED.

At the Batavia Branch, in Blackberry Township, Kane Co. Ill., Bro. DEMIC HOWARD, in the fifty-fourth year of his age. He was born at Ellisburgh, N. York, Aug. 7, 1815, and died Dec. 11, 1868.

At Amboy, Ill., Dec. 7, 1868, Bro. JOTHAM T. BARRETT, aged 61 years.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present Number of the HERALD is 169. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been received in it at the proper time, they should write to us concerning it *without delay*.

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Various sums—\$2.10 L Butterfield 184; \$3.33 H Harvey 194; \$3.33 Mrs. Maddar 194; \$3.34 Mrs. Dancer 194; \$4.75 (gold) Z J Warren; \$5.00 T R Allen, 188; \$0.70 A Sears 157; \$20.29 (gold) T J Andrews; \$0.67 R Otis 182; \$3.75 J Lockwood 165; \$5.42 R Huntly 165.

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THE TRUE LATTER DAY SAINTS HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter Day Saints, and edited by JOSEPH SMITH.

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THE TRUE

LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 2.—VOL. XV.] PLANO, ILL., JANUARY 15, 1869. [WHOLE No. 170.

IMPORTANCE OF INDIVIDUAL RIGHTEOUSNESS.

BY ELDER NATHAN LINDSEY.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

It would seem from the above language that the righteous, even, will not find it so easy to be saved. Let us, then, discuss the importance of individual righteousness, and I think a little time spent in looking over the matter will not be in vain.

First, let us look at our business transactions. Do we ever realize that religion enters into our business matters? For instance, if a neighbor comes to us to buy twenty bushels of wheat, and we agree to sell him that many bushels, and when the wheat is measured, our neighbor happens not to be present. Are we ever tempted in such cases to give short measure? And if we do give short measure, do we not do wrong? And after having given such short measure, do you think that the bowing before God, in prayer, and asking God to forgive the sin, when it is in our power to restore to the person

wronged, will obtain the forgiveness of the sin? Verily, nay! God will not answer such petitions. God knows the intentions of our hearts, and if we wrong our neighbor thus, God requires us to restore for the wrong, and then He is ready to forgive us.

The Scriptures inform us that the Spirit that prompts us to do good is of God, and the Spirit that prompts us to evil is of the Devil. Suppose that we should commit the sin that I have described above, what would the Spirit of God prompt us to do? It doubtless would prompt us to go to our neighbor and make restitution, either by refunding the money, or by supplying the deficiency of wheat. And as long as we would refuse to make restitution, just so long we would rest under condemnation.

But the same spirit that prompts us to do such evils, also prompts us to persist in refusing to make restitution. The spirit will argue that the sin will never be known, and why bring yourself into shame and disgrace, by confessing that you were so dishonest as to take more than was your own; and if this argument is urged very strongly, and we give any heed to it, it will prevail, and we shall lose our soul. Just

think! Sell your soul for twenty bushels of wheat! Cheap bargaining indeed!

And again; how common it is for us to attach as little blame to ourselves as possible. We know that if the Spirit of God was always upon us that we would be ready, always, to confess just how much we might be in fault. There would never be a disposition to evade a single fault, nor any part of it. We see, then, that individual righteousness does not consist in the evasion of faults, and, consequently, this sin, among others, must be avoided.

How common it is for us to circulate bad reports about others. Here seems to be a natural disposition in us to bring every one but ourselves and our relations into disgrace. Does the Spirit of God prompt us to do this? The Scriptures tell us to do good to all men, and I cannot see what good there can be in circulating a bad report *even if it be true*, and it must be *much worse* if it be false. What good can there be in lending a helping hand to blast the reputation of a fellow being? We know that we feel much more like bowing in prayer before God when we are conscious that we have done no wilful wrong, and tale-bearing must certainly be classed among wilful wrongs. When we repeat a bad story about a brother or sister, or some one out of the church, we are never under uncontrolable excitement, and hence there is no excuse for us. This world would be much happier if the vile monster, slander, were crushed out. Brethren, Latter Day Saints, in God's name, let us guard against this monster evil, and we will then have approximated that much nearer individual righteousness.

Let us always be willing to render to every man that which is his own—never charge more for a thing just because we know, under the circumstances, that a fellow being is obliged to buy of us, than we know is the customary price. There is as much evil

done in this way as is done in any other way. It is an easy matter to oppress the poor in this way, if we choose to do it. Indeed the man, or woman, who practices individual righteousness will never oppress the poor, but it must be remembered that the "righteous will scarcely be saved," and it will be impossible for the oppressor of the poor to be saved. You remember what the Book of Mormon says on this subject. The substance of what it says is about this, "the person being able to assist the poor, who refuses to do so, shall lift up his eyes in hell being in torment," whether he be a Latter Day Saint or not. Find the passage and read it; it will assist you greatly in practicing righteousness, for I have not quoted it as it reads, not having the book at hand. Do you think that the Spirit of God will prompt you to charge more for an article than the customary price, just because an individual is obliged, under the circumstances, to buy of you? Or do you think that the Spirit of God will prompt you to pay *less* for an article than it is worth, just because an individual is obliged, under the circumstances, to *sell* it? We should always be willing to pay for a thing what it is worth. The rich man will never sell anything for less than it is worth, unless a feeling of generosity prompts him to do so, in order to assist the poor, and so the rich are never oppressed in this way. It is always the poor.

May God help us all to root out and overcome every evil propensity, and be finally numbered among those who shall come forth in the first resurrection, is my prayer.

—◆◆◆—
 "Combat night and day against thy vices; and if by thy cares and vigilance thou gainest the victory over thyself, courageously attack the vices of others—but attack them not before this be done; there is nothing more ridiculous than to complain of others' defects when we have the very same."

HIGHWAY TO SUCCESS.

BY ELDER H. S. DILLE.

"They say," mused Charles Summers, "life is what *we* make it; but I sometimes think that our destinies are written before we have a being; that the life-road we are to travel, from the cradle to the grave, has been marked out by a higher power, and that we have nothing more to do with our destiny, than has the clock upon the wall in controlling the future of its existence. A being independent of, and himself in no sense a part of that clock, formed those wheels and springs, and made it to keep time in accordance with the laws of its being. If regularly wound up and properly cared for, its pendulum will continue to swing and its hands will point out the time of day for years; and then its old shell of a case, its smiling face, busy hands, together with its ingeniously contrived wheels and springs, and all that appertains to it, will be thrown aside as so much useless lumber, to be forgotten by the generation it has so faithfully served."

"So faithfully served!" came as if in echo to his own words, from Sabie, his sister, who through the open door had noiselessly entered the room, and had by chance, heard Charles's soliloquy. "Charles, please look at that clock and tell me the time of day."

"Twenty-five minutes past three o'clock. Could you not have told that yourself?"

"Without looking at the clock, brother?"

"No, no, I do not mean that, of course. But could you not tell the time of day by the clock, as well as I?"

"Certainly. But are you sure

you are not yourself deceived?"

"I am. Those hands point out the hour and minute of the day. And while we have been talking the hands have still been moving, and it is now twenty-five minutes and thirty seconds past three."

"How can you be so positive?"

"Because I have known that clock for years, and it has never deceived me. It now exactly agrees with the town clock and the regulator at the watch maker's."

"Then the clock exactly fulfills the purpose for which it was made?"

"Exactly."

"If I were to set it forward one hour, would it not still continue to run as regularly as now?"

"Certainly."

"Yet it would not keep correct time, and would not so well answer the purpose for which it was designed."

"No."

"Then whose fault would it be if you were deceived with regard to the time of day by looking at the clock?"

"Yours, of course."

"Why would not the clock itself be to blame in the matter?"

"Because it can neither think or reason; neither can it act except as it is governed by the thoughts and acts of others."

"You sold for five dollars your watch that cost you twenty-five. Why was this?"

"Because it was not a reliable time keeper."

"Then it did not fulfil the purpose for which it was made."

"No."

"And for that reason you sold it. You acted wisely. But of course the watch having no power to think or act, was not responsible; yet not answering the end for which it was designed, you cast it from you as a thing unworthy of your confidence.

And now, brother, with your permission I will take a seat by your side, for I feel like catechising you still further. You have a dog?"

"Yes; but what of him?"

"Does he know his name?"

"Certainly; but that seems like a silly question for a sensible woman, like my sister, to ask. I am tempted to think you mean to trifle with me."

"I assure you I do no not. Please answer my questions. Can your dog distinguish your countenance, and your voice from the countenance and voice of a stranger?"

"Certainly he can."

"Will you tell me some of his good qualities?"

"Yes. My Carlo is a faithful servant and a true friend. He will guard anything entrusted to his care, as faithfully as I could myself. He is ever watchful and kind, and ready to do good as opportunity offers. He once rushed into the water and saved a boy, who must have drowned but for his timely aid, and once seized a ruffian by the throat and saved me from personal violence, if not from death."

"To whom is Carlo responsible for his acts, whether good or bad?"

"To myself, as his master."

"Then your dog is, in a certain sense, to be governed by your will. You consider it your privilege to command and his duty to obey?"

"I do."

"Then his value to you consists in his obedience to your will. And your will is the law by which Carlo is to be governed."

"Yes."

"You were once a child. At the age of seven years were you as well informed as Carlo?"

"Sabié, you are certainly trifling with me. I have a mind to say I will not answer another question. But I will say that from what I can recollect, as well as from what

others say of my youthful days, I suppose I was about as intelligent as most children of that age."

"Then you could think, reason, and grow in knowledge and wisdom as you grew in stature?"

"Of course."

"To whom were *you* then responsible?"

"To my parents and teachers."

"Was not the will of your parents and teachers then the law by which you were governed?"

"Yes."

"Was it not your duty to obey your parents without a murmur; to anticipate their wants; to show by your acts that you were grateful for their kind watch-care over you in providing for you food, raiment, and the means of instruction?"

"Certainly."

"Could you have faithfully served them without doing so?"

"No."

"Had you acted contrary to their wishes, would you not have been a worse piece of property on their hands than was your worthless watch on yours; or more ungrateful than your faithful Carlo could be, by being the reverse of what you have described him to be?"

"I would. But, sister, you are questioning me rather closely. Where is all this to end?"

"Never mind. Let us go a step further. Suppose the reasons for some of their commands you could not clearly have understood. What then?"

"I think it would have been their duty to explain."

"Suppose they had done so, and yet you could not clearly comprehend all; or suppose they had, for some wise purpose, seen fit to withhold the reasons for some of the commands which they might have given?"

"Then it would have been my

duty to obey without a why or wherefore, relying upon their superior judgment until such time as their motives could have been made plain to my understanding."

"Your conclusion is correct, brother. With your permission, I will now sum up what I have drawn from your answers to my questions.

"1. Your watch and the clock in the kitchen, though inanimate and unconscious, have a certain sphere in which they render service, and unless that service is faithfully performed, they are worthless.

"2. Your dog has duties to perform, and is responsible to you for the performance of the same.

"3. You, as a thinking, reasoning child, were responsible in a higher degree to your parents and teachers. Their will was law. It was your duty to be governed by their superior judgment in matters you could not clearly comprehend.

"I would now ask, is there not a Being to whom you are in a still higher degree responsible?"

"I have been so taught, and so I suppose I have some reason to believe. Yet I acknowledge, as I look around upon the professed worshippers of that Being, and see how the theories of one class conflict with those of another; and when I hear Christians themselves acknowledge that they would as soon deal with those who make no profession as with a brother in the church, I own I am a little skeptical."

"There is an admission, my brother, that explains, to my mind, that which has been the bane of your life—**SKEPTICISM.**"

"How so?"

"It has prevented you from having any fixed purpose, hence you have succeeded in nothing you have undertaken. You have lived without an object or aim. For instance, you had a chance to purchase a

farm for \$1500, and a true friend offered to loan you the money and advised you to make the investment. But you were skeptical, were afraid it wouldn't pay, and let the golden opportunity slip. Your friend bought the farm himself, and in six months doubled his money. You began to study law: but fearing you would not succeed, you gave away to your skepticism and lost the time you had spent at your books. You commenced selling goods; but when closely pressed by the hard times, you feared to put forth the exertion necessary to success, and failed. And so it has been with everything which you have ever undertaken. If your dog were to die to-night, do you think you would miss his company?"

"Sister, you mean to tantalize me. You give me a sermon on duty, show up my failings, and then begin again to catechise me about my dog. What do you mean?"

"Oblige me by answering my question, brother. Tell me whether you would feel lonely without your dog; and if so, why?"

"I would feel lonely and truly grieve, because Carlo is a true friend, my constant companion, and I have learned to love him."

"Then you have learned to love him for his good qualities, have you not?"

"I have."

"But if Carlo were as skeptical as you are, he would neither have faith in his own powers, in your wisdom, or your right to control him."

"Eh?"

"Your skepticism has prevented you from being wise as Carlo. It has kept you from success in life, and from making for yourself friends. You distrust yourself; you have no confidence in humanity; no faith in God. For this reason your friends have lost confidence in you. Ask

yourself the question, 'If I were to die to-night, would my departure be a loss to the world? and would any feel my loss as I would feel the loss of my faithful dog?'

"Oh! Sabie, Sabie, you are hard on me. Your words cut like a knife. They are but too true. I am but the wreck of a man, a blot in society! O I wish I were dead."

"Stop, brother, stop! I will not have it. You, in the prime of life, with a world in which to work and be useful, wish yourself dead! I am astonished!"

"What would you have me do?"

"Throw aside your skepticism. Have an object, an aim; something to work for, something to gain."

"With God's help I will, sister. Point out the way. I need your help, for I am weak."

"Will you take my advice?"

"I will, for I know you would not counsel me wrong. I have so far thrown away my life that I have nothing to lose. I give myself into your hands. Do with me as you please."

"Then I shall not keep you an hour, but will give you into the hands of my best friend."

"Who?"

"My Savior; and in Him you will find your success in life. Were you to endeavor to follow the example of Washington or Napoleon, you might not have an opportunity to develop military power or skill. Were you to take Locke or Newton as your standard of excellence, years of arduous study and close observation would be requisite to make you approximate to the gifted minds you had chosen to follow. Were you to choose such men as the Rothschild's and Astor's as patterns for your life, not being skilled in the art of money making, you would most likely fail. But with Jesus as your Captain you cannot fail. Poor, despised, hated

of men, hunted as a vagabond upon the earth, and finally executed as a criminal, He has proved himself the mightiest conqueror that ever battled for the right; has won a kingdom and a crown that will never fade; wealth that will endure forever; friends in heaven and on earth that will ever prove faithful and true. Go, follow your Captain. Imitate His example. Live to do good, and all that you can ask in this world and eternal life in the world to come will be your reward. Brother, do you believe this?"

"Yes, sister, I do believe. My skepticism is all, *all* gone. To-night I begin a new life a life of usefulness, a life that will never end!"

"What! *Faith and repentance* too! Thank God! thank God! O let us bow in prayer."

Together they kneeled before the throne of Grace; and Sabie offered up a heartfelt prayer, and, as she afterward said, with such faith as she had never before experienced. She prayed God and angels to witness the faith and the good resolution of her brother, and earnestly besought the Father to strengthen him in well doing. They arose, when Sabie, with a holy, spiritual light in her eyes and a heavenly smile on her face, exclaimed, "O my brother, a world of light and joy opens before me, and six months will not pass until we both will know more of God's plan of salvation than we have ever yet dreamed. This truth came to me in a manner strange and new. I cannot explain it, but it came as if in answer to my prayer, and I know it will come to pass."

Charles had an enemy. For some real or fancied insult, he had sworn to be revenged. An hour after the above conversation found Charles on his way to that man's house. There he, with tears of contrition acknowledged

his fault, craved pardon, and at parting the two cordially shook hands, with a hearty "good night" and "God bless you!"

The next day the man who had lived without a purpose, was seen carrying a long and heavy stick of wood on his shoulder, and a few moments after, was zealously engaged in sawing it up at the door of a poor and invalid widow. On his way home, he called to speak a word of comfort, and minister to the wants of a man who was sick. In less than a week, those who saw and heard of his good deeds offered him employment, which he gladly accepted, as he said he would rather saw wood all the days of his life than be the useless and dependent being he had been. Seeing him faithful in his humble calling, others who knew his ability employed him in a more responsible calling. Four months had passed, and he was an agent for a firm doing a heavy business, who chose him because he had already won a name for energy, honesty and perseverance.

But a still further change was coming. A notice was posted up at the Post Office in the little village where Charles lived, which read as follows:

"PREACHING!

"Elder E. — H. — of the C. of J. C. of L. D. S., will preach at Clarmont Hall, on Sunday, at 10 A. M.; also at 7 P. M.

"A general attendance is respectfully solicited."

"C. of J. C. of L. D. S., I would like to have somebody tell me what those initials stand for," said Charles, as he read this notice.

But nobody could tell. All they knew of the matter was that a plainly dressed, unassuming stranger had put up the notice, and gone, no one knew whither.

Sunday came, and the hall was filled. The Spirit gave edge to the truth, as the ambassador of heaven delivered his message. The meetings were continu-

ed through the week. The first lecture on faith so accorded with Charles' experience that he shouted, Amen, at the close. So with the lecture on "Repentance—what is it?" But when the Elder came to link baptism for the remission of sins with the other principles of the gospel, Charles' faith was shaken. But Sabie saw it, and was soon at his side, for the word had reached her heart. She opened her little Testament, and pointing to Acts ii. 38, she read; "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."

"Charles, whose language is this?"

"Peter's."

"By whose authority did he speak?"

"By the commandment of Jesus Christ."

"What power moved him to utter this language?"

"The Holy Ghost."

"Is not Jesus the Captain of our salvation?"

"True."

"Then is it not His right to command?"

"Yes, yes!"

"And is it not both our duty and privilege to obey? And did not our Captain lead the way by being baptized in Jordan, and leave upon record the truth that "THUS it becometh us to fulfil all righteousness?"

"True again, said Charles, and the tears came into his eyes as he spoke. His voice failed him for a moment, and then, with voice and frame trembling with emotion, he sang the heart-felt sentiments of his being, in the words of the poet:

"His track I see, and I'll pursue
The narrow way, till Him I view."

Then and there they offered themselves as candidates for celestial glory, by yielding obedience to the initiatory ordinance of the Lord's house; and Charles, as he was led down into the watery grave, was heard to exclaim:

"Here, Lord, I give myself away,
'Tis all that I can do."

Charles Summers was shortly after called to the office of priest; after a year's faithful service, was ordained an elder; then a seventy; and now as a high priest, he is President of the — District. Hundreds have been blessed by his labors. Scores have been baptized by his hands. He is beloved for his good works, and testifies to all, both far and near, that he knows that to "Fear God, and keep His commandments * * * is the whole duty of man;" and that in obeying and following the requirements of the gospel, a man is in the *Highway to Success* in all his lawful undertakings.

From the Trumpet of Zion.

THE PREACHER AND THE NEGRO.

Translated from the Welsh, by Wm. Lewis.

[SCENE, AFRICA.]

Preacher.—Well my friend, what do you think about our religion now; for I see that you have read a great deal of the Bible?

Negro.—Well, indeed sir, I must confess, according to what I have read in the New Testament, the one you say that every word therein is true, that the church of God is better than any I ever heard of before. And many of us black creatures are thankful for such light; and are determined to leave the god of wood and worship your God.

P.—What part of the Bible did you read?

N.—The 12th chapter of 1st Corinthians and 28th verse, that God set some in the church; first, apostles, second prophets, third teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues; and these are very beautiful.

P.—But remember, kind friend, that these are not in the church now.

N.—Are there no apostles in it?

P.—No. For they are not needed in this age.

N.—There are prophets in it, then?

P.—No. These are also drawn out of the church.

N.—There are great miracles in it, because your God is very powerful and does great things?

P.—Miracles indeed. No, not one. Best for you to go to Europe, to the *Mormons*, if you want such things.

N.—Well, there must be the gift of healing in it yet; because this is of great use.

P.—No. This is not in it now either, and they are not needed any more.

N.—Well, what about divers kinds of tongues; there is bound to be some of these with you?

P.—Dear friend. These are all done away, I assure you indeed.

N.—Well, sir, you know best about that. But I know this, if all these things that your God set in the church, are all drawn out, or lost, or all done away; it is plain enough to see that the church is also done away. Here is your Bible back. I thought last night to burn my idol, but now I am glad I did not, for then I should be without a God and a religion.

HORSES, as a general thing, get too much licking and too little feed. If a man looses his hat while driving his horse, he licks the horse to pay for it. If he runs into another wagon through his own carelessness, he licks his horse to make it all right. If he slips or stumbles, he gets licked for it; if he does anything he gets licked, and if he don't do anything he gets the same. A great many horses know "a sight" more than their drivers, and if they could change places with them, society at large would be gainers, and so would the horses.—*Rochester Post.*

A RECENT philosopher discovers a method to avoid being dunned! "How?—how?—how?" everybody asks. Never run in debt."

LIFE THOUGHTS. No. 1.

ADAPTABILITY.

BY "STUDENT."

Life is something more than mere existence. It is not simply the result of organic arrangement. Its origin is not on earth. The vital principle in man, as the lever of physical energy, originates not in the subject. Man is not the only being that possesses physical vitality. So far as his earth-born organism is concerned, he is like all beings receiving their life-principles here, the subject of organic law, the fruit of the operation of the law of adaptiveness.

Life secured, its enjoyment and perpetuity depends upon the acknowledgment of its laws, upon a practical adapting our pursuits in harmony with their requirements. There can be no law without relationship. Life depends upon law and its relationship, whether it be life in its primal characteristics, or its mortal limitations. To be practically observant of its laws, is to secure the highest and greatest good from its relationships; to disregard its laws, is to forfeit the blessings of good attainable, and ultimately of life itself.

The desire for the continuance of life by the possessor thereof, is manifested in the studied as well as in the instinctive efforts put forth for its preservation. In the lower orders, including each of the multiform species inferior to man, from the mammoth Ichthyosaurus to the almost indistinguishable Infuscia, the instinct of self-preservation is active; but to man, as the crowning work of creative will and infinite wisdom, is reserved the possession of a power higher than instinct, the exercise of which is requisite for the harmonious development and preservation of the human organism, in its functional arrangements and with all its organic powers, in the life

that is, and the laying a permanent foundation for its perpetuity on a higher plain, and in holier spheres, in the life that shall be.

Love and enjoyment of life are intensified, heightened or modulated, in proportionate ratio to the harmony intellectual and moral altitude, developments, or influencing tendencies of its relationship.

Man seeks the enjoyments of life and the gratification of his love of life, whether of the life that is or the life that shall be, wherever dwell the agencies that he supposes will minister thereto.

The appositeness of the means, when sought to supply a present need, is more often considered in relation to the immediate than to the ultimate consequences of the supply; nor is this always wrong. When the gnawings of hunger are experienced, there would be far more consistency in an effort to furnish food, adapted in both kind and quantity to the need felt, than in a lecture, however philosophically and physiologically correct, on the hygienic properties of food, or the anatomy of the human stomach and its correlates, or on the philosophy of the digestive process.

In matters concerning the object of life, its past, its present, or its future, and especially in such as relate to man's ultimate destiny, it were well to remember that the development of MAN, *not a part of him*, is requisite in order to his enjoyment. In thus referring to man, let it be understood that man, in the uprightness and rectitude of his native character, as he stood before Jehovah, when *everything* was pronounced "good," is referred to—not man in his degenerate state.

There can be no development without supplies. A varied nature requires a variety of supplies. The qualification of a subject to receive, to properly use supplies, depends as much upon a past relationship as upon a present

condition. The nature, as well as the quality and quantity of supplies, must be adapted to the nature of the individual whom they furnish. To secure the highest and greatest good, the law of adaptability must obtain throughout.

For hygienic purposes, a dietetic policy is more permanently serviceable than a generally uniform and occasionally medicinal one. The multiform preparations of food-element, in which supplies for the demands of human nature are found, evidence the wisdom and beneficence of the Great Life-Author. The existence of man's corporeal system, of the elements of the animal, vegetable, and mineral kingdoms, is suggestive of the kind of nutriment required to recuperate the system when debilitated, when lacking in any of the proportions which form its constituent elements.

In the nature of man is incorporated a union of the world-elements. In him resides the primitive elements of all organic matter. He is a microcosm of the universe. Possessing the germ principle of its constituents, he is in affinity with their varied properties. In nature, in conformation, in tastes, appetite, will and genius, the creature, man, bears the living testimony that the Creator, God, has designed and framed His works in harmony with the great law of adaptability. Follower of Christ, thou art called that thou mightest become like Him.

“If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with principles, with the just fear of God and our fellow men—we engrave on these tablets something which will brighten to all eternity.”

—*Daniel Webster.*

THERE is no good in preaching to the hungry.

A DREAM.

BY ELDER THOS. J. SMITH.

After having returned from having borne my humble testimony to the gospel of Christ as revealed in these last days, I laid myself down to sleep, when I had the following dream.

I methought I stood upon the summit of a high hill; a stranger, who had mysteriously made his appearance stood beside me. Off toward my left and near the base of the hill, with swiftness flowed a large river, which appeared to be rapidly rising. In the middle of this river was a large island, whose banks were rapidly crumbling and falling into the water. Upon this island were crowded together an immense number of people, of every nation, kindred, tongue and color. The greater portion of them appeared to be eating, drinking, dancing and making merry. When the banks would break and fall, carrying a number of them into the water, the others paid no attention, but went on with their amusements. There were a few who seemed to realize their perilous situation, and were loudly calling to some men on the river shore to bring over boats and help them off. These men, who were few in comparison to the great number on the island, were engaged in all the every day pursuits of life. Some were farming, some were merchandizing, while others were building and tearing down. So intent were they on the business of their several callings that there was but a very small part of them who could go to the assistance of those asking assistance from the island. Some excused themselves on the ground that they did not have time, others that if they did go their families and business would suffer. Those who did go, were making every effort they could to save as many as possible, and were rapidly passing in their boats from the island to the foot

of the hill where I was standing. They were endeavoring, also, to prevail upon others to come to the rescue, but notwithstanding there were boats enough for all to help, they only succeeded in getting one now and then to assist, so their boats idly lay tied to the shore. The river kept rapidly rising, and the nearer it approached the top of the island, the louder grew the cries of the few on it for help, and the greater were the efforts of those in the boats to save them, and to induce the others to take their boats and assist in bringing them off. Their calling and efforts, however, were mostly vain and scarcely any went.

I stood gazing upon this awful scene for nearly an hour, all the while wondering how those men on shore could stand and hear the cries of those perishing ones and not rush to their assistance, when all at once the river rose several feet, and swept every one off the island, and all were drowned in the foaming flood. I looked to see how those fared on the shore. They had not escaped. The water had reached even to them. They all made a rush for their boats, but ere they reached them, they had all been swept away and lost. They then endeavored to swim to the hill where I was standing, and where those had been landed from the island, but the greater portion of them, with all their hard earned wealth was carried off by the waters. The others, after hard struggling and battling against the flood, and being completely covered with mud and slime, finally reached the hill. Those in the boats had no difficulty at all in safely landing, for being prepared, all they had to do was to row ashore.

Seeing such great destruction I could hardly believe it real; so turning to the man at my side, I asked him what it meant. Said he, "This is not real, but a representation of the coming of the Son of God. Those people on the island are the world. Those making merry are the wicked and careless ones.

Those calling for help, the honest at heart. The men on shore are the ones whom God has called to warn the world and save the honest. The ones in the boats are those who are filling their offices. Those swept away, them who are not; and thus it shall be with those who magnify not their calling. Beware; take warning. Be faithful to thy mission.

THE INDIAN QUESTION.

We see by the reports of Congressional proceedings, that Congress has commenced "red-hot" at reform, among the most prominent of which, is the transferring the Indian Bureau to the control of the war department, backed by the endorsement of Generals Grant and Sherman, recommending the abolition of civil Indian Agents, and licensed traders, together with the abrogation of all Indian treaties that license the sale of arms and ammunition to Indians, whether civil or hostile.

As there are two sides to every question, we purpose to examine the effects likely to result to both Indians and whites.

This Indian question has been resolving itself into one of paramount importance to this nation, for several years past, until it has surrounded itself with such perplexity, that the wisest and most deliberative statesmanship will be required to adjust its wrongs in such a manner as a humane and enlightened civilization has a right to expect.

There has been a strong squinting on the part of the military towards getting possession of the Indian Bureau, ever since our President elect squelched the Johnny's at Richmond.

We are aware that a ready solution of the question can easily be propounded, "let the military sword sever the Gordian knot," say our generals, in the

exuberance of their valor; but there are other considerations that will bring the "sword of justice" into exercise, that the clashing thereof will be heard ringing in our ears long after the Indians are exterminated, as recommended by Gen. Sherman in his report.

While we readily admit that the indiscriminate distribution and unlimited supply of arms to *all* Indians, both civil and hostile, would be "an outrage upon our rights and supervision of matters," as Sherman says. It would also be an outrage upon the Indians that have complied with their treaties, to interdict their obtaining arms and ammunition necessary for the procuring of game, hunting purposes, and self defense against the hostile Indians, who are as implacable towards friendly tribes as to the pale faces.

Though the entire supervision of the Indians be committed to the war department; though the present Indian agencies be abolished, what assurance have we that the transfer will prevent the Indians obtaining arms and ammunition? Are the military invulnerable to the spirit of speculation, such as the Indian traffic affords?

Have there been no speculations by the military arm of the nation?

Interdict the sale of arms and ammunition through traders and agents, and you at once excite the cupidity of a class of unprincipled men, who will risk both body and soul to engage in a traffic that holds out inducements for such large returns as the Indians will give.

Wise statesmanship will legislate a cure for the evil, by forfeiture of the privilege to trade, and rigid enforcement of the penalty. Wrongs unexpressed, robbery and swindle, have been heaped upon the Indians by agents, traders and emigrants, till the pale face has aroused the indignation and resentment, indiscriminately, of the red man.

How much of cruelty and suffering have resulted to the Indians by their

proximity to military posts, through the promiscuous and unrestricted licentiousness of the troops, we shall not now stop to discuss; that it has a great tendency to engender much of that deadly animosity that characterises the Indian's revenge, is patent to all that acquaint themselves with the Indian statistics.

We realize that in the discussion of this Indian question, many unpalatable truths must be unearthed, detrimental to the transfer of the Indians, both civil and hostile, to the war department.

"With curs'd fire-water's stupefying flame,
(Which lulled the senses of our chief to rest,
And soft-mouthed words, the pale face came,
And stole our lands and drove us to the West.
Our grey-haired medicine men so wise and good,
Are all confounded with the dread disease
Which ne'er was known to flow in Indian blood,
'Till white men brought it from beyond the sea."

H.

IN POPULATION, Syria is not a great country; it has now only about 1,900,000 inhabitants. But it is the key to the Arabic speaking portion of the race. The Arabic Bible can utter its message to at least a hundred and twenty millions of people, spread through Barbary, Nubia, Arabia, Persia, India, Tartary, to the Philippine islands on the north-east, and to Central Africa on the south-west. The Scriptures from the Syrian press have been sold on the borders of Liberia, and to the Mahomadans in Dombay. The Syrian mission, if thoroughly successful, places itself, as it were, in contact with one-tenth part of the human family.

PROFANENESS in conversation too commonly passes for wit, whereas it is in truth a certain sign of the want of both judgment and manners.

CHARITY gives itself rich, but covetousness hoards itself poor.

Little Folks.

[For the Herald.]

THE WAY TO CURE PRIDE.

BY L. M. E.

Now I suppose that having tried,
And found the secret of your pride;
You wish to drive it from your heart,
And learn to act an humble part.
Well, are you sorry and sincere?
I'll try to help you then my dear.
And first, the best and surest way
Is to kneel down, at once, and pray.
The lowly Savior will attend
And strengthen you, and stand your friend.
Tell Him the mischief that you find
Forever working in your mind;
And beg his pardon for the past,
And strength to overcome at last.
But then you must not go your way,
And think it quite enough to pray;
That is but doing half your task,
For you must watch, as well as ask.
You pray for strength and that is right,
But then it must be strength to fight;
For where's the use of being strong,
Unless you conquer what is wrong.
Then look within; ask every thought
If it be humble as it ought;
Put out the smallest spark of pride,
The very moment 'tis descried;
And do not stay to think it o'er,
For while you wait it blazes more.
If it should take you by surprise,
And beg you just to let it rise,
And promise not to keep you long,
Say, "No" the smallest pride is wrong.
And when there's something so amiss,
That pride says, "Take offence at this!"
Then if you feel at all inclined
To brood upon it in your mind,
And think revengeful thoughts within,
And wish it were not wrong to sin,
Oh stop at once; for if you dare
To wish for sin, that sin is there,
Twill then be best to go and pray,
That God would take your pride away;
Or, if just then you cannot go,
Pray in your thoughts, and God will know;
And beg his mercy to impart;
That best of gifts—an humble heart;
Remember, too, that you must pray,
And watch, and labor, every day,
Nor think it wearisome, or hard,
To be forever on your guard.

No; every morning must begin
With resolutions not to sin;
And every evening recollect,
How much you've fail'd in this respect;
Ask whether such a guilty heart
Should act a proud, or humble part;
Or, as the Savior was so mild,
Inquire if pride becomes a child.
And when all other means are tried,
Be humble that you've so much pride.

BIBLE STORIES, No. 2.—Continued.

BY FRANCES.

When the king heard this answer,
he was filled with fury, and the form of
his countenance towards Shadrach,
Meshach and Abednego was changed.
In his wrath he commanded his willing
subjects to heat the furnace seven times
hotter than it then was; and lest these
Hebrew boys should in any way escape
and he be deprived of his vengeance,
he commanded the most powerful men
in his army to bind them, and cast
them into the furnace.

Such was the anger of the king, and
his impatience to see the execution of
his orders, that in their haste to cast
these Hebrew youths into the furnace,
the soldiers of the king were devoured
by the flame, which leaped forth upon
them from the furnace as they stood
upon the edge and cast down into it
Shadrach, Meshach and Abednego,
bound, and with all their garments upon
them. The flames close over them,
leaping up with ten-fold greater fury;
and now the anger of the king is ap-
peased, the flames have done their
work, and from this time who will dare
dispute the supreme authority of Neb-
uchadnezzar?

But hark; what indistinct murmur
reaches the king's ear! He looks upon
the countenances of those around him,
and sees many a one turn pale. All
eyes are directed towards the furnace,
and the king rises in his chariot to see

why the countenance of his nobles is changed, and why all seem to tremble as leaves shaken by the wind. Suddenly the countenance of the king gathers paleness, his arm is stretched forth, his eyes distend in their sockets, as he exclaims, "Did not we cast three men bound into the midst of the fire?" His counsellors answered him, "True, O king."

Then said the king, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth and come hither."

Obedient to the command of the king, they came forth. God had justified their faith in him, so that even the smell of fire had not passed upon their garments. Is it possible, my little readers, for you to imagine what their feelings must have been? How full of love and adoration their souls were for the great God who had stretched forth His hand to deliver them? Without hesitation, exercising implicit faith in the wisdom of God, they had refused obedience to the king's command. It mattered not to them whether or not it was the will of God to deliver them from the power of the king: God had not seen fit to make known unto them His purpose in this matter; but one thing they knew was not the will of God, for He had commanded them not to worship idols, and therefore they knew that no circumstances could combine to render it right for them to bow before the golden image in the plains of Dura.

This image had been set up by the king, for the purpose of rendering especial honor to the idolatrous system of his subjects. In order to the rendering of this honor, he had caused all the

chief men of his kingdom to assemble, and nothing had been omitted which might add to the impression of the great veneration and respect that the Chaldeans were in the habit of paying to their false gods. How different then the purpose accomplished was, from the purpose the king had intended. The honor he had thought to bestow upon his false gods, the great God of heaven had claimed for himself, and manifested before the assembled host of the Assyrians His glory and power. It may have been that Nebuchadnezzar had intended by this great display of reverence to his idols, to allay any feeling of jealousy which might have arisen in the minds of his nobles, respecting the honor he had shown Daniel and the companions of Daniel's captivity. Be the cause what it might, his object was defeated, and he was so humbled in view of God's power, that we hear him uttering these words—words so different from his former ones, that we know none but our God could so have changed his heart.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any God except their own God. Therefore I make a decree, that every people, nation and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, because there is no other God that can deliver after this sort." Then the king promoted Shadrach, Meshach and Abednego, in the provinces of Babylon.

Dear children, you are well aware that the faith cherished by your parents, is no more pleasing to the christian world in this day, than was the worship of the true God to the idolatrous Babylonians. This may seem the more

strange, because they also profess to found their faith upon the same Bible we believe, and which teaches us that the God who delivered the Hebrew children, is the same to-day that He was when the haughty king of Babylon was forced to acknowledge His power. How then are you walking before those who deride and despise the religion of your father and mother? When they call you a little Mormon girl or boy, do you feel ashamed of the name and seek to deny it, because you fear to offend those who seem to be so far above you in the honors of the world? I trust you never do, for I would have you always remember that the eye of God is upon you, and though Mormon be not your name, still if they wish to use it as a term of reproach, because you believe in the gospel taught by our Savior, let them call you so. His holy angels are beholding you, and the Savior who died for you has said that if you deny him before men, He will deny you before His Father and the holy angels. If you are ever tempted to do so, just call to mind the noble, heroic conduct of the Hebrew captives, and let it inspire your hearts and minds to be like them, brave champions for the truth. Behold them standing proudly erect when every other knee has bent. See with what undisturbed countenances they look within the burning furnace, and hear with what calm unimpassioned words they tell the haughty monarch, "We are not careful to answer thee in this matter." Thou art king upon earth, but one is our King, even the God who made the heavens and the earth, and when you with all your haughty nobles shall slumber in the dust, we shall stand in the presence of our God to answer to him as to whether or not we have kept His laws. If we honor him now, He will honor us then, with an honor which shall never grow dim. Consider how great and good is the God of heaven, who has given His only beloved Son to die for you. Re-

member that He is worthy of all the love and adoration of your hearts, and in no other manner is it possible to prove your love for him, only by obeying His laws. For those who obey His laws, the Savior has gone to prepare a home. They shall dwell in a city before the beauty and splendor of which all the royal palaces of earth shall grow dim, and in this city the Lamb of God shall dwell with them, and wipe all tears from their eyes. There they shall meet with all those who have borne faithful testimonies for Jesus, and were not afraid to confess him before men. Do you want to be there, dear children? Do you want to dwell in that beautiful home for ever, having the angels of God for your companions? Then follow the example of the captive Hebrew boys, and with them you shall inherit this earth, when the wicked shall be destroyed and the Holy City shall come down from heaven, in which the saints of God shall dwell for ever.

A LONDON dispatch says the following ministers and officers of State have been appointed: Lord Gifford, Lord Chief Justice of the Queen's Bench; Lord Dufferin, Chancellor of the Duchy of Lancaster; Edward Sullivan, Attorney General for Ireland; Charles Robert Barry, Solicitor General for Ireland; Thomas George Barrington, Baron of Northbrook, Under Secretary of War; Mr. Vivian, Treasury Lord to Supervise Military Expenditures.

God requires that we should work out our own salvation. He saves us by showing us how to save ourselves. It is true that salvation depends on His grace, but His grace is proportioned to our efforts.

AFTER GOING TO LAW.

This law, they say, great Nature's chain connects.
That causes ever must produce effects,
In me behold reversed great Nature's laws—
All my effects lost by a single cause.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Friday, January 15th, 1869.

PLEASANT CHAT.

We presume, now that the whirl and excitement of the holidays are over, that everybody is prepared to set about the earnest business of the new year.

We desire to call the attention of the readers of the HERALD to the account elsewhere given of receipts and expenditures of the Press Fund.

Public servants entrusted with money, cannot be held too strictly to account for the use of that money. Hence, as we desire to be acquitted of the charge of malfeasance in the office of Treasurer of the Press Fund, if found innocent; or submit to proper chastisement, if guilty, we present the account as it now stands; premising that we are not yet done with the fund, as we are not yet adequately supplied.

At the time Brethren J. W. Briggs and Josiah Ells left for their field, we told them that we would ask for help for their publishing fund. The account found on another page will show what has been done in this behalf.

This has been our earnest work since June 1, 1868. The desires and wishes for success which we have entertained, that have not resulted in tangible realities we style our ephemeral and pleasant reveries, our vacant sunshine.

The privations to which the families of the elders who are out on missions,

their faithful endeavors to be content with the dispensation which is upon them, we also call their earnest work; but the fanciful pictures, which some of those draw who most zealously stay at home, and most persistently wish for great good to come unto Zion, (meaning themselves,) we call the illusory phantasms of a dissolving view.

The steady effort which those missionaries abroad are putting forth, the unshaken fidelity which they manifest in the cause of truth, the hard necessity laid upon them to proclaim the gospel without money and without price, are all of them their earnest work; and far transcends in point of effectiveness, the silly, and pernicious wranglings upon isolated topics of difference which is, to some extent, the make up of some who dare not, or have not the energy to go out into the field to reap for themselves, those honors which they desire, but have not, and are envious at others because they have.

The indications are favorable for an increase of spiritual strength on the part of the church; the attaining to a higher spiritual life on the part of the saints. And as the question now so frequently asked by the enquiring, respecting what is the mission of the "Mormons," or the Latter Day Saints, can never be fully answered, except by the people referred to in their ultimate career, shall we be able to answer, "A sublimated life, full of honor, power and glory, radiating for all men, in the divinity of Christ." Or are we to sink away before the onward march of time, as a people once hoping for good, but destined for the forgetfulness contained in the sentence

"they lived, flourished, decayed, and died."

If it is our mission to be the helpful messengers of a great inflowing peace, let us be the embodiment of that peace.

It will be time enough to become contentious warriors, after the peace congress to be held in the Millenium shall have failed in its season to secure peace over all the earth.

"IN HERALD No. 9, Vol. 14, last page, the Building Committee of the Meeting House in Plano, declare that house was built by the saints in Plano.

"Again, The same declaration is made, in No. 11, Vol. 14, as follows: 'On the 15th day of Nov. 1868, the saints in Plano dedicated the house which they have built this past summer.'

"Please tell us, as you are one of the Building Committee, if this is strictly so, what have you done with the money collected from other branches for that purpose? and oblige several of your readers."

In answer to the foregoing question, we can only answer as follows:

The statement in No. 9, referred to, says that the house was built by the saints, and in Plano. The querist may say whether the house was built by others than the saints, or in other place than Plano.

The one in No. 11, may be open to some objection, but scarcely to the one of untruth.

The Committee were all residents of Plano, the weight of the care, trouble and anxiety of building were upon them. Few labored upon the house but those residing in or near to Plano; and it was supposed to have been built

under the supervision of the church at Plano.

It was not intended to convey any impression that only those living at Plano, were deserving of credit in the erection of said house.

If this impression was taken by any, as one of the building committee, we are decidedly sorry.

To the question what we have done with the money furnished by other branches, the account published in No. 11, is a sufficient answer.

If the saints in Plano did not build said house, the querist will confer a favor upon some readers if he will tell us *who did*. We will take pleasure in giving the proper credit.

It is intended by the Committee as soon as practicable to publish a tabular statement of the entire building account.

When the HERALD was but sixteen pages they could not do it very well, and since, they have not yet had time.

THE following is recommended to others besides the Aldermen and Town Trustees, as an excellent remedy for dyspepsia and gout:

"An Alderman came to Dr. Franklin and said he had a tendency to the gout, asking what he could do to arrest it. 'Take a bucket of water and a ton of coal three times a week,' replied the doctor. 'Why, how?' replied the Alderman in astonishment. 'Drink a cup of the former three times a day, and carry the latter up three flights of stairs.'"

THE following slip, cut from the *Scientific American*, is altogether, too true.

The sad results of dissipation can be traced, in men of every age and condition in life; the feeble step, the listless air, the liability to disease, are all traceable, either directly, or indirectly, to intemperance of some sort; and not to the proper use of either man's faculties, or the things provided for his use, for his pleasure or enjoyment:

"It is a commonly received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected by Professor Pierce from the last triennial catalogue, it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of each class inferior in scholarship. Every one who has seen the curriculum knows that where Æschylus and political economy injures one, late hours and rum punches use up a dozen; and that the two little fingers are heavier than the loins of Euclid. Dissipation is a sure and swift destroyer, and every young man who follows it is, as the early flower, exposed to untimely frost. Those who have been inveigled in the path of vice are named legion. A few hours of sleep each night, high living, and plenty of "smashes," make war upon every function of the human body. The brains, the heart, the lungs, the liver, the spine, the limbs, the bones, the flesh, every part and faculty, are overtaken, worn and weakened, by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, the "earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about!"

"Worth begets in base minds envy."

THAT man can use the power of the air, without being liable to His Satanic Majesty, the following statistical table from the *Chicago Evening Journal* will show.

It is not wise to attribute every thing accomplished by the aid of electricity to the Devil; because it makes him greater, and man less than he should be:

"The total length of electric telegraph wires in the world, not including the sub-marine, amounts to upward of 180,000 miles, which is more than enough to go around the earth half a dozen times:

	Miles.
Germany and Austria,	30,000
Russia,	24,500
France,	21,800
Great Britain,	17,250
Italy,	9,900
Spain and Portugal,	4,850
Sweden and Norway,	5,900
United States,	43,250
East Indies,	13,500
Switzerland,	2,500
Belgium,	1,300
South America,	4,000
Australia,	1,750
Total,	180,000

SUBSCRIBERS who sent money before the enlargement, will perceive that that movement will lessen the number to which they have paid as advertised. Those, however, whose souls are great enough to demand of the office to send them the enlarged HERALD up to the number advertised as prepaid to, shall be accommodated by notifying us of their wish.

It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

THE only disgrace which attaches to labor, arises from the lazy and inefficient way in which labor is performed; successful labor is honorable.

Robert Hoe, the printing press inventor and manufacturer, began life as a mechanic in Leicestershire, England, and came to New York, in 1815.

THE superstitious are here given a charm, to exercise upon :

“The child of a Devonshire (English) laborer died from scalds caused by its turning over a saucepan. At the inquest the following strange evidence was given by Ann Manley, a witness: I am the wife of James Manley, laborer; I met Sarah Sheppard about 9 o'clock on Thursday coming on the road with the child in her arms, wrapped in the tail of her frock; she said the child was scalded; then I charmed it as I charmed it before when a stone hopped out of the fire at Honiton Fair and scalded its eye; I charmed it by saying to myself: 'There was two angels came from the North, one of them bring fire and the other frost; in frost, out fire,' etc.; I repeat this three times; this is good for a scald; I can't say it's good for anything else; old John Sparway told me this charm many years ago; a man may tell a woman the charm, or a woman may tell a man, but if a woman tells a woman, or a man a man, I consider it won't do any good at all.'”

A little sprite that had been so very sick that at one time she was expected to die, was told by the doctor that she would get well again. “I'm glad of it,” she said, “I don't want to die, and go to heaven, and be an angel, and wear *fedders like a hen!*”

Query Column.

QUESTIONS AND ANSWERS.

Query.—Has an elder, or priest, a right to act in the office of a teacher, or deacon, without special appointment?

Ans.—Yes. When necessity requires it.

Q.—Have we a right to appoint an elder or priest to act as a teacher, or deacon?

A.—Yes. When circumstances require it.

Q.—What is sinning against the Holy Ghost?

A.—Denying the Lord Jesus and putting him to an open shame.

Q.—Who can sin against the Holy Ghost?

A.—Those who have known Christ.

Q.—Is there any law or precedent for the custom of opening meetings of unbelievers with singing and prayer?

A.—If custom makes law, then there is both custom and law for the rule spoken of.

If by the question it is intended to ask whether, elders of the church should observe the custom, we answer, Yes, by all means when practicable.

Q.—Why do not the Book of Mormon and the New Translation agree?

A.—If there be a disagreement, we do not know why it is.

Since the foundation of the Washington Home, in Boston, more than two hundred drunkards have been reformed there, at an average cost of about \$40 each.

Correspondence.

St. Louis, Mo.,
Dec. 30th, 1868.

Pres't. J. Smith:

The brethren of the St. Louis District are alive to the publishing interests of the church, and are determined to see what can be done by a united effort, towards furnishing you some of the capital which my acquaintance with the office and its demands, justifies me in saying, you *must* have before the church can be properly represented, or its literature be up to the standard of excellence alone worthy the noble cause for which we labor.

Calls for tracts, for another periodical such as the *Reflector* was to have been, for an enlarged edition of the *Herald*, are easily made; but calls can not be met without means, and in these matters, *cash* is the best oil for the supply machine.

The consideration of this subject occupied our attention at our recent conference, and after being satisfied of the necessities of the case, and the brethren deeming action better than argument, on resolution, a committee of four were appointed to raise as much as possible during the then ensuing quarter towards furnishing the church printing office with engine, new type, &c. I need not inform you that no effort will be lacking on the part of the committee, when I tell you that their names are Geo. Bellamy, Charles Hall, John Clark, and George Hickling.

It is not supposable that St. Louis Conference can do more than its share; I am instructing each of the Conference Presidents of the necessities of the case, and believe that throughout my entire mission there will be a pleasing response. The brethren and sisters are generally poor; but the widow's mite shows the widow's faith.

Pardonnez Monsieur, but I could scarce refrain a pleasant smile at Bro. Joseph's

extreme modesty in correcting an interpolation of "somebody" in a previous *Herald*, by which you was made to ask for contributions not *only* for money, but for articles. Bro. Joseph did not write the word "*only*," it is true; but both Bro. Joseph and the *Herald* need help *in money as well as in articles*. Thank God, however, for a leader whose love for his people is not measured by the length of their purses.

Could the saints everywhere be made to REALIZE how great the cry is for help, for both preachers and the printed word, I am satisfied that their kind hearts would open in such a response as would liberate many a willing, and anxious, and able laborer, and send forth to the world a flood of light in the form of millions of tracts. Millions? Yes, millions. We need them. But neither type, ink, paper, rooms, packing, or labor, can be obtained free. Bro. Joseph, we need money and articles; for we need the seed to sow beside many waters.

But will the saints respond, without giving unmeasured and unmerited condemnation to those who suggest and conduct the effort? Respond, yes; the good, the pure, the true, the honest, will, if they are able. Already near three hundred dollars have been subscribed here, and I should not be surprised if this quarter raises it to five hundred for this sub-district alone. The other sub-districts have not been heard from.

We have, as a people, been afraid to ask that actual necessities be supplied; because the old church, or rather the new-fangled Utah church has abused the liberality of the saints. *For myself*, for individual use, I have never asked a cent off the saints, I do not think I ever shall do, unless in a case of great emergency; but for *the work's sake*, I can ask. The work of God should not, must not stop, for fear of a few murmurers and complainers, who condemn without judgment, and declare everybody's milk to be sour, because their's is "clabber."

Some here have subscribed as high as

twenty-five dollars, some as low as twenty-five cents, each according to his or her means; Such an effort throughout the entire church, would give it an impetus that would furnish food for thousands of precious souls, famishing for the bread of life. *Individual feeling must be sacrificed for the public good.*

Yours, anxious for Zion's welfare,
MARK H. FORSCUTT.

MANTENO, Iowa,
Dec. 24th, 1868.

Pres't. Joseph Smith:

Your kind letter with prospectus is just received. Elders Kuykendall and Jenkins are trying to raise clubs for the *Herald*. I have endeavored to show the saints the necessity of taking it—the benefits to be received from it—the amount of money wasted in useless and injurious articles, that if applied to the church, would meet every demand. Some felt hit, but I am not sure the blow will benefit them. I am pleased with the movement, and shall aid it all I can. I shall be better pleased when it comes out weekly, and still more so when we are situated so as to receive it every morning, before breakfast.

The season is so inclement that I cannot travel at present; but I have a call to visit Coon River, which I shall comply with as soon as I can. The work is looking up in Mason's Grove Branch. Boyer Branch is also alive. We should be, here, if we did our duties. Elder Kuykendall labors with all his might to do us good; he is a faithful President, never absent from his post. If we are not alive, the fault is not with him. I expect his temporal circumstances will soon compel him to resign; if so, this branch will suffer loss. [We hope Bro. K's. circumstances will not necessitate his resignation.—Ed.]

One thousand men in this church spend twenty-five dollars a head per year for a noxious weed that poisons their breath and defiles their bodies, besides polluting

the houses of God and men. Here then is \$25,000 spent in waste annually, while Zion languishes, an exile from the land of her inheritance, and her ministers are crippled in their efforts to spread the cause of truth to a sin cursed world. And the advent of the Master is heralded, who comes to demand of every man his talents. What account shall this one thousand men give? Buried in the earth? Spit upon the ground? Or wasted in useless expenditure? And yet these men sing "Fly abroad thou glorious gospel," but never think that its wings are in their pockets. They wonder why Zion languishes, while they withhold from her substantial aid and comfort. They pray for the prosperity of God's kingdom, but withhold the means that God has put in their hands by which they can roll it on. There is no inconsistency so odious to God as the inconsistency of Latter Day Saints. The Latter Day Saints will be held to a stricter accountability than any other people now on the earth. Then let us wake up to our responsibility, and improve every talent God has lent us.

CHAS. DERRY.

FALL RIVER, Mass.,
December 18th, 1868.

Bro. Joseph:

I write that you may hear from Massachusetts; and as you heard from here some time since by way of Bro. John Smith, and perhaps have not heard from us since, I will say that the trouble that was spoken of in his letter, has been about adjusted, and with few exceptions, the saints are getting along very well. Fall River has seen a great deal of trouble; and has generally made it out of little or nothing; but this last has given them such a scorching that they will try and keep clear for the future, at least so they say. Our conference, appointed for Dec. 4th and 5th, was held, and gloriously too. We had a time not surpassed by any before in

the East, since my knowledge of the latter day work.

I have often thought when under a powerful influence of the Spirit, (or feeling as though I was, to say the least), to wonder if it was owing to some weakness of mine, for which I have often felt sorry for so thinking; but when I saw the strong men bow and shake like an Aspen leaf, under the influence of the Holy Ghost, and speak in tongues, and prophesy in the name of the Lord; and those too, that have stood the winds and waves of the coasts and fishing grounds of the ocean, and have not known fear, save of late have learned to fear the Lord, I was strengthened, and said in my heart, if my flesh is weak, I will not always fear, but I will trust in the Lord, who is my strength; yea, my soul shall magnify my God in the depth of the night; yea, in my closet, where no eye shall see or ear shall hear, but He who sees and hears in secret; for to meditate upon the law of our Lord is more than meat or more than drink, it is sweeter than honey from the honey comb.

We thought, while enjoying our feast of fat things, that we should like to have Bro. Joseph at some of our conferences in the East; as we often read in his Pleasant Chat, about his going to this or that conference, and what a good time the saints had, and how the Lord blessed them. Bro. Joseph, when we get able, or the saints get able, you will come and see us, and then we shall read in the Pleasant Chat that Bro. Joseph has been down among the Yankees, and what was best of all, the saints were one in Christ; yes, all true saints are one in the gospel of Christ, wherever they be; the Jew and the Gentile, the bond and the free.

The saints at Dennisport have been greatly blessed. They are in good spirits. I saw Bro. Webster, from Boston, at the conference. He was in good spirits. The work progresses slowly, there has been dulness manifested with the elders, but it seems to be wearing off now. Bro. John

Smith has labored as an Elder in Israel should do. Bro. T. W. Smith has worked with a will in this district, mostly in Dennisport. Bro. Thos. W. Smith is a faithful man in the kingdom. He is now down in Maine, or on Grand Manan, where he is doing a good work. The gifts and blessings of the gospel follow his work. All the rest of the Elders are tied. Bro. Webster would like to do more, but his hands are tied at present. We are making every effort to open new places. All the missions were sustained at conference, and the elders were determined to carry the battle to the enemy's door.

Bro. Lorin How, of Dennisport, took a mission on the Massachusetts, Rhode Island and Connecticut waters, belonging to this conference district. He is a fisherman, and mostly on the water.

We hope the next time we shall write, we shall be able to give a better account of ourselves. I don't know but I have been too urgent in the work, but since I saw a dream of yours, I have been determined not to let my armor lay at my feet rusty, while the enemy was gathering like a flood.

Give my love to Bros. Blair and Gurley. Tell Bro. Gurley that Bro. T. W. Smith is doing well down in Maine, according to the word of the Lord to us.

Bros. Charles Brown and A. Cowden are laboring in Providence, R. I.

Your Brother in Christ,

C. E. BROWN.

SAN FRANCISCO, Cal.,

December 5th, 1868.

Bro. Joseph:

There is much call for Bibles, Doctrine and Covenants, Book of Mormon, Hymn Books and Voice of Warning; as also for some standard tracts, such as Voice of the Good Shepherd, Gospel of the Kingdom, &c.

We are still adding to the members of the church. I recently baptized two at Mission, San Jose, and four others were

baptized there since then. I also baptized five at Santa Cruz, and three at Watsonville, of late.

We have promise of some money for the Bishop, soon. I hope the amount will not be less than \$1,500 or \$2,000; gold.

I hear that the branches are generally doing well, increasing in numbers, faith and good works.

We are thinning down the number of Elders, (travelling) and are determined that none but capable, honest, faithful men, shall go forth to preach. A lack of care in this respect has wrought much evil here; as I learn by travelling through among the saints. "Be ye clean that bear the vessels of the Lord," we are determined shall be carried out by the ministry. We now have some noble men in the ministry. Bro. Glauð Roger is a most excellent brother, and is now on his mission. Bro. Geo. Adams is doing well, as is also Bros. Banta and Clapp, who are now at Yuba City and Marysville. We have many noble souls on this coast, and I trust many more will soon unite with us. I am determined to get the church here under more strict discipline than it has had; I find that our efforts in that direction work admirably, thus far, and we have unshaken faith for the future.

We continue to have dry weather.

Love to all saints.

Your Brother in Christ,

W. W. BLAIR.

ATCHISON, Kansas,

Dec. 30th, 1868.

Dear Brother Joseph:

I take my pen in hand to write a few lines to you about the Atchison branch, Kansas. We have not sent to you since we have been organized. The branch was organized by Bro. Bays. Since then we have received two by letter from the Alton branch. There are nine members in the branch, including the officers of the church. There is a large number of old saints in

this place; some good men amongst them. Some of them attend our meetings every Sunday, and we think some will join us very soon.

We get along well, and enjoy the blessings of God, which causes us to rejoice in the new and everlasting covenant.

We pray God to bless you, and all the elders and saints.

Your servant in the Church of Jesus,

DAVID WILLIAMS.

MANTI, Fremont Co., Iowa,

Dec. 19th, 1868.

Bro. Joseph:

I am not an elder laboring under any appointed mission by the General Conference, yet I thought a few words from me would not come amiss, and if any example that I can produce by act or word, would stir up any other in similar circumstances to labor in this great cause, I would feel satisfied.

I have been trying to preach, and bear testimony of the gospel of our Lord and Savior Jesus Christ, this winter, as far as circumstances would permit; and I think my labors will result in good.

I have held a meeting three miles south of our county seat. I have also filled three or four appointments two miles east of Hamburg, at which place Bro. Redfield met me, and by the help of the Lord we were enabled to set before the people the pure principles of the gospel in plainness; and we think the Lord has a few chosen in that part. There is an opening at Mill Creek for preaching, and at different points in this district.

I discover that there are a great many honest persons within the reach of our own homes that never have heard the sound of the gospel, and I think it is the duty of all the elders to try to spread the truth among their neighbors, and thereby clear their skirts of the blood of this wicked generation; and not say, because they have business to attend to, that they can not

attend to the work of the Lord. We can do much good in spending our Sabbaths in trying to save souls in the kingdom of God. Then I would say to the elders of Israel, rub up the talent that the Master has given you, that thereby you may receive other talents, and at the end of your labors have the sentence pronounced, Well done thou good and faithful servant, enter thou into the joy of thy Lord.

The Lord will not help those who will not try to help themselves; therefore we cannot be excused by saying that the Lord has not given us a talent. Let us rise in the strength of Israel's God, and say that we will do our duty, and see if the Lord will not pour out a blessing that we are hardly able to contain.

J. R. BADHAM.

NEBRASKA CITY, Neb.,

December 19th, 1868.

Dear Bro. Joseph:

Our Conference was held at Nebraska City, on Dec. 13 and 14. We had an unusually good attendance of the saints.

The saints all seemed to feel well, very well; and our dear Lord seemed also pleased with us, judging from the way and manner that He blessed us with His holy Spirit; it was a time that will be remembered by His people here for some time to come.

The Elders seem also to be waking up to a sense of their duty, they seem at present inclined to try to do something for the spread of the work. If we can only establish an energetic ministry in this part of the country, I believe that there will be a good work done here ere long. The people seem to be ripe for it; there is but little prejudice, and doors are thrown open on every hand for preaching.

At the close of the Conference the saints gave a festival, which was termed by the city papers "an interesting affair," and "a perfect success." At the time I left town for home, they had not yet ascertain-

ed what amount of money they had taken in, as the tickets had been sold by a good many different parties.

I am glad to see that the *Herald* is to be enlarged so soon. I for one bid it God speed; may it continue to prosper, is my prayer, until we can get it enlarged again, and a weekly at that. I long to see the time when the wants of the press and office will be supplied; then will many a hungry starving soul for the word of life be also supplied, that now is not.

J. W. WALDSMITH.

Conferences.

Crescent City Conference.

Crescent City Conference convened at Crescent City, Iowa, Nov. 28, 1868.

Jairus M. Putney, President; George Wright, Clerk *pro tem*.

BRANCH REPORTS.

North Pigeon: 25 members including 1 of the seventy, 6 elders; 5 baptized; 3 received by letter. Jeremiah Thomas, Pres.; Wm. Meachim, Clerk.

Crescent City: 45 members, 2 of the seventy, 4 elders, 1 priest, 1 teacher; 2 received by vote and 1 by letter; 1 removed by letter; 1 cut off. C. W. McIntosh, President; E. E. Haskins, Clerk.

Boomer: 25 members, including 1 of the seventy, 5 elders, 1 priest, 1 teacher, 1 deacon. Geo. Wright, Pres.; Sam'l Bateman, Clerk.

Council Bluffs: 83 members, including 15 elders, 2 teachers, 1 deacon; 6 baptized; 8 received by letter; 2 removed. Jas. Caffall, Pres.; David Chambers, clerk.

The following elders reported: J. Caffall, Bro. Beebe and Bro. Putney.

Bro. Cornelius McIntosh was appointed to labor in the vicinity of Honey Creek.

Bro. Howard Smith was released from his mission in East Botany; Bro. D. P.

Hartwell to take his place, with permission to choose a companion.

Bro. Edward Williams was ordained an elder.

Bro. Wicks' mission sustained, in Adair Co. Bro. Edward Williams appointed to assist Bro. Wicks.

Officers present: 1 of the seventy, 16 elders, 1 priest, 1 teacher.

MORNING SESSION, NOV. 29.

Resolved, That when we adjourn we adjourn to meet at the Union Branch, on the last Saturday in Feb. 1869.

Preaching by Bro. Jas. Caffall.

AFTERNOON SESSION.

The Conference was addressed by Bro. Lewis, relative to the signs of the latter days and the destruction of the earth.

Resolved, That we sustain the constituted authorities of the church.

Montana Conference.

The Montana Quarterly District Conference was held in Galliton Valley, Montana, Nov. 28, 29, 1868.

Alex. Williams, President; J. H. Thomas and Jas. Thomas, Clerks.

BRANCH REPORTS.

Galliton Valley: Reported by Pres. F. E. Reese. 27 members, including 4 elders; 4 received by letter, 2 by vote; 1 removed by letter.

Jefferson: Reported by Alex. Williams. 22 members, including 3 elders.

Resolved, That we sustain Bro. Joseph Smith, and all the other officers of the church, by our faith and prayers.

Resolved, That the elders of this Conference extend their labors as far as circumstances will permit.

EVENING SESSION.

The President addressed the Conference, followed by Bro. Reese and Bro. Powell.

MORNING SESSION, OCT. 8.

The Lord's supper was administered. Afterwards President Williams addressed

the Conference, followed by Bro. Powell.

EVENING SESSION.

Bro. Williams delivered a discourse, followed by Bro. Reese and Bro. Ross.

Resolved, That this Conference adjourn to meet at Willow Creek, the last Saturday and Sunday in Feb. 1869.

Nevada Conference.

The Nevada Quarterly District Conference was held in Carson City, Nevada, Dec. 12, 13, 1868.

MORNING SESSION, DEC. 12.

Conference convened by choosing E. C. Brand, President, and E. Penrod, Clerk.

Remarks by the President, on the business of the Conference, exhorting the saints to unity.

BRANCH REPORTS.

Carson City: 40 members, including 5 elders, 2 priests, 1 teacher, 1 deacon; 3 baptized; 4 removed; 1 residence unknown; 1 cut off. E. Penrod, President; W. A. Penrod, Clerk. Reported by A. Penrod.

Frank Town: 22 members, including 2 elders, 1 teacher; 1 baptized; 1 cut off. John Twaddle, President and acting Clerk. Reported by J. Twaddle.

Jack Valley: 19 members, 4 elders, 1 priest, 1 teacher; 2 received by letter. D. K. Winters, President; Charles A. Parkins, Clerk. Reported by D. E. Jones.

Discourse by Elder J. W. Gillen, on his labors in Utah.

AFTERNOON SESSION.

A short address by Bro. E. C. Brand, on the progress of the work.

ELDERS REPORTS.

Elder John Twaddle: Branch in a good condition; had sent east as offerings, \$97,50, (gold.)

Elder D. K. Winters: Jack Valley Branch in pretty good order, much improved. One member had sent \$40, (gold,) offerings.

Elder E. Penrod: Carson Branch is in good working order. Has sent \$25 in gold; beside which, some of the members at Mottsville have sent \$20 in currency, as offerings.

Bro. A. B. Johns, Geo. Smith, John Hawkins, David Isaac Jones and E. C. Brand reported.

Officers present: 1 of the seventy, 11 elders, 4 priests, 2 teachers, 1 deacon.

Priests W. C. Sides, David R. Jones and Stephen Wood reported.

Teachers W. A. Penrod and James Tippetts reported.

Resolved, That we sustain all the officers of the Reorganized Church of Jesus Christ of L. D. Saints in righteousness, by our faith and prayers.

Address by Bro. J. W. Gillen on the prospects of the work in Utah.

EVENING SESSION.

Remarks by Bro. E. C. Brand, on being punctual in all meetings in branches, and exhorting all branch officers to learn and do their duty.

Resolved, That we tender our kind friend, Mr. Lawler, a vote of thanks for the use of his school house, which he has kindly allowed us to hold meetings and Conference in.

Resolved, That we denounce and discountenance, all liquor drinking and attending balls or dances; as it is contrary to the law of God.

Resolved, That we sustain Bro. E. C. Brand as President of the Nevada District, with our faith and prayers.

The rest of the meeting was occupied in testimony and prayer

MORNING SESSION, DEC. 13.

Prayer meeting till 11 o'clock. At 11, Elder Geo. Smith preached a discourse from Jas. i. 5, followed by a few remarks by Bro Hawkins, E. Penrod, Stephen Woods, D. E. Jones and E. C. Brand.

AFTERNOON SESSION.

The sacrament was administered, and the meeting then delived to the saints, who

passed the time in testimony and prayer. Two that were sick were administered to.

EVENING SESSION.

Resolved, That we sustain Elder E. Penrod as Book Agent of the Nevada District.

Elder J. W. Gillen preached an eloquent discourse on original sin and the first and second death, from Jno. xvii. 3.

Resolved, That we adjourn to meet in Carson City, March 15, 1869, at 2 P. M.

The best Conference that has been held in this State; perfect love and union prevailing.

Little Sioux Conference.

The Little Sioux Quarterly District Conference was held at Little Sioux, Iowa, Dec. 5, 6, 1868.

Hugh Lytle, President; Donald Maule, Clerk.

The following elders reported: Asa Walden, A. Hall, James Crabb, Branson Lewis and Hugh Lytle.

Resolved, That all the branches of this District are requested to hold priesthood meetings, from time to time, for the special benefit of their respective branches.

SUNDAY MORNING, DEC. 6.

Met at 10 A. M. Bishop D. M. Gamet gave in his

REPORT.

Amount on hand June 1, '67,	\$88,26
Rec'd from June 1, 1867 to, Nov. 23, 1868,	422,59

Total receipts,	\$510,76
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The amount paid out from June 1, 1867, to Nov. 23, 1868,	\$666,43
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Which shows in the aggregate the amount of \$155,67 paid out, more than received.

On motion the Bishop's report was accepted.

Resolved, That it is the opinion of this Conference that it is the duty of the Bishop to comply with a certain resolution, passed

by a Council of the First Presidency, held at the house of Zenos H. Gurley, the 16th day of Oct. 1866.

On motion the authorities of the Church were sustained.

On motion this Conference adjourned to meet again on the first Saturday and Sunday in March, 1869, at Little Sioux.

Southern Nebraska Conference.

The Southern Nebraska Quarterly District Conference was held at Nebraska City, Neb., Dec. 13, 14, 1868.

J. W. Waldsmith, President; Robert M. Elvin, Clerk.

Bro. D. P. Hartwell preached from Jas. i. 25, an able discourse, on "the perfect law of liberty," to an attentive audience.

AFTERNOON SESSION.

Was occupied in prayer and testimony.

EVENING SESSION.

Preaching by Bro. John Chapell, followed by a prayer meeting.

MORNING SESSION, DEC. 14.

Branch Reports.—Camp Creek: 49 members, including 8 elders, 2 priests, 2 teachers 2 deacons; 6 baptized, 3 received by letter. John Chapell, Pres.; Oscar M. Evens, Clerk.

Nebraska City: 100 members, including 11 elders, 2 priests, 3 teachers, 3 deacons; 1 baptized, 1 received by vote; 2 removed by letter. Henry Kemp, Pres.; Robt. M. Elvin, Clerk.

Weeping Water: 15 members, including 1 elder; 1 received by letter, 7 removed by letter. J. W. Waldsmith, President and Clerk.

REPORT OF THE NEB. CITY SUNDAY SCHOOL.

Organized Nov. 1, 1868. Number of scholars, about 30. Verses recited, 717. No. of classes, 4. R. C. Elvin, Sup't; Robt. M. Elvin, Librarian.

The following Elders reported: John Chapell, R. C. Elvin, R. D. Cottam, P. C. Peterson, James Thompson, K. Johnson,

John Jamieson, Robt. M. Elvin, Jas. Kemp and J. W. Waldsmith.

Resolved, That K. Johnson and James Thompson be associated in a mission to the Scandinavian saints.

Resolved, That John Vanderwoude and Father Jamieson be associated on a mission.

Resolved, That James Kemp assist Bro. J. W. Waldsmith to labor in the branches.

Resolved, That John Vanderwoude, Elki Gasper, Richard D. Cottam, John Chapell and James Thompson (elders) receive licences from this Conference.

Resolved, That Peter Nelson and J. J. Cranmer be ordained priests, and Charles Headland, a teacher.

Resolved, That P. Nelson and J. J. Cranmer receive licenses from this Conference.

The authorities were all sustained by resolutions.

Officials present: 1 high priest, 10 elders, 4 priests, 3 teachers, Total 18.

Resolved, That we hold our next Conference at this place, Feb. 21, 22, 1869, at 11 A. M.

Maine and Nova Scotia Conference.

A Quarterly District Conference, of the C. of J. C. of L. D. S., for the District of Maine and Nova Scotia, was held at Green's Landing, Deer Isle, Hancock Co., Maine, Dec. 4, 5, 6, 1868.

Conference convened at the house of Bro. Thomas Ames, on the evening of the fourth.

Bro. George W. Eaton, President; Henry W. Robinson, Clerk.

A short discourse was delivered by the President, after which the time was passed by the saints in prayer and testimony.

In the forenoon of the 5th, the minutes of the last Conference were read and approved.

Officers present: 8 elders, viz., Geo. W.

Eaton, Otis C. Eaton, Thos. Ames, Samuel S. Eaton, Michael Holland, Peter Eaton, Sr., Henry W. Robinson and Jonathan H. Eaton; also 1 teacher, Edmund Gray.

Elders reports were heard.

BRANCH REPORTS.

Bear Isle: 18 members, 4 elders, 1 deacon. Jonathan Eaton, Pres.; James S. Eaton, Clerk.

Little Deer Isle: 25 members, 3 elders 1 teacher, 1 deacon; 1 received by vote. Otis C. Eaton Pres.; John W. Blaster, Clerk.

Green's Landing: 18 members, 2 elders, 1 priest. Thos. Ames, Pres. and Clerk.

Brooksville: 19 members, 1 elder, 1 teacher, 1 deacon; 7 baptized; 1 cut off. Michael Holland, Pres.; Mace R. Cousins, Clerk.

Grand Manan: 14 members, 3 elders, 1 priest, 1 teacher, 1 deacon. Joseph Lakeman, Pres.; Alex. Graham, Clerk.

Campobello: 11 members, 1 elder, 1 priest, 1 teacher. Jas. L. Pierce, Pres.; Geo. A. Parker, Clerk.

Total in the District: 105 members, 14 elders, 3 priests, 4 teachers, 4 deacons; 7 baptized; 1 received by vote; 1 cut off.

AFTERNOON SESSION.

A short discourse by Henry W. Robinson, followed by Geo. W. Eaton and others. The evening was spent in preaching, by Geo. W. Eaton, who spoke at considerable length, and with great freedom, to a large and attentive audience.

MORNING SESSION, DEC. 6.

Preaching by H. W. Robinson; discourse lengthy, and listened to with the most profound attention, by a large assemblage of people.

Meeting at 5 P. M.; addressed by Geo. W. Eaton, after which was a testimony meeting, wherein the saints were blessed to some degree, with the outpouring of the Spirit of the Lord.

Conference adjourned to meet at Little Deer Isle, Hancock Co., Maine, March 5, 6, 7, A. D. 1869.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

LET VIRTUE BE YOUR AIM.

Whatever be thy lot on earth, thy mission here below;

Though Fame may wreath her laurels fair, around
your youthful brow—

If you would rise from earthly things, and win a
deathless name,

Let all your ways be just and right,—*Let virtue be
your aim.*

Though cherished friends may traitors prove, their
kindness all depart,

And leave a mournful spell around thy sad and
bleeding heart;

Though you may oft be scorned by men, *or those who
bear the name,*

Let all your ways be just and right,—*Let virtue be
your aim.*

Oh! ye who dwell in stately halls, where wealth and
fame are known,

Remember you may yet be poor, neglected and
alone!

But oh! remember this broad truth, ere others'
faults you scan,

Your wealth may make a thousand fools, *but virtue
makes the man."*

C. FILLSON.

THERE is a peculiarity in truth that is worthy of remark, if it is opposed it is sure to rise, and the more it is calumniated the more tenaciously it will be held by those who embrace it, which always has, and always will awaken the curiosity of thousands, and be a means of their conversion.—*Oliver Cowdery.*

Our Father, may we ever look, in faith and trust to thee;

O! give us strength to tell to all, the truth that maketh free,

Give us the faith that works by love, when to thy kingdom born;

Help us to pray in Faith, and know "*We're blessed if we mourn!*"

WAY OF THE WORLD.

Determined beforehand, we gravely pretend

To ask the opinions and thoughts of a friend,

Should this differ from ours on any pretence,

We pity his want both of judgment and sense,

But if he falls into and flatters our plan,

Why, really, we think him a sensible man!

Original Poetry.

JANUARY SNOW-FLAKES.

BY "AORIUL."

Afar from kindred, and the well known faces
That throng around the board and fire at home,
Amid new scenes and quaintly solemn places,
These half formed thoughts around me thronging
come.

Another circle, drawn upon the Heavens—
By that well laden ship we call the earth,
Who to the law that unto her is given
In swift obedience goes gladly forth,
Affording us example of great worth.

To ask where we have failed were unavailing.
Let us serve God, keeping His work in view,
That over every faltering step or failing,
Forgiveness may descend, like drops of dew.
If sorrow's cloud upon us has descended,
Drink of its drops and let them sanctify,
For with our patience and endurance blended,
It will turn into radiance by and by;
Like sunset clouds that dazzle all the sky.

But where the light of truth hath shed its sweetness,
With blest communion of God's saints below,
O! think not that its joy was only fleetness,
Its gathered strength shall cheer us as we go.
Bright memory with silver tintured pictures,
In camera obscura of the heart,
Shall make these rare reflections lasting fixtures,
By the rich chemistry of her fair art;
Until their beauty can no more depart.

Before me rises up a mighty vista,
Of grand proportions, and of noble length.
Airy and vast, yet strangely dim and misty,
I see, but not in plainness, lacking strength.
It is the new year, I perceive its entrance,
Floored with the snow, and pillared with the ice,
Mingled with icicles in quaint dependance,
Rare boughs and evergreens (a strange devise)
Form the broad ceiling in adaption wise.

A down its hall it brightens into bowers
Of the most delicate and dainty green;
Anon its surface glows with myriad flowers,
Windowed with sunlight changing in its sheen.
And there I hear an echo of a humming,
The very shadow of a voice of song,
While half seen forms amid its summer blooming,
Seem flitting back and forth, a happy throng,
On wings that flash but do not linger long.
Again it changes, to a time of gleanings,
A heaping as of harvest, but so far

The faint outlines I scarcely get their meaning,
Like the dim glimmer of a distant star.
A glow as of ripe fruit, and leaves autumnal,
From thence it whitens into wintry snows.
I scarce trace to another year's fair portal,
So vaguely vanishing, and pale it grows;
Like mists that on the distant slopes repose.

O! let us enter, in our Father trusting,
And with prim steps walk onward to the end.
The evils we have made, by faith adjusting,
For He who gave the year will be our friend.
And let us preach the gospel, though in seeming
The world may be a wall, ice hard and cold.
We'll throw ourselves against it, rightly deeming,
From some poor soul it may relax its hold,
Who with us shall partake of joy untold.

Although its coldness chill our very being,
Its vastness make us feel most woful small,
Yet when that soul in safety we are seeing,
We shall not think upon our toil at all.
When "larger, better *Heralds*" we are reading,
With "Pleasant Chat" and lovely "Bible tales,"
And path to "Bliss-ton" marked out for our heeding,
Forgetting fingers weak, and brain that fails,
We shall exclaim, "how swiftly Zion sails."

Then courage! Prophets, Apostles, and Teachers,
Ye Officers bear rule from day to day,
Ye saints, most dear, remember the best preachers,
Are those who practise what the preachers say.
Many the New Year's gifts that lie before us,
Much has been done, much will be done we know,
Then with our Father's watchcare always o'er us,
We will walk this new year as we should go.
This is the last flake;—it has ceased to snow.

DIED.

Near Little Sioux, Harrison Co., Iowa,
Dec. 9, 1868, Sister MARY ANN SHEARER,
wife of Daniel Shearer, aged 34 years and
8 months.

Some time previous to her death, she
selected a hymn on page 195 for the opening
of the funeral service, also one on page
292, for the closing of the service. She
also requested that Bro. Hugh Lytle
preach her funeral discourse, which he
did, from Book of Covenants, sec. 85, par. 4.

She died in the full triumph of faith in
the gospel. From the time she joined the
Reorganized Church of Jesus Christ of
L. D. S. she has lived a faithful and de-
voted saint. **HUGH LYTLE.**

Selections.

Singular Phenomenon.

On August 14th last, a strange and terrible spectacle was witnessed in Cheatham county, about nineteen miles from the city, on the line of the Nashville and North Western Railroad:

“About one o'clock, while the men employed on the plantation of Joshua Fulgham were going into the field to pluck fodder, the sun being hidden behind clouds at the time, and a general gloom pervading the sky, they were much frightened and confused by the apparent opening of the clouds, judging from the description of the phenomenon, not more than five or six degrees north of the zenith. They judged the cloud to be about three-quarters of a mile high. The strange sight attracted their notice. A brilliant whitish red glare overspread an immense mass of black clouds, in the centre of which appeared a funnel-like aperture about four or five feet in diameter, the sides of which presented the appearance of ragged flames, darting like fiery tongues, and licking and lapping at a large white hot object passing with inconceivable rapidity down through the aperture. When it left the mass of clouds it did not seem to fall in a perpendicular direction, but sloped at an inclination of some ten or fifteen feet from a plumb line, and grew more intensely bright as it approached the earth. It swept down like a bright angel of destruction. It struck the earth with a sound like a sudden and terrific clap of thunder, and seemed to make the surrounding hills quiver to their foundations. Great numbers of trees on their rocky sides fell, and continued falling for several minutes afterward, making noises like the prolonged reverberations of thunder among the rocky cliffs. The men were about four hundred yards from the place where the fiery missile from the

sky struck, and were afraid to go and examine the place for several hours afterward. They took courage however, and being joined by numbers of the people from the surrounding neighborhood, they proceeded to the place, and found that it had struck upon a flat ledge of rocks in a wagon-way leading from a farm house to the public road. The fragments of stone were thrown around for several rods in all directions; the ledge, which is said to be three feet thick, without any seams, was disturbed for a distance of about fifty feet, split, and torn up into fragments; the soil which was spread in thin layers all over it, looked as though it had passed through a sieve. At the point where the strange body came in contact with the rock there appeared to be no storm at all, but a very fine, white, floury sort of paste, which was quite hot, and a steam ascended out of the hole in which it had buried itself, which was too hot to approach.”—*Nashville Press*.

A correspondent of the *Nashville Press and Times* says, under date of Aug. 19th:

“The place where it struck remained hot three days, but a copious shower of rain having fallen, which temporarily swelled the streams and water courses, a large flood poured down on the place from the neighboring hills, sending up a constant and immense column of steam. The earth around the place for several yards was quite hot. This gave the idea that the ærolite which had struck must be of great size. The column of steam continued to ascend all night, and presented a weird spectacle amid the gloom and in the silent depths of the woods. It could be seen from the surrounding hills, like a tall ghost, changing its position betimes, and its form, and gradually, as morning approached, melting away in the light of the rising sun. At ten or eleven o'clock that day, we organized a squad of about ten, with drills and other quarrying tools, and commenced the work of excavation. We found great numbers of rents and cracks in the rocks as we descended. Not much powder was needed after the first blast.— We did not propose to work all round the hole, but began five or six yards away from the lips of the orifice, and continued to work on that side alone; when we reached a depth of about twenty feet we came to the ærolite, or mass of metal, still hot, and covered outside with a slight film

or coating of oxide. It is wedge-shaped, the heavy end being upward. We cannot account for this except on the supposition that it was globular as it descended; but the contact with so dense a body as a mass of limestone, while in a soft condition, pushed backward the mass as it passed through, and gave it the cone-shape which it has. It had passed entirely through the ledge of limestone, and was embedded in a stratum of the bluish, tough, putty-like clay, very closely packed and impervious to water. This bed of clay, or marl, runs, sloping up the hill, to what extent or distance I don't know, but at the point where the excavation was made it has that inclination. The ærolite we found to measure about seven feet from apex to base, and, at the greatest circumference, about ten feet round. It is specifically very heavy, and the lump cannot weigh less than five or six tons."

Miscellaneous.

Joseph Smith in Account with English Mission.

	Cr.	Dr.
1868.		
Aug. 11. To cash from E. G. Page		\$16 00
" 13. E. C. Brand, Gold \$15	21 26	
" 21. John Andrews, Ohio	7 00	
Oct. 15. Z. J. Warren	25 00	
" 16. Wm. Hill	5 00	
" 19. T. J. Andrews, Cal.	68 25	
" 27. Z. J. Warren	20 00	
Dec. 21. Columbus, Neb., Saints	6 00	
" 31. Sr. Gilman	2 04	
1869.		
Jan. 1. Z. J. Warren		10 00
1868.		\$174 55
Aug. 21. By Draft to J. W. Briggs, and J. Ellis, on Liverpool, for £8	63 00	
1869.		
Jan. 6. By Draft to J. W. Briggs, on Liverpool, for £9 10s.	70 00	
Remaining on hand		133 50
		41 55

Joseph Smith in Account with Press Fund.

	Cr.	Dr.
* 1868.		
June 1. To cash by Joseph Gilbert		\$100 00
July 1. David Dancer	2,000 00	
" 24. Lucy P. Hewitt	5 00	
Aug. 8. Saints of Volcano, Cal.	26 35	
" 13. J. Macauley	1 00	
" 28. G. H. Hilliard	20 00	
" 28. J. Macauley	1 30	
Sep. 15. L. P. Hewitt	5 00	
" 29. Stephen Woods	71 00	
Oct. 16. J. D. Heywood	20 00	
" 16. Fremont District	82 25	
" 16. J. D. Craven	10 00	
" 16. Daniel Williams	1 00	
" 16. S. S. Wilcox	4 00	
" 16. John Johnson	1 00	

" 16. Edwin Briggs		2 00
" 16. Sr. S. E. F. Kolly		1 00
" 16. Eleanor Reed		2 00
" 16. D. P. Hartwell		5 00
" 19. T. J. Andrews		68 25
" 27. Amos Chase		3 00
Nov. 3. D. Matthews		3 00
" 3. D. Thomas		1 50
" 3. J. Harris		1 00
" 3. W. D. Hughes		1 50
" 30. Nebraska City Branch		30 00
" 30. A stranger		60
Dec. 15. D. K. Winter		54 00
" 18. Mottsville Saints		20 00
Dec 18. To cash by E. Penrod	\$5 00	
" 18. A. Sterling	5 00	
" 18. E. C. Brand	3 50	
" 18. Mrs. L. Newton	1 50	
" 18. T. Millard	5 00	
		33 75
" 21. G. Derry		5 00
" 26. E. Hartwell		5 00
" 30. J. Caffall, for others		21 00
" 31. Sr. Trimmer		5 40
		\$2,610 90

Contra.

1868.		
July 2. By cash to Taylor & Co., for Power Press	\$1,550 00	
" 2. By cash to Rounds & James for "Globe" Jobber	456 10	
" 2. By cash, fare to Chicago	4 00	
" 3. for zinc	6 21	
" 6. sundries	3 15	
" 7. "	6 80	
" 7. fare, to Patrick	2 50	
" 8. freight and repairs on Press	5 87	
" 9. freight and labor on Press	20 81	
" 13. sundries	40	
" 22. trip to Chicago, rollers	3 20	
" 25. sundries	80	
Oct. 16. paid Rounds & James, type	65 00	
" 19. paid Rounds & James, type	177 45	
" 27. Type Foundry, Binder's Press & Plow	16 00	
" 30. Rounds & James, for type, &c.	50 00	
Nov. 23. Laffin & Co., paper	55 00	
Dec. 8. Rounds & James, type	30 00	
" 15. " " "	25 00	
" 19. " " "	33 75	
" 19. expenses to Chicago	9 60	
" 26. Chicago Type Foundry balance on Press and Plow	3 50	
" 29. Expenses to Chicago, &c	4 45	
" 29. sundries	1 40	
" 30. Exchange on Draft	20	
1869.		
Jan. 4. Subscription papers for use of Office	12 00	
" 10. Rounds & James, type	77 00	
Overpaid		2,620 19
		9 42

MARRIED.

At 1118, Monroe Street, St. Louis, by Elder Mark H. Forscutt, on the 29th day of December, 1868; Bro. Noah N. Cook to Sister MARIE DAVIS, both of St. Louis. Long life attend the youthful pair.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present Number of the HERALD is 170. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been received in it at the proper time, they should write to us concerning it *without delay*.

\$3.00 each—P Bronson 192, L P Hewitt 192, E. Newberry 208, G Watson 218, F J Moore 192, J T Williams 197, N Van Fleet 192, J Chisnall 192, J Whitehouse 192, J Allen 192, E Reed 192, A Jackson 192, M McColl 192, E Lane 192, A McCord 192, J A McIntosh 108, D P Hartwell 200, H C Hartwell 192, E McIntosh 192, W Berry (Iowa) 192, E Vredenburg 192, A Ballantine 192, S Lanyon 204, A Hall 192, M E Bays 192, D Shearer 208, L Allen 192, H Jones 192, J J Kaster 202, J R Badham 202, R P Baldwin 192, D Conderman 192, A Griffith 192, W S Morrison 192, J Vernon 214, E Bryant 199, M E Duncan 187, L Z Cook 184, J T Adams 192, J Fuller 192, N Runyan 194, N Tibbitts 181.

\$2.50 each—P Harris 183, H Bronson 186, S L Bass 192, J D Price 196, J Hart 182, J Jeremiah 180.

\$2.00 each—M Duty 183, I Irvin 183, J Matthews 179, P C Taggart 184, M M Baker 180, M A Carlton 184.

\$1.50 each—R W Warnock 180, R Roberts 180, H Roberts 180, Eli Rowley 180, L D Nelson 180, B F Shaw 180, M B Bailey 180, W R Durfey 180, J Anderson 179, A Cole 180, J M Wait 180, E Downey 180, S Longbottom 180, J Bassett 184, J Billington 180, D Chambers 174, C Whitmore 180, L Davis 180, H Hanson 180, N Peterson 180, J Caffal 180, J Hart 180, S Pease 180, W Gould 180, W H Cadman 180, R Lyle 186, B P Temple 180, S E Cook 180, J D Jones 180, T Entivistle 180, N Mee 180, J Boswell 180, J Robinson sen. 180, T France 180, W Lamb 175, M A Atkinson 180, W Higginson 180, J Hutton 180, W Johnson 180, G W Shute 180, E Lamb 179, L Lytle 187, P P Morris 180, W Ranson 180, A Falconer 180, J Rees 184, S McBurney 180, E Hulmes 180, E Smith 182, J Smith (Pitaburgh) 180, J Parsons 180, M Wood 180, M Lewis 180, W Garrett 180, J Price

180, L Jackson 180, A Kuykendall 196, W Gess 186, J Richards 179, W Boyle 180, T Griffiths 180, E G Cannon 180, J H Eldredge 181, H J Wiscon 180, J Gilbert 180, D Leather 180, E Rogerson 180, J Haskins 180, J McKee 180, J Curvie 179, W Fisher 180, C Nowles 180, A Struthers 180, J Houston 180, M Kent 182, M Lewis 180, W Izutt 179, H Lytle 188, A Walden 180, R Peaslee 180, E Reynolds 192, R Rowley 196, M Houghton 188, Martha Houghton 180, J Black 192, D Murchy 180, J Macauley 214, J W Waldsmith 180, J Williams 180, L L Jones 186, B B Anderson 180, W D Ledingham 179, W Topham 180, J T Phillips 180, H Talcot 180, E Cadwell 184, H C Smith 180, M M Gilbert 180, C Mills 180, T Williamson 180, J Miller 178, S Carle 180, P Tucker 180, R Greer 180, S Taylor 180, J Wilson 180, J Houghton 188, S Mills 180, N A Crane 180, J F Adams 192, J Holt 186, W Bradbury 180, H Tyler 180, D Edwards 180, J Williams 182, D Mills 182, M Hulmes 180, W Sewall 182, J Harrison 178, J Winders 180, J B Harris 174, L Tryon 180, M Despain 180, C M Brown 179, E Martin 180, B P Jones 180, J Simpson 180, N Shumate 180, E Haskins 180, N Demander 180, N Jenks 180.

\$1 each—S Rogers 177, J Borgstrom 176, W T Smith 176, B F Kerr 184, G M Hilliard 182, J Lakeman 190, D W Lakeman 176, R M Marks 173, J B Larew 176, J J Rees 173, Jer. Taylor 200, C H Jones 185, J Thomson 176, J Pecoek 176.

50c. each—J Hunter 181, F Hanson 178, S S Wilcox 190, W Taylor 192, J Mariat 192, L McGlanhlin 192, H Scarecliffe 180, Mrs S Woodstock 176, O N Dutton 172, Noah Dutton 180, M Gibbs 184, P Ray 178, C Hill 172, N Empey 180, N Small 172.

Various sums—25c. F Reynolds; \$4 G Horner 218; \$1.25 J R Lambert 178; 75c D Williams (Kansas) 185; \$5 G Barick 192; \$1.75 J Houston 180; \$50 (gold) E C Brand; 75c S Lakeman 174; 90c J Taylor (Mo) 184; \$6 N W Bennet 180; 75c J Sleight 174; \$2.25 N B Loveland 188; \$20 G Bellamy 180; \$2.45 D W Strong 194; \$1.25 J J Bradford 178, 60c E Hulse 183.

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THE TRUE
LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov.* 29: 2.

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

No. 3 — VOL. XV.] PLANO, ILL., FEBRUARY 1, 1869. [WHOLE No. 171.

ANTIQUITY OF MAN IN AMERICA.

BY ELDER HENRY A. STEBBINS.

The extracts given below, were taken from the *N. Y. Tribune*, and show the diverse and opposite opinions of the learned and scientific men of the time; and their uncertainty as to the correct inference to be drawn from the incontrovertible evidence brought before them of there having been an enlightened, civilized and wealthy people upon this land.

The difference that these wise men set, as to the time when these people inhabited this continent, varies from a few thousand to many thousand years; for they cannot agree as to the causes why, and periods, when, the mighty changes in nature, and the overturnings in the land, took place.

They are not willing to receive the testimony of these people themselves; which, in the wisdom and due time, of the Lord, has been revealed to those who are willing to receive, even "the words of them which have slumbered in the dust."

These proofs come forth as greater

evidence and consolation that we are not wanting in testimony, and that not sought out of ourselves either, and they seem to come as testimony upon testimony, to the condemnation of "Woe be unto him that rejecteth the word of the Lord."

This "marvelous work and a wonder," is by man's wisdom alone, beyond the comprehension of them who "stagger not with strong drink," but with the blindness of unbelief.

"AMERICAN SCIENCE ASSOCIATION.

Chicago, Aug. 11, 1868.—The morning session of the 7th, which was a general one of the whole Association, was entirely occupied with the reading and discussion of three papers on the Antiquity of Man, of which the following are the titles: 1. Abstract of the Geological Evidences of Man's Antiquity in the United States, by Charles Whittlesey. 2. The Antiquity of Man in North America, by J. W. Foster. 3. On the Vestiges of Pre-Historic Races in California, by Wm. P. Blake.

Col. Whittlesey enumerated several races which had flourished in America before the red man hunted in his forests. First, the mound-builders; second, a race in the territory which is now Wis-

consin; third, a warlike race in the region south of lakes Ontario and Erie; and, fourth, a religious people in Mexico. How long ago these races flourished is uncertain, but it is certainly several thousands of years before the Christian Era. Pottery, arrow-heads, and other works of man have been found in conjunction with and beneath the bones of the mastodon and megatherium. In regard to the time the Indians have occupied this country the following fact throws some light. Three skeletons were found in a cave beneath a heap of accumulations several feet in depth. The crania was so perfect that there was left no doubt of their being the crania of red men. These bones were computed to have been placed in their sepulchre 2000 years ago. A jaw and tooth were found in a stratum and pronounced by Prof. Agassiz to have been there 10,000 years. These must have belonged to the bronze men or the stone men, as they are called.

"Col. Foster began by stating that recent discoveries show that man is among the most ancient of animals, and was cotemporary with the great pachyderms and monstrous beasts of prey now extinct. The antiquity of the races, some of whose implements are of bronze, and who are therefore called the 'bronze races,' is given at from 3,000 to 6,000 years, according to the computations of different geologists and investigators, while that of the 'stone men' is estimated at from 7,000 to 10,000 years. * * * The discovery of a human skeleton in California, deep down in the gold drift, and covered by five successive deposits of lava, also carries back the antiquity of man to a period far beyond the stone age. Col. Foster then exhibited an arrow-head found in the Valley of the San Joaquin 30 feet below the surface. The Island of Petite Ause, at the mouth of the Mississippi, is a solid mass of salt covered with 14 feet of earth; yet in that salt, by the side of the remains of the

fossil elephant, was found a petrified piece of "matting"—a drawing of which was exhibited. In excavating for the foundation of the gas works in New Orleans, Dr. Dowler at the depth of 16 feet found the remains of a man. Their age must have been myriads of years. In relation to the the habits of the mound-builders and other ancient races of America, he would make a few remarks. No people who lived solely by the chase could accomplish the mighty works which they constructed. These mound-builders were far in advance of the red men in civilization. They mixed copper extensively, yet there is no evidence of their having smelted it. They hammered it into the utensils for which they made use of it. He exhibited a copper knife, found in Illinois, a relic of the mound-builders. The ancient Peruvians had no knowledge of iron. They carried on a commerce with distant parts of the continents, as relics prove. They clothed themselves in woven fabrics. In the plastic arts they attained a proficiency far surpassing that of the stone men of Europe. In conclusion Col. Foster drew a parallel between the European and American evidences of the antiquity of man. A water-jug surmounted with a human head and a statuette of a captive with his hands bound behind the back and his face wearing an expression of agony, both of ancient Peruvian manufacture, attracted great attention.

"Mr. Blake also brought some powerful evidence to show the great antiquity of the human race. He mentioned the case of a skull found at the end of a tunnel for mining purposes in California, 200 feet below the surface of the earth, in such a condition as to leave no doubt of its great antiquity. He exhibited drawings of articles frequently found in mines in California."

That there were races which flourished in America before the coming of the race of whom part were afterwards made red, is well established by the

Book of Mormon; and the discovery of the wise puts no stumbling block before the believers in that book, as a part of the great work for the redemption of Israel in the last days. Between two and three thousand years previous to the coming of Christ, a people inhabited the land, as shown in the Book of Ether. That they erected the mounds which are so plentiful and of such magnitude, would not be strange, for we read that Coriantumr "did build many mighty cities," and no work seemed too great for them. They also became warlike in the extreme, so that in one war about "two millions" were slain, even that the "face of the land was covered with the bodies of the dead." Afterwards they were four years gathering for the last great contest, whose battles were fought, "south of lakes Ontario and Erie," even by the hill Cumorah, as Moroni testifies; where also, the last two hundred and thirty thousand Nephites were afterwards slain. In that hill, now in the State of New York, were the records hid.

That they were a religious people, and that, not an idolatrous religion, like the descendants of the last comers, is also shown. It is not probable that they were confined in small territories like Wisconsin and New York. "They began to spread upon the face of the land, and they did wax strong, and did multiply, add did till the earth."

These people are thought to have lived in the age of elephants, mastodons and megatheriums. We read in the Book of Ether that they had elephants, cureloms, and eumoms, the two last named, answering to the names given by scientific men of to-day.

That crania of the red men were deposited 2000 years ago is in accordance with the facts; for the Lamanites were colored 2,428 years ago. That they did not live by the chase is shown in clearness; as they became exceeding rich in gold, silver, buildings, machinery, iron, copper, brass and steel.

"We did sow seed and reap again in abundance. And we began to raise flocks and herds, and animals of every kind." "Having all manner of fruit and of grain, and of silks and fine linen." Col. Foster says that they clothed themselves in woven fabrics, and that they carried on commerce. That they came to this land in ships we believe, as the record shows.

Many have ridiculed the Book of Mormon because it mentions horses, when there were none found here by the European adventurers. But, as shown in the HERALD of Jan. 1, 1869, science has brought proof in the way of fossil remains of such being found. Copper tools, harder than steel, have been found in the mines of Lake Superior.

An Indian lecturer, whom I heard in Michigan last summer, spoke of the superior linen of the Aztecs, and other inhabitants of the land, as a proof of the high race from which he believed that he descended.

Prof. J. D. Whitney read a paper on the same subject. In June, 1866, Dr. William Jones of Murphy's, Calaveras Co., and a gentleman of veracity and scientific tastes, wrote to Prof. Whitney, with whom he had been long acquainted, that he had in his possession a human skull, in good preservation, which had been recently found by the Messrs Mattison in Bald Mountain, near Altaville, 130 feet below the surface, beneath the lava, and in close proximity to a completely petrified oak. Almost immediately after receiving this letter, Prof. Whitney visited the locality. He saw Mr. Mattison, and heard from him the same account as that given in the letter of Dr. Jones. He took all the measures in his power to sift the evidence, but could find nothing to invalidate it.

"This morning three persons were present at the session, and spoke on the subject under discussion, who have passed a great deal of their time in

California; yet neither Prof. Silliman, Prof. Whitney, or Prof. Blake, the three persons referred to, said a word against the genuineness of the discovery. Their attitudes seemed to be suspension of judgment. It remains to indicate what follows if the discovery be accepted as true. The period of man's existence is extended back for ages beyond what geologists have ever assigned to it before. Since the stream flowed in that ancient water-course by the side of which this skull was found, a deposit of 130 feet of earth, lava and basalt has been placed above it, and another river has worn another valley to a depth of thousands of feet through the rock which formed the side of the ancient valley. The geologist shrinks from naming the number of thousands of years which forms the lowest period necessary for bringing about such changes. The fact, however, that such changes must have taken place since the water ceased to flow in the ancient stream can no more be denied than the multiplication table. The geology of the region, and the changes which must have taken place there in the earth's crust, were plainly shown by Profs. Silliman, Whitney, and Blake. But to accept it as a fact, that the human race existed at so remote a period staggers even the geologists of the Association.

Prof. Silliman, though in his stay in California could get no testimony of human remains or relics of man's handiwork being found below the basalt, as this skull is alleged to have been, yet obtained four of the molar teeth of a mastodon from a similar position. The entire skeleton of the animal was there, but crumbled into dust on exposure to the air. Prof. Whitney had no hesitation in declaring his belief that man was cotemporary with the mastodon, though the mastodon may have started first.

Dr. J. H. Gibbon, of Charlotte, N. C., read a paper 'On the Artistic Evi-

dences of a remote Colonization of the Great Western or American Continent by Maritime People of Distinct Nationalities before the Modern Era.' * * * He endeavored to prove that a maritime people, such as the old Etruscans and Phœnicians, had come over to this country, and, although they had been subjugated by the aborigines, had yet left traces of their civilization. He said that at the head of the great lake in the State of Wisconsin, there were found 11 characters of the Punic alphabet, apparently used as numerals to indicate distances. The hieroglyphics of Central America represent sailors, women, priests, and classes and kinds of men different from those of the native races of America, and resembling those of Asia. He believed that the mounds of Wisconsin were older than the time of Moses. The style of building on those mounds he believed to resemble that of the nations east of the Euphrates, and those of the island of Ceylon. In the collection of Dr. Davis of New York, who has given great attention to the antiquities of the mounds of Ohio, was found a rock weight, of about half a pound avoirdupois, a standard introduced by the Syrians into Cadiz, in Spain, long before the Christian era. The above will serve to give an idea of the matter of Dr. Gibbon's paper. The discussion which followed had no special reference to that paper, but serves as an index to the opinions of the Association on the antiquity of man. Prof. True said that exaggeration, credulity and mystification were the tendencies of the age. Now that the bones of a man have been found associated with those of the mastodon, it would be expected for a year or two to come that every mastodon found would have a human skeleton beneath it. He did not believe in this amazing antiquity of the race. Prof. Blake said that as the genuineness of the discovery of the stone implements alleged by him to have been found

under Table Mountain had been called in question, he would withdraw his statements to that effect, and would reinvestigate the case. As to the skull shown by Prof. Whitney, he could not see that its fractured edges bore any evidence of having been worn by water as stated by Prof. Whitney, and as for the snail shell found with the skull, it was of a species now existing in California. * * * Col. Foster, in reply to the remarks of Prof. Blake, said that 75 per cent of the species of fossil shells, even of the miocene period, were still existent on the earth. Prof. Cope confirmed the statement of Col. Foster, and added that the fact of the discovery of the teeth of a rhinoceros under Table Mountain had been overlooked."

Thus they appear to be at a loss over the evidence brought forth, and not knowing the cause of "the changes which must have taken place in the earth's crust," or why they find mountains covering implements, teeth and skulls, they would place the changes to the remote period of even "three centuries of centuries," as one expressed it. Others set the people before the time of Moses (which is correct,) and see a resemblance to the people of Asia, Ceylon, Syria and Egypt. Some at least of the great changes in nature are mentioned in the Book of Mormon, by "the great storm, and the great and terrible tempest, for behold the whole face of the land was *changed*," and the place of one city "became a great mountain." "Rocks were found in broken fragments upon all the face of the land," which occasions much wonderment to-day, they being found a hundred feet in height, and far from any larger mass, as though tossed and thrown as a light thing, by some mighty power. Thus the mountains and stratum need not all have been formed by the natural addition year after year for many ages, until at last they are found in their present condition; but as we have seen, a power set in motion of God can bring

the changes suddenly.

The Indian referred to, lectured near Decatur, Mich., in June last.

Bro. David H. Smith and myself attended, and I took notes of the most particular points of interest.

He was of the Seneca tribe, and a Methodist preacher; not particularly blessed with knowledge in general, or of the scriptures, above that which he might attain in the few years that he has been with them under their peculiar tuition.

He had a chart representing the traditions mentioned, appeared to be honest in his statements, and was evidently lecturing as a speculation, not realizing what truths he told.

He believed that they were descendants of Israel, and children of the east; that when they die, or at some future time, they would return to that country, just over which the spirit land is, or was. This is like the resurrection and restoration spoken by the Lord to Ezekiel, though the speaker quoted no scripture during his lecture and seemed ignorant as his teachers are, of the doctrine of the Bible.

The Aztecs had a tradition of a wise and good king, who lived in a golden palace. Hard questions were put to the king, but he never failed to answer wisely. The richness of the Lord's house and the houses of Solomon, are mentioned in 1 Kings, chapters 6, 7, and 10, in the days of which gold "was nothing accounted of," and silver "was stones." The name of the city of this king in Cherokee was Tagiulah.

Their traditions were that it was the will of God that they should journey to a strange land and far country. Their leader was a man of stature of about the height of eight and a half feet. He saw the Great Spirit face to face, talked with him, and had revelations from him to guide them on their journey. A pillar, or guide of some sort, went before them, while with them they had a box containing precious

stones, which none were permitted to use, except those appointed to their charge. "And also the ball or director which led our fathers through the wilderness, which was prepared by the hand of the Lord." Mosiah i. 3. "And now he translated them by means of those two stones which were fastened into the two rims of a bow. Now these things were prepared *from the beginning*, and were handed down from generation to generation, for the purpose of interpreting languages;" these things were to be kept sacred. Mosiah xii. 3. They journeyed for over a year at least, before they came to the great water at which they received a revelation, as tradition states, and a narrow path was formed across the water. A southward course of 1500 miles brought them to a race of people who were of greater height, and lived in large towns and cities. A great war between them, and the first people were destroyed. The latter then came to the land of the Aztecs.

Ojibway legend placed the time when these people, or Indians, inhabited this land to 2500 years ago, and a legend of theirs or the former people, stated, that they had knowledge of the Egyptians, of their pyramids and manner of building. The lecturer said that he might refer to 150 words closely resembling the Hebrew, the Seneca language being specially like it in some respects. He thought that getting a knowledge of the Hebrew was a key to Indian language.

A tradition which came down through many generations, told of a celestial person being born; born of Manito; but of an earthly mother; Manito being the Great Spirit, the Master of Life. This being, so born, went to land is in a cold north country. When the Whites discover this country and the person comes forth, the earth will burst into flame. The Indians had a saying that the Whites would drive them from this land.

He then sang a song, of which one line struck me very forcibly, "Ephraim, I have seen your afflictions, but ye shall live." The last is particularly strange considering its source, coming unwittingly from one believed to be a descendant of that tribe.

I have presented the substance of his sayings in my own words, but with strict attention to the traditions as given by him, in all of which, he appeared to be honest in their relating.

The knowledge attained from the Scriptures would not teach him to speak of Christ's being in a north land until His second coming, and to manufacture it, would be of no benefit to him.

The tradition seems to have mixed together, the birth of Christ, his coming to this land, his going to the ten tribes, their return from the north when the ice shall flow down at their presence, and the coming of Christ when "the elements shall be filled with fervent heat."

I give these two statements to the readers of the *Herald*, coming as they do, from the highest and from the lowest in the land in the way of learning; not as evidences of our faith merely, though they contained such to me and may also to others, but as proof coming through the varied classes of the earth; that while having to acknowledge the previous existence of a wondrous and mighty people, (who were religious even unto communion with God,) yet persist in rejecting the key of knowledge which for nearly forty years has been proclaimed as equal to the unravelings of the works of God among all people. It is proof also that God is able to do His own work, and except man shall work according to the will of God, in the manner set forth, his efforts shall bring greater blindness; and be to him "as unto a hungry man which dreameth and behold he eateth, but he awaketh and his soul is empty;" for they bring

forth nothing that shall profit unto eternal life, but only faintness and weariness results; because they are so near, and yet so far away, from the understanding and wisdom that cometh of God.

EDUCATION.

BY BRO. J. T. STAFFORD.

Permit me to address the Church, through the *Herald*, on the education of their children. I think the saints do not fully realize the importance of this subject; and not they alone, but the world in "toto." How often do we hear young men complaining of the trade or profession to which they have been apprenticed, and either turning right away from it, or else working on as an automaton, showing neither life nor energy in their calling. How many youths have run away from their employers, not from any ill will to those employers, but from an unconquerable aversion to the trade they are apprenticed to. These young men will never make good craftsmen; you need never look for them to invent any thing which will be a benefit to their craft. They have not liking enough for it to seek its improvement.

Now, dear sir, suppose that the dispositions of the youth, together with the formation of the intellectual organs, was taken into consideration, would it not tend to diminish these life long blunders? At present the rule seems to be for the son to follow the father's calling, whether he has an aptitude for it or not.

It puts me in mind of a conversation I had when in Calcutta, with a Hindoo. Speaking about the transmigration of the soul, I said, Well Sam. (his name was Sam. Doss,) what will you be in the next stage of your existence? "Oh

Sahib, once boatman always boatman," was his answer. And it appears to be much the same with families, in the christian world; once a tailor in the family, always a tailor in the family.

The youth are brought up with just the amount of schooling sufficient to fit them for that business, (*et voila tout.*) The parents seeming to forget that in this country their children are eligible for the highest offices in the state, or nation, letting alone the knowledge that on them will devolve the task of bearing off the church before all nations.

Let, then, the training of youth be in accordance with their dispositions and intellect. Let the parents and guardians carefully note the peculiar traits in the characters of those in their charge, carefully repressing the disposition to evil, and bringing out that which will be for good.

Let them look well to the form and development of the brain. Where benevolence, reverence, or self-esteem is small, let them by precept and example strive to develop them. Benevolence, by acts of charity in word and deed, but not indiscriminately. Reverence, by setting an example of prayer, by always speaking of those in authority with sedateness, &c. Self-esteem, by never letting the youth hear or see them degrade themselves by word or deed, and let them seek to bring out all these in this way, and by checking the disposition tending to the opposites, so will they have a family they will not blush to own. For it is a well known fact, that the disposition may be trained according to the means used, and the pattern given by the teachers, parents, or guardians, and the dispositions and organs of youth can be either developed or kept in abeyance, by either keeping them at work or leaving them idle.

Just as the blacksmith's arm is fully developed, the flesh firm, each muscle a tower of strength in itself, and all by work. While the tailor is much weaker, the flesh not near so firm, the muscles

not fully developed, and all this for want of exercise.

Let, then, parents and guardians see to it, that they exercise judgment in the training of their offspring; and not think they have done their duty when their children know that two and two make four, or C-A-T means a domestic quadruped, that is a four legged animal, for perhaps they would not even know the meaning of the word quadruped, or domestic either; I have met with some who have not.

Let the school master, while teaching his pupils, carefully note the disposition and intellectual development of each scholar, and at the end of the tuition report to the parents what are his observations and advise them accordingly, as to the particular calling the pupil is best adapted for; for in many cases the parents may not be able to form a correct opinion, but every schoolmaster ought to be able to.

I am aware that in these western states the farming life is that which the majority of the young go to; but as I said before, they are all eligible for the highest offices of the state or nation, besides being called to officiate in a far greater and more glorious office—even a minister of Christ.

See to it then, ye saints, lest ye come under condemnation for not using the talents committed to your charge, to the best advantage.

A SUBSCRIBER for the Rochester *Democrat*, marveling at the continued disappearance of his paper, stationed himself where he could witness how it got beyond his door, if the carrier left it, and was not a little edified to observe his cat demurely seize it, and cautiously carry it behind a refrigerator, where, upon looking, he discovered seven or eight missing numbers, folded as when left by the boy.

TAKE the world as it is, not as it ought to be.

LIFE THOUGHTS. No. 2. RELATIONSHIP.

BY "STUDENT."

As man in his corporeal system is allied to this sphere, so in his spirit-element, he is allied to other spheres. The "inner man" and the "outer man" have each their relationships, working, when in harmonious conjunction, the one with, and upon, and through the other, for the most complete development, the highest good of each, the perfecting of both—the two constituting the soul of man.

The spirit of man, within man, operates, through the natural forces, in the channels adapted to its specific operations. In order that it may act on earth-matter, it must possess some properties in common therewith. Don't be startled, kind reader, with this proposition! It may be new to you, and at variance with your previous theory of spiritual communication; but reason, revelation, and reflection, will all subscribe to its truth. There must be an affinity between that which operates and that which is operated upon. As mere earth-element, the body is but clay; but formed for and inhabited by the spirit of man, it becomes a part of that being designed for an existence through eternity. The body becomes, by this relationship, the agent of the spirit, through which the spirit can realize the experiences of a lower life on the platform of an animal existence; a life necessary to the trial, the testing of the spirit in its encounters with evil on a lower basis, and the development and perfecting of its inherent and inhering good through a probationary career.

Within or superinduced by man's

organic structure, exists that which we call mind. Whatever may be the peculiarity of this agency within man; that it is an agency, whether organizational or primordial, but few, if any, will attempt to dispute. And as mind is an agent, of what is it an agent but of the spirit of man. within and influencing, because forming the independent life-principle of man, the original organized identity of his being?

Mind, too, has its agent or medium in the brain. This is its seat of power. Here are received intimations of the correspondence between the external world and the several features of man's organism. Hence are transmitted those sensations which give joy or grief, pleasure or unhappiness, through the nervous system, to the several constituent parts of man's corporeal structure.

When we consider that every function of the body has its legitimate, its specific duty and office, that throughout the whole realm of nature the same law of relationship and adaptability is found, it will not require a very strenuous effort to convince ourselves that mind also has its forces disciplined after the order of a functional arrangement, and that the brain, its medium, has its divisions and parts, each division embracing a class and each part an organ, capable of performing, and adapted to perform, a specific duty, in harmony with the greater law of relationship regulating the whole.

The proper development of the mind is one of the most important duties devolving upon those who are ambitious of being good and of doing good. That which is not in harmony with itself and the laws designed to regulate its several parts, cannot be proper; a proper development is therefore a harmonious development. If the mind

is warped, crude, or contracted, the general character will partake of its idiosyncrasy; if educated, in harmony with itself and its relations, and of extended and enlarged capacities, the general character will be an intelligent exemplification of truth and justice and charity.

The mind-element is composed of constituents that require the varied faculties and powers possessed by man for their development and use. The great Author of Life has not endowed man with useless and unnecessary, nor with improper functional powers. The use or abuse of the powers given is to be answered upon man; for he is made a free moral agent; free so far as freedom can accompany agency. The powers and faculties of his nature were all intended for use, and their *legitimate* employment will tend to the promotion of man's highest good. To charge man with the possession of an originally functional power, the exercise of which would be necessarily sinful, would be charging the Great Author of that nature with being the author of sin. He, therefore, who allows prejudice or bigotry, whether it spring from fancied and pseudo religious conviction, or from any other cause, to stultify those faculties or powers, thwarts nature in her designs, and virtually claims for the creature, a more extended wisdom and a juster sense of right, than for the Creator.

Had man been designed for a worshipping creature only, veneration would have been the entirely predominating element of his mentalism—for a reasoning creature merely, powers and aspirations now peculiar to his nature, would not be found in him—for a subject of melancholy and sober influences only, neither hope nor mirthfulness would have constituted any part of his disposition—for a being of one

idea, of one pursuit, or of one chain of ideas and pursuits, he would have been primarily formed for the furtherance of that design. That he was not so formed, revelation, history and reason all plainly testify. That he has not degenerated into a being of such conditions, our own natures assure us.

Considered as an individual, man is but a unit, a mere speck on the great universal surface; but viewed in the light of his relationships, and the wonderful power of his adaptability to the varied circumstances of his life and surroundings, he is indeed the masterpiece, the crowning evidence of the existence of an All-wise God, and of the infinitude of His great love and power.

THOUGHTS BY THE WAYSIDE, No. 3.

BY FRANCES.

I stood beside the dusty highway of life, watching with flushing cheek and quickening pulse, the busy hurrying throngs passing upon their devious ways; and while the morning's roseate hues melted into the more fervid beams of the rising sun, I shaded my brow with my hand in order to take in more clearly and fully the passing scene.

Thought and memory were busy with my brain, and ever and anon, I brushed from my cheek the unbidden tear, for, despite all my fortitude and best resolutions, there was unrest in my soul, and in bitterness of spirit I said, "the way is hard."

What have I done, I questioned, that I must be compelled to stand here aloof from my fellow beings, while they pass along, beguiling the hours with mirth and laughter, bestowing smiles of gladness upon each other, why should I be made the subject of their railery, and

why do they pause to point at me the finger of scorn? There was a time, when with heart as light, with step as buoyant as any in that gay throng, I passed along that same highway hand in hand with those who now deride me. There go the companions of my youth; but the hands which were once reached forth to clasp my own, are now linked to the pressure of others; and even the father by whose knee I grew up, and the gentle, loving mother, who bore me, pass me by with averted face, lest perchance they might be tempted to turn aside to the place where I stand, and so be lost to that gay, hurrying throng.— For a brief moment I close my eyes, my breath comes thick and fast, and I clasp my brow with a frantic pressure!

Could I but dethrone memory, could I but stifle the voice within, which chains me here; how soon would my feet return to tread the familiar way, and claim again as the companions of my journey, those who once made that journey like a triumphal march. And why should I not! With calm untroubled brows they are journeying to the goal my soul is panting to obtain, but unlike me they are not standing as a mark for the rude jest and withering scorn of every passer by.— Why am I here! Why do I brave this torrent of reproach! Why make myself an outcast from the friends of my youth, of my life's glad spring-time, since with pitying smiles they assure me of the utter needlessness and folly of so doing! Along this narrow way where I have set my feet are scattered thorns, and oh! how little can my eye take in to cheer my soul. I am weary—I faint—Jesus, Master, have mercy on me or I perish!

Softly a breath, as from the lightest summer wind, rests down upon my brow. By my side I hear, as it were the rustle of an angel's robe; and when I looked again, how changed the scene! I saw a hurrying multitude, but not the same on which I gazed just now.

These were all strangers, and their dress and manners betokened a period far remote. I said they were all strangers, but there was one whose face and form I seemed to know, though where we had ever met I could not tell. He stood upon an eminence, apart from all the rest, and as my eye took in the scene, I saw that while he uttered words of friendly warning, pleading with those passing by, they met this kindness with rude jeers and withering scorn. He was a noble looking man, and there rested on his brow the serenity of heaven on itself, as he poured forth his words of earnest warning upon their unheeding ears. Why stood he there alone? What was his message to that people? "Repent," I heard him say; "more than one hundred years I have proclaimed the truth, the gospel of the living God, but it is finished, for the great I AM has bid me enter in and close the doors of the ark." I saw him go, followed by none, and felt my heart swell with indignation as I heard the rude jests, the profane language, the mockery; and saw the rudeness, even amounting to violence, which every where assailed his way. He seemed to feel no anger, but I thought his look was full of infinite pity, as he entered into his strange dwelling place, and shut to the door.

Anon, I heard the awful thunder's roar—I saw the lightning's vivid flash, while from the earth beneath the hungry waters sprang, to meet the torrents which the angry skies were pouring down, as though the deeps beneath called to the heights above, and joining hands, made haste to sweep from off the earth a race so vile. And now I heard a voice proclaim:—
"As is this day, so also shall the coming of the Son of man be."
 I saw again a mighty city standing in its pride, on Tower, and dome, and minaret, reaching into the blue dome of binding skies.
 Again I saw a righteous man, standing alone, to plead with an ungodly

multitude. With what result? Scorn and derision was his sole reward, until from day to day his righteous soul was vexed within him, hearing and seeing their abominable works. I saw again the lightnings flash from heaven, the deeps give up their awful fires, the mighty city sink, while dark and stagnant waters rose to cover up the ruin. Again I heard a voice proclaim:

"As is this day, so also is the coming of your Lord."

And thus through ages swept my view, grasping and taking in, as if by magic, all the dealings of the world with the saints of God. I saw them mocked—I saw them stoned, and then I saw when they had fallen asleep, those wicked men bring whitewash and assist to garnish their sepulchres. I heard their sayings fall from lips that once were wreathed in scorn, but those who *did* the things they taught, were few, poor, and almost unknown.

But now, city and hurrying throng had vanished, and I saw no more the cheerful light of day, but in their stead a lonely garden, and the midnight hour. I saw beneath a shadowing tree, a lonely man bowed low in prayer, and heard such tones of agony as seemed to rend my very soul. I saw him turn his eyes, weary and sad with watching, to where a struggling beam of light revealed his companions to his view.—They slept, and in his agony he bowed alone. I saw the drops of blood pour from his cheek and brow, I heard him cry, "If it be possible let this cup pass from me." I heard a distant shout, and saw a hurrying, rabble throng, who with rude and blasphemous words amid the flash of lights came boldly on. I saw the treacherous kiss given, and felt each cruel blow from stave, and club, as if they smote my very heart. I saw him dragged before the mitred priest, adjudged, condemned; and saw the cruel bands of heathen soldiers smiting him, and pressing close upon his brow the crown of wounding thorns.

I saw him alone, forsaken by every friend, staggering beneath the weight of his cross, to complete the work he came to do. And here again I saw that gay and hurrying throng; and when the nails had torn the quivering flesh, piercing his hands and feet, those hands laid so many times in prayer and blessings upon the weary, wretched ones of earth—those feet which had ever been swift to answer the call of sorrow. I saw this hurrying throng deriding him, and pointing at his pale brow the finger of contemptuous scorn, and yet these were the priests and ministers of God's temple, the worshipers before his throne. These were the very men, who for long years had taught the law of God—had taught the people to expect a king. The heathen soldiers pitied him, but they whose fathers God had led in all their weary wanderings—they mocked him in his dying agony, and to the last, with lying lips, demanded a sign, that they might believe on him.

Deep, deep within my soul a voice whispered, What had thy SAVIOR done, that He must needs endure all this? Had He but once *denied the truth*, and told them that their *ways* were right—that all were seeking for and would at last obtain the same goal—be made partakers of the same reward, they would have crowned him, then, and there, a king. "Straight is the gate and narrow is the way." I heard it, as if heaven itself had bowed to breathe the words, and felt as I had never felt before, how many cruel thorns, how many snares beset that narrow way.—

Why must I walk therein, and why should He, the Son of God have suffered thus?

"Whom though he were a Son, yet learned he obedience through the things he suffered." I looked again, and with wrapt soul took in the scene before me. Oh! for the power to here transcribe a shadow of what then I saw. Upon the mediatorial throne, at God's right

hand, the Conqueror sat. Within His wounded hands holding the keys of death and hell. Pleading for His elect. Sending the blessed Comforter to be with them, because He once had trod the lonely way their feet were pressing—had been tempted in all points like unto them—had seen the kings of earth usurp His power—had seen His children outcasts from their own inheritance—had seen the wicked, the oppressor sitting in high places, and He knew the longings of His people's souls, for all the bright, the pure and lovely things of earth. This earth He purchased *by obedience*, purchased to be the everlasting abode of His people, and to them alone has He given the earnest of their inheritance, until the redemption of the purchased possession; for when He shall ask, the Father is pledged to give unto Him, "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

Why should He, the Son of God, have suffered? Contemplate, my soul, the mighty work wrought out for ages past and ages yet unborn! Behold the prisoners shut up within the pit, who for long centuries have turned their eyes upon this one Day Star from on high. Hark to their weary groanings, while the enemy of all mankind oppresses them, for yet he holds the keys, this kingdom is his own. But lo, one stronger than the grave, stronger than hell, descends to his abode, and wresting from his grasp the keys of both, proclaims to the captive, liberty, and leads with Him a multitude.

I saw—and who were nearest to His throne? Whence came that multitude whose robes were spotless, and who sang a new song? Why were they here? Why in the presence of the Lamb of God? "To him that **OVERCOMETH** will I grant to sit with me in my throne, **EVEN AS I ALSO OVERCOME**, and am sat down with my Father in his throne." Who shall sit with Him in His throne? Those who shall overcome,

even as He also overcame. Was not the tempter of mankind, His tempter also? "The kingdoms of this world, and the glory of them will I give thee, for they are mine." How deep the cunning craftiness Satan embodied in this temptation. Here to the Son of God he offers the inheritance of the saints of God. He would lay it at His feet, persuading Him there was no need of suffering—no need to be an outcast, a man of sorrows and acquainted with grief. Bow down and worship ME! Why may I not walk with that joyous, hurrying throng? "IT IS WRITTEN, THOU SHALT WORSHIP THE LORD THY GOD AND HIM ONLY SHALT THOU SERVE."

Servant of God—oh! tread life's toilsome way,
As one who is with Christ an equal heir;
And when the pomp of earth before thy view
Presents itself, to win from thee a share
Of thy heart's worship, oh! remember then
The loneliness and grief thy Savior knew,
The love which bade Him plunge in death's cold
stream,
A home in glory to prepare for you.

Look with an eye of faith, behold Him bend!
Beneath the cruel cross. See how the wise,
The learned, the would-be noble ones of earth,
Thine elder brother and His love despise.
Remember, as thy Lord, so shalt thou be,
For though a Son, it was through suffering
He learned obedience to the Father's will,
And this obedience did the blessing bring.

THE minutest fossil horse yet discovered was lately found by Professor O. C. Marsh, of Yale College, in the tertiary deposits of Nebraska. Although full grown, as the ossification of the various bones proves, it was only about two feet high. This makes seventeen species of the fossil horse now known to have lived in North America, although until quite recently it was believed that there were none indigenous to this continent.

"AND it shall come to pass, that if you ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance."

THE INDIAN QUESTION.

If the War Department is allowed the control of the Indian Bureau, a great wrong and outrage will be committed, if, after the lavish manner the nation has expended means in locating the varied reservations throughout the west and the north-west, and thereby surrender the programme of educating the Indians located thereon, to the military, where, of necessity, so much red tape binds all its official acts, and thus acknowledge the lack of that inherent force, that our common christianity should possess.

If, in the contemplated changes, the located tribes are deprived of their arms and ammunition, they must inevitably eke out a miserable existence, starve to death, or plunder the settlers near the reservations.

The scarcity of game within the limits of the friendly tribes, will render it impossible with their bows and arrows to obtain a sufficiency of meat for their support, and either vastly increased supplies for their subsistence, and additional farming facilities must be furnished them; or we be chargeable with cruelty and abandonment.

We know it has been urged by some in support of measures to deprive the Indian of arms and ammunition, that they provided themselves with abundance of game by their dexterity with the bow, before they were allowed to obtain arms, and when they numbered far in excess of to-day; this reason is not urged wisely, for it must be remembered that the area "o'er which the buffalo roamed" was vast in extent, and superabundant in supply, and not narrowed down to the circumscribed limits mapped out for them by the constant stream of immigrants, that have extended their search for the "shining ore," to the utmost limits of our western possessions.

The wrongs sought to be redressed by the transfer, will rather be aggravated than removed, or even diminished, as we view it.

When the Indian Bureau in its infancy, was under the control of the War Department, it was so much abused growing from worse to worse, and in consequence of its increasing responsibilities, the change was then made, and the Bureau assumed control. Has the Indian Bureau become so corrupt and rotten that any change will be preferable to its continuance? The military evidently want it, as evidenced during the debates in the House, by the untempered zeal of some of the sons of Mars.

No more transfers will do; the war department has already the heaviest burden of the government. Its increasing responsibilities, with its heavy disbursements, would seem to indicate no hope of reform financially in that direction, where reform is so much needed; the reckless extravagance and expenditures of the Bureau; its wanton prostitution of the purposes for which it was created; the utter absence of integrity and honor in its distributions of the annuities, and the subversion of the requirements of its treaties, are among the chief charges of misrule in the Indian Bureau, a fearful array, a sad commentary upon man's integrity.

It is incontrovertible that the War Department is not the most economical means of governing the Indians. Let us but compare the expenditures of the War Department in conducting the Indian wars, and the results, with the expenditures of the Indian Bureau in conducting its treaties, despite all its peculations, and we have a large balance in favor of the Treasury. To abolish agents, and agencies, to abrogate all treaties, and settle hundreds of soldiers in the midst of the partly civilized Indians, would be only to demoralize the troops, pauperise the red man, lead to constant collisions and out-

breaks, ending in the wholesale butchery of the weaker party.

It requires constant self abnegation, patience and forbearance to eradicate their barbarous ideas, in short, such a system of training as is entirely unknown to the military code.

The wrongs and oppression of the Indians, by the Bureau and its agencies, has been for years a festering sore, and appears to have grown to an offensive cancer, till the most severe cauterizing has become necessary to a more healthy action of the system. We are sanguine from the indications, that a thorough revision of the Indian Bureau will be consummated, but in the name of simple justice and a common humanity, we protest against the indiscriminate transfer of the Indian Bureau to the unbending dictation and arbitrary rule of the military. H.

An Eastern writer tells young ladies what to beware of, as follows: "Late hours, large crinoline, tight corsets, confectionery, hot bread, cold draughts, pastry, décolleté dress, model novels, furnace registers, easy carriages, late suppers, thin shoes, fear of knowledge, nibbling between meals, ill-temper, haste to marry, and dread of growing old."

It is interesting to know the rate at which the great tidal wave of August last crossed the Pacific. Twenty-nine hours, reckoning roundly, is the time the sea wave took to travel the distance of six thousand one hundred and twenty miles from shore to shore, the mean rate of its progress being about two hundred and ten miles an hour.

"BLESSED are the poor, who are pure in heart, for the fatness of the earth shall be theirs."

Little folks.

ANOTHER YEAR.

BY F. H. STAUFFER.

Another year hath sped its round,
And sleeps amid the turbid past,
The midnight bell, with leaden sound,
Tells that its days have closed at last.

How many are the lost and dead?
How many *now* upon their bier?
Yet *I*, by Heaven's kindness led,
Am still a waiting pilgrim here!

O, Holy Father! 'mid the calm
And stillness of this midnight hour,
My soul doth, in an earnest psalm,
Sing of Thy goodness and Thy power.

May I thus ever kindly be
An object of Thy watchful care—
So that, by living close to Thee,
My life shall grow divinely fair!

"PRAY WITHOUT CEASING."

My mind was attracted, not long since, by the above title to a short piece in one of the daily newspapers of our day, about a number of ministers, who were discussing on the impossibility of living up strictly to this point of the doctrine of Christ, as taught by the Apostle Paul. Whereupon, one of the learned ministers, for curiosity, asked a little girl what she thought of this saying, when she replied that it seemed quite easy to do, and plain to understand, to her.

"Well, how" asked the astonished preacher, "can any one pray all the time without ceasing?"

"Well," she replied, "when I rise in the morning, I think how Jesus arose, and I feel to pray that I may be enabled to so live that I may rise like him in newness of life, and be like him at the last day; when

I wash myself in the morning, I pray that I may be washed clean from my sins and become pure and holy to sin no more; when I eat my breakfast, I pray that I may be of those who shall be counted worthy to partake of that hidden manna of endless peace and joy in the life to come; when I go about my work and become fatigued, and beset with trials and temptations, I think how my Savior endured such crosses and contradiction of sinners against himself, for the sake of all who would come to him and obey him, which causes me to feel to pray that I may be enabled to run with patience the race for everlasting life; and so on through the day I find something to pray for."

"Lo, I am with You Always!"

A mother, one morning, gave her two little ones books and toys to amuse them while she went to attend to some work in an upper room.

A half hour passed quietly, and then a timid voice at the foot of the stairs called out:

"Mamma, are you there?"

"Yes, darling."

"All right then;" and the child went back to its play.

By-and-by the question was repeated;

"Mamma, are you there?"

"Yes."

"All right then," and the little ones reassured of their mother's presence, again returned to their toys.

Thus when God's little ones, in doubt and loneliness, look up and ask: "My Father, art thou there?" and there comes in answer the assurance of His presence, our hearts are quieted.

D. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, February 1st, 1869.

PLEASANT CHAT.

We have lying before us as our inspiration for the present chat, two very dilapidated legal tender notes sent to the HERALD office, for subscription.

They look precious, but inspire strange thoughts.

We wish the history of each could be written.

How many hearts have been made glad by these bills since they were new and clean-faced. How much of pleasure, lawful and illicit, has been purchased in exchange for them. How often has either been placed upon the plate, or contribution hat, at fairs, at church festivals, at charity balls, fancy gatherings, at the skating rinks, at the lecture room; at the theatre office, at the coach stand, at the corner grocery, in the gilded saloon, in the dingy den, at the banker's counter, at the merchant's desk; on change, in the pines, on the mountain, in the dell; for a pound of butter, for a baby's hood, for a bottle of wine, for a child's shroud, for a boy's skates, for a mother's chair, for a sister's shoes, and for grandma's spec's; we wish they could talk.

Where have they been? Who has handled them? Stolen from the merchant's desk, paid for railroad fare.—Lost by some starveling, found by some richer man. Hoarded for the rent day,

gathered by the tax gatherer. Given away with a laugh, paid out with a sigh, greeted with a weary smile, wet with a tear when paid away again.

Put away in an earthen cup, in a millionaire's check book. In a lady's "porte monnaie," in a poor man's wallet. Carried in a maiden's bosom, in a laborer's tobacco box. What has not been bought with them, houses, lands, clothes, trinkets, comforts, necessaries, luxuries, trifles, honor, virtue.

Worn to rags, in the short but busy life which has been theirs; they must have seen queer places, and passed through strange scenes.

Ladies of fashion, gents of pleasure. Gentle women, good kind and true; damsels forlorn and heart-broken; mothers, sons, husbands, wives, daughters, uncles, aunts, lawyers, negroes, men, dandies, honest men, rogues, scoundrels, clergymen, thieves, true-men, rebels. Pshaw, what are these bills doing here. In the beggar's lousy rags, in the bride's snowy glove. In the dustman's filthy fist, in the baby's chubby hand. What a rig they've run. Here, there, everywhere; still to-day, afloat to-morrow. Like the leaf on the wind, in the fence, round the corner, over the chimney place and away.

Seriously ye One and Two, what do you here? Refused by the butcher, the baker, the grocer, the tailor; the coal man, dry goods man, milk man, charcoal man; the druggist, the lawyer, the doctor, the market man, the fish man; on account of your worn, weary, wasted, "ventilated," woful appearance; good for neither bread, butter, cheese, yarn, silk, potatoes, pumpkins,

lard, oil, sugar, tea, or candy, for either summer or winter; stop, we're good enough for you, Mr. Herald Printer.

See Leviticus xxii. 24.

OUR advice has frequently been asked respecting a method of paying tithing:

We now advise the following:

Whenever you feel it to be a duty, or that it will be a pleasure to help the cause by "consecrating of *your* substance" for the use of the church, the first thing needful, is to divest yourself of the fear that it will be unwisely used.

The next, decide in your *own* mind, that nobody has a right or a desire, to take any thing from you by a process of exaction, or force.

When these two points have been settled definitely, so that you will not be easily disturbed about them, cast about in your mind all your possessions for the sum which you desire to give, pay, consecrate, or donate, calling it whatever name you think best, and the kind and quality of the property to be used by you in raising the amount fixed in your mind.

Remember, that money is a species of property differing from others only because it is a commodity of an accepted fixed value; and this species of property is the one most easily handled, both by the donor and the church.

If other property is decided upon, dispose of it yourself, if possible, and donate the proceeds.

No one can do so well by the article by way of sale as yourself.

If you decide that you wish to give

the article itself, consider its nature, whether perishable or permanent; its value to you and to the church; whether the transfer from your possession to that of an agent of the church, will add to or diminish its value; whether the facilities for using it are better on the part of such agent, than yours; in short, whether it is available.

These answered properly, take your gift to the Bishop, or his agent, and placing him in possession of your gift, take from him a receipt, if you desire one, (and then be sure to tell every body what a good thing you have done.) To Bishops and their agents we volunteer this advice:

Take *whatever* is offered, in any shape, whether it be good marketable land, or ground-hog holes in Missouri, or gopher hills in Iowa; whether it be money, articles of merchantable value, manufactures, or produce.

After having received it, give a receipt to the donor for it, stating the sum or sums, the object for which it is received, and the nature of the article given. And as money is the standard of value, seek to reduce every thing else into money, at the very earliest opportunity, and at the very best rates. If the property is valuable for its use, take good care of it; if perishable and the possession precarious, sell, or if it be of a nature to supply the wants of those needing help, see that they get it; if there be no need, dispose of it, charging over to those from whom it was received, the difference between its presumed value and its actual sale, if sold for less than such assessed value; crediting them with the increase, if it be sold

for more. If any offer those things of no value to themselves, which they can not sell themselves, nor you, receipt for them, (naming the articles,) crediting on the book by name, with the value affixed by the donor, and opposite the entry, write the word—unavailable.

And be sure in all cases when parties don't do just as you think they ought, tell every body about it.

“Red tape,” “circumlocution,” and “how not to do it,” has been the constant trouble with hundreds of those who “*desire*” to *do*; but try to “eat their cake and keep it too.”

We have given the plain, common sense construction of all the law written upon the subject; and as the law was written for common people to understand and act upon; we have not embellished it by a single Scripture quotation.

We came near forgetting one other thing. “Consecration of *your possessions*,” does not mean either those of your *brethren*, your *neighbors*, those of the “Jews,” or the “Gentiles.” “Thou shalt not steal,” has never been repealed.

WE recommend the article on the Antiquity of Man in America, by Bro. H. A. Stebbins, found on the first page, to the readers of the HERALD, as being well worthy of a perusal and a consideration. Taken with Bro. J. Sheen's excellent articles on Antiquarian Evidences, it is one of the best papers ever sent to the HERALD office on the subject upon which it is written.

PUNCTUATE your articles before you send them for publication. See how the following extract can be changed, by inserting the pauses. How would your articles appear in such a twisted form by punctuation. We recommend the study of it to the thoughtful.

“He is an old and experienced man; in vice and wickedness he is never found; opposing the walks of iniquity he takes delight; in the downfall of the neighbors he never rejoices; in the prosperity of any of his fellow creatures he is always ready to assist; in destroying the peace of society he takes no pleasure; in serving the Lord he is uncommonly diligent; in sowing disorder among his friends and acquaintances he takes no pride; in laboring to promote the cause of christianity he has not been negligent; in endeavoring to stigmatize all public teachers he makes no exertions; to subdue his evil passion he strives hard; to build up Satan's kingdom he lends no aid; to the support of the gospel among the heathen he contributes largely; to the evil adversary he pays no attention; to good advice he gives great heed; to the devil he will never go; to heaven he must go, where he will receive the just recompense of reward.”

“He is an old and experienced man in vice and wickedness; he is never found opposing the walks of iniquity; he takes delight in the downfall of the neighbors; he never rejoices in the prosperity of any of his fellow creatures; he is always ready to assist in destroying the peace of society; he takes no pleasure in serving the Lord; he is uncommonly diligent in sowing disorder among his friends and acquaintances; he takes no pride in laboring to promote the cause of christianity; he has not been negligent in endeavoring to stigmatize all public teachers; he makes no exertions to subdue his evil passion; he strives hard to build up Satan's kingdom; he lends no aid to the support of the gospel among the heathen; he contributes largely to the evil adversary; he pays no attention to good advice; he gives great heed to the devil; he will never go to heaven; he must go where he will receive the just recompense of reward.”

ELDER WM. SMITH, of St. Louis, was, at the Conference of Sept. 14th, 1868, appointed travelling elder in said Conference District. Appointment was omitted in minutes of said conference.

WE have contracted with CYRIEL E. BROWN, of Fall River, Mass., to build us an engine of four horse power, for the HERALD office.

We propose to run the institution by steam. The good which we see has been done in the publishing department, only makes us eager for more.

No one interested in the matter will be disappointed, if the efforts which the saints have been putting forth, are not relaxed until the engine is up and paid for. We are to pay seven hundred dollars for it. Bro. Brown is to bring it out and set it up for us. Those in the east desiring to help the movement may pay to Bro. Brown, and his receipt forwarded to us will be credited on the Press Fund; and receipted in the HERALD.

It is with sorrow that we chronicle the death of Bro. PHILO HOWARD, a Counsellor to the Bishop. He was a faithful and fearless witness for Christ, loved by all, respected for his many sterling qualities. About a year ago he was taken with some kind of disorder of the throat, by which his speech was injured. He thought that it would soon wear off; but it continued to grow worse; until, notwithstanding his great personal worth, the fervent prayers of the saints, the frequent administration of the ordinance for the healing of the sick, and the remedies which skill prescribed, he gave up the contest, and has gone to rest, his body to the grave, his spirit to the Paradise of God. Two strong pillars were taken when DIMIC and PHILO HOWARD laid down the weapons of their earthly warfare.

WE promised brethren J. W. BRIGGS and JOSIAH ELLS to ask the church for five hundred dollars for the publishing interest of the English mission for the current year. We have received just turned of two hundred dollars of that amount.

WE have the names of four, out of the one hundred and forty-four thousand advertised for, who think they can read their title clear to mansions in the skies. Who next?

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do you think the elders or messengers of the gospel can administer it in its purity, with a piece of swine's flesh in their right hand, and the Bible in the other?

Ans.—No.

Q.—Do we understand from Mark i. 5, that persons are to confess their sins before baptism? And if so, to whom is the confession to be made?

A.—The going forth in baptism is itself a confession of sin, a renunciation of sin, and a promise to refrain from the commission of sin. Hence it is made to God in the presence of the person officiating and the witnesses present, including the angels having charge of such assemblies. If persons are moved thereto, they should make such restitution as is in their power, before presenting themselves for the

rite of baptism. The application should be made to the church assembled, where there is a church. To the elders if there be none.

Q.—Have the (present) elders the power to seal on earth and say it shall be sealed in heaven, by virtue of the priesthood they have?

A.—Every act performed by the elders as ambassadors of Christ, which is within the purview of the commission given to them, is known and acknowledged in heaven; and consequently, sealed there. The elders now, as ever, who are of the Melchisedec priesthood, thus act. No *special* sealing power is given to any, except when for specific purpose the Spirit may direct. Undue display of *authority* makes an elder as being vain, not giving the glory to God, to whom it belongs. The unlawful acts of elders, or other officers, although recorded, do not bind in heaven.

A BLACKSMITH in Wyoming Valley, whose name is unknown, was the first man who used the anthracite coal of Pennsylvania as fuel. This was in 1708. A century later, in 1808, Judge Fell, of Wilkesbarre, used it in a grate for heating his family mansion. In the year 1820 the production in all Pennsylvania did not exceed three hundred and sixty-three tons—one ton for each day. In 1866 the annual production had reached 12,000,000 tons—34,000 tons per day.

“BEHOLD, I am God, and give heed to my word, which is quick and powerful.”

“If thou lovest me, thou shalt serve me and keep my commandments.”

Correspondence.

HOPKINS, Allegan Co., Mich.,
January 11th, 1869.

Bro. Joseph:

I feel to thank God that in his divine providence he has permitted me to hear the gospel as it comes from the word of God, pure and undefiled. I had been trying to live a christian life for a few years, according to the doctrines and commandments of men, and found it rather uphill business. Now I thank God for the light that I have received. It is my good fortune to belong to a real live branch of the church of Christ, and God's blessings have been poured out abundantly upon us. We have such good prayer meetings, such feasts of the Spirit, that only saints of the Most High God know any thing about. My tongue cannot find language to express the pure joy, peace and satisfaction that we find in this pure and undefiled religion. I am made to exclaim, O why have I been so long in the dark, in regard to the way to eternal life. I look around me on every hand, and see my brothers and sisters, neighbors and friends, caring for none of these things. Some groping their way in darkness, and thinking and deceiving themselves that they are all right, and are walking, in accordance with God's law of the gospel, to eternal glory; and at the same time walking in a different direction than the gospel points out. I say when I see and behold these things I feel to mourn, and pray God the Eternal Father to send forth more laborers into the fields, for the harvest is already white, and ready for the sickle.

Brethren and sisters, it becomes us, as saints, to be up and doing with all our might, mind and strength, to pointing others to the way we have found the Savior, precious to our souls. Let us not only talk to them, but also show them that we are trying to live in accordance with

the doctrine found in the scriptures, by well ordered lives and godly conversation.

Bro. David H. Smith is about to leave us, to return home. We can hardly bear the thought of this. He has been a brother to us, always cheerful, doing what he could for the cause of Zion, as a bold and fearless warrior. He preached his farewell sermon to the saints yesterday. I wish every saint in the land could hear such words of exhortation. He exhorted us to be prayerful, faithful and thankful; that we should bear with one another, etc. I know every one that heard him was edified, strengthened and comforted. Surely the Spirit of God was with us. We shall ever remember the kind words that were spoken unto us by this faithful worker in God's vineyard. He has done a great deal of good here, which his heavenly Father will reward him for. While we regret his leaving us, we feel to say. Brother, may God bless you; go and do good even as you have done here, and we will pray God to give you much of His Spirit to guide you in the way of all truth, and that you may go on your way rejoicing.

Our Township is situated about midway between Kalamazoo and Grand Rapids, and three miles east of K. A. G. R. R. R. We have a good farming country. We also manufacture a large quantity of maple sugar, perhaps as high as fifty tons annually, which is sent mostly to Detroit and Chicago. We can boast of making the best sugar in the country, which brings from one to five cents per lb. more than any other maple sugar. There is a good opening here for any of the saints east, that have not much of this world's goods, and want to buy a farm, either wild or improved.

I want the *Herald* for a year. It does us good, and strengthens us greatly to hear that the cause of the gospel is spreading; and also of the many cheering words therein contained. I think every brother and sister, or at least every family that has a saint in it, should take the *Herald*; not

for the pleasure there is in its perusal alone, but also for the help and strength it gives to the cause. Then, brethren and sisters, let us support the *Herald*. I would not be without it for three times the cost of it. May God bless all who are laboring for the cause, is my prayer.

Your Brother in the bonds of love.

J. E. HOPPER.

LOYD, Richland Co., Wis.,
January 20, 1869.

Bro. Joseph:

Discovering by a chance look at the Richland Co. *Republican*, that a letter awaited me at the Richland Centre Post Office, I started and obtained the same on the 14th ultimo, and was agreeably surprised to find the same coming from you.

The advocating the taking of the *Herald* has been, and always will be considered a duty by me, and my utmost exertions are brought to bear for that object, and I have no doubt many would subscribe for that valuable paper, were it not for the failure of the hop crops. Money is very scarce, and it takes the little that can be obtained to pay the debts contracted in expectation of a good hop crop.

I have preached in several new places, and went on the 24th ult. to a Ministers' Convention, about twenty miles from here; and took part in their deliberations. We got along finely until it came to revelation, gifts, and authority. The Baptists, (to which three of the ministers belonged,) claimed to be the only true church, by reason of their descent from the Piedmontese, to which I of course could not subscribe; so for several nights I had discussions with them, and never were men in as bad a plight before, even to the sending for the Rev. Wm. Wright of Richland Centre, twenty miles, should it cost them fifty dollars, to whip out the little Dutchman; he came, debated, and was defeated.

I am asked: Why not have the *Heralds* with covers?

CHAS. W. LANGE.

VINCENNES, Lee Co., Iowa,
January 13, 1869.

Bro. Joseph:

Thinking you would like to hear about the prosperity of the work of the Lord in String Prairie district, I write, I have visited the branches, and found them in a more united and prosperous condition than they have heretofore enjoyed. You have known of some of the troubles which have disturbed the peace of the saints. The most difficult troubles have passed away like dew before the shining sun, and truth and reason are returning to the minds of the saints, and many of them are taking hold with renewed energy. Many of the elders are actively engaged in preaching the word; making appointments and filling them. New openings are being made, and the Lord is blessing his servants' labors; prejudice is giving way, and many of the people are beginning to inquire after the truth.

Four have been added by baptism to the Keokuk branch: two of whom, I am persuaded, will make useful men in the church. The branch has no presiding elder since Bro. Reeves moved away; but the priest takes the watchcare of the same, and has discharged his duties as a servant of God, and his labors are blest.

Some of the elders of this district have preached at Sonora, Ill., opposite to Nashville, and have baptized some. I believe there are seven members there. No branch organized as yet. I have been preaching somewhere in the district every Sunday, and expect so to do as long as my circumstances will permit, or I am otherwise directed by the church. My prayer is that the Lord will bless my labors, as far as they are in righteousness, and forgive all the mistakes that I may have made, not forgetting to bless the labors of all the servants of God in this district, together with the church in all the world.

From your brother in Christ,

JOHN H. LAKE.

BROOKFIELD, Trumbull Co., Ohio,
January 4, 1869.

Bro. J. Smith:

Having time and opportunity, I will write you a line respecting our endeavors here to fill the mission appointed us at last fall Conference.

We came to our field of labor as early as our circumstances would permit, which was in the latter part of November. We went directly to Waldo, Marion Co., and was kindly received and hospitably entertained by Mrs. Lydia French, a widow lady and mother-in-law to Bro. George Martin.

Through the kindness of the United Brethren we obtained their meeting house and went at once to work.

There had been but little preaching in this place. Bro. Z. S. Martin, preached one sermon last winter, and several years ago there was a man preached through these parts, calling himself "Messenger," whether that was his name, or whether he was a messenger of God, or his Satanic Majesty, I do not know; but judging from the doctrine he taught, I conclude that he was one of the latter named gentlemen.— After expatiating very extensively upon the glories of the plural wife system, he would substantiate his divine authority, and confirm the words of Christ that signs should follow the believer, by giving his gaping congregation a specimen of his speaking in an unknown tongue.

The people wanted to know if we were of that kind? We replied in the negative, most positively. There was great prejudice existing in the minds of the people at first, but I think we have fully eradicated it, and quite a number talk very favorably of the work.

We preached in this place the greater part of the time for two weeks, when we started out to open new fields of labor, but it seemed as if we were to be foiled in this, for we could go in no direction whatever but what all the public houses were occupied by other sects in holding protracted

meetings. This is the inevitable result of preaching our doctrine. Go where you will and commence preaching, and sure and certain they will begin their "protracted" efforts. Notwithstanding the herculean efforts of their ministers, they are meeting with little or no success. The people take no interest in their meetings, save to go and hear. The most fervent and apparently heartfelt prayers of parents for children, and children for parents, fall as cold and powerless as the snow flake upon the frozen stone; and all the beauties, glories and grandeur of the sectarian heaven, set forth in the most glowing language, with all the horrors, miseries and woes of the eternally lost, fail to reach the backslider or affect the ungodly. Every effort is met by the vulgar phrase, "we can't see it." One person remarked when we asked him if he thought the doors of a certain church would be opened to us, that if we had come five years later there would be no one to close them against us.

Failing to obtain houses to preach in, we spent several days in fireside talk, and almost every one acknowledged that if we would just take Jo. Smith and the Book of Mormon out, we had the very doctrine the people wanted. We told them we had no desire to take away the best part. The saints in this place desired very much that we would come to their conference, and labor in this vicinity for a season: we concluded to do so, and arrived here about one week ago. We passed a very pleasant time at the conference, besides making arrangements for a more thorough prosecution of the work.

This is a splendid field of labor; there are many old saints, and the people appear anxious to hear. We are going to work immediately, and are going to continue for a month or two, and then return to Marion county. We expect a good result from our labors here; pray that it may be so. We also ask an interest in the prayers of all the saints!

THOS. J. SMITH.

CONNEAUTVILLE, Penn.;

January 12, 1869.

Bro. Joseph:

There is a great call for preaching in every place that we stop. The great mountain of prejudice is giving way where the gospel wedge is driven. Some are believing the word, but as yet have not force enough to obey. We intend to go as far east as Brookfield, Ohio, and from there I shall have to return home. I wish it could be different, there is so many openings for preaching the word. Bro. Lanphear intends to remain in the east.

Yours in the gospel,
STEPHEN J. STONE.

GUILFORD, Nodaway Co., Mo.

January 12, 1869.

Bro. Joseph:

The few members of the Reorganization in this county are all feeling well, and are trying to set forth the doctrines which we believe in, both by theory and practice. It is astonishing that the people are so much prejudiced against us, and yet so little acquainted with our faith, in this locality where Mormonism has had a seat for so many years past.

The reproach which has come on the (original) church by transgression, has by no means been forgotten by many of the inhabitants of Missouri, and the name of *Mormon* is about equal with *rebel*.

We have of late, however, been trying to redeem the name, by preaching the gospel, in which God has been near us with his Spirit. The people say now that our faith is different from what they had supposed it to be; but say they, what about Joe Smith's Gold Bible? After this enquiry was made, we proposed to speak on the subject, which appointment caused considerable enquiry, in the neighborhood.— This appointment was filled last Sabbath, and the people were astonished to find so much proof in their Bibles in favor of the divine authenticity of the Book of Mormon.

The work here is moving *slow*, the reason being inactivity on our part. We are slow to do good, and little do we realize the responsibility resting upon us as ambassadors for Christ. The harvest is very great, the reapers are very few, and out of those few, some are standing still and gazing around, fearing to put their sickle in and reap, because some learned ones have said that our way of tying the sheaves is considered unsafe.

We are anxious to see the brethren that were appointed by the Semi-Annual Conference to labor here, (North-West Missouri). Come on brethren, give us a call, and strengthen us in the cause of our blessed Redeemer.

In this county there is a large quantity of unimproved land for sale; from \$2,50 to \$15 per acre. Improved land averages about \$20 per acre in the country. Here is good water and a healthy country. Timber, in some localities, is scarce. There is a good coal bed, which supplies fuel for those that lack wood. Wheat, oats and barley are a good average crop on bench lands. Apples, plums, peaches and apples will do well by planting on high, dry land. There is a good quality of building rock; also limestone in this locality.— There is also pipe clay, or what puddlers call fire clay. There are some good mills. The greatest disadvantage is no railroad communication within twenty-two miles of us. This obstacle will be removed before long, as there is already one in process of construction, which is coming up the One Hundred and Two River, and connects with the Hannibal and St. Jo, R. R. at St. Joseph, Mo., and is to connect with the new route going west, at or near Red Oak, Iowa.

The change in the *Herald* department is a good one; the cry is, "will you help us?" We will if we can.

WM. WOODHEAD.

Truth can only triumph over error by inspiring its disciples to action.

KEOKUK, IOWA,

January 22, 1869,

Bro. Joseph :

The saints here are gaining ground. Five have been baptized since September last, and many others are becoming interested; the faith of the weak is increasing; and the hope of the faithful growing brighter, and our love is for all people, but most for our God, His children, His servants, and for the spread of light and truth.

Yours, for Christ and His cause.

W. C. LANYON.

STEWARTSVILLE, DeKalb Co., Mo.

January 10th, 1869.

Bro. Joseph :

We have two branches within about four miles of each other, called Clinton and DeKalb. There are a great many calls for preaching. The people are very anxious to hear, and are opening their school houses for preaching. The brethren feel a great desire to attend to all the calls as fast as time and circumstances will permit.

I received a letter from Bro. Woodhead, in Nodaway Co., Mo., stating that he is preaching every Sunday. He states that there is a great enquiry after the truth. The people have a great desire to find out something about our doctrine. Many of them want to read our books; while some are afraid that we are some of Brigham's Mormons come back again to establish his doctrines; but in this we have endeavored to show them the difference. The people have treated us very kindly since our arrival here, nay, I must say, that we have found grace and favor in their eyes. May they continue in well doing. Some are already standing up in our behalf, and are telling some that think that we are Mormons, that we are not, for they know that we hate their doctrines.

As regards the work here, I think a good work will be done; but we have only

just made a beginning. In this we ask the faith and prayers of the saints, for we feel our weakness, knowing that the saints need the faith and prayers of each other.

Our location here is a very fine one; the land is rich and good; and I believe as healthy a location as can be found in this State.

WM. SUMMERFIELD.

DECATUR, Mich.,
January 16, 1869.

Bro. Joseph:

I made my way to Decatur, by assistance of Bro. David Thomas, with whom I parted in sorrow, he being the last of the Hopkins saints left in my company.

At Lawrence, Bro. and Sr. McHarness went forth into the clear cold waters. Although the weather without was inclement, yet the Spirit lighted up our hearts within, and we were blessed.

D. H. SMITH.

LEXINGTON, Highland Co., Ohio,
January 12, 1869.

Bro. Joseph:

I have long been thinking of writing you, to ask of you, as one of the greatest of favors, that you will during the spring Conference, if possible, send some good brother here to preach for us.

I think that a good Elder might do a good work here; we would be willing to furnish beds and board to any one that will come, and otherwise help him as much as possible.

Bro. Joseph, there is a dear old mother in our place, faithful and good; she has been a member of the church since the days of your father. She is eighty-seven years old, and she says that as old as she is to-day, that she would walk five miles to hear a Latter Day Saint preach once more. She is very anxious indeed to see an elder, and sometimes talks of writing you herself, and pleading with you to send some one here to see her, before she shall leave the shore of time.

Please don't forget us. Any one coming to us, will come to Lexington, Highland Co., Ohio, on the Marietta R. R., and enquire for John Cadamy.

MAGGIE E. CADAMY.

LITTLE SIOUX, Iowa,
December 26, 1868.

Bro. Joseph Smith:

In obedience to the request of Bro. H. of Columbus, Neb., in his valuable article of Nov., last, we, the Saints of Little Sioux, have organized a society to aid the *Herald* Office. We have thirty three members, the following is the Article of the Society.

Little Sioux Sewing Society.

This Society, has one Treasurer, and one Secretary.

The members agree to pay ten cents each, to the Treasurer, weekly; and when three dollars shall have been paid in, the members will draw for the prize ticket.

The member drawing the money, shall give to the Secretary, an order for such books, papers, or tracts, as he, or she may choose, for their own use, or for distribution. The Secretary shall immediately forward the same to the *Herald* office. No member permitted to draw twice until each, in turn, has received one prize.

We have drawn three prizes, and I have forwarded the money to Bro. Sheen, for the *Herald*.

Yours, in Christ,

HUGH LYTLE.

[Good; this is a mutual aid society.

Other objects might be obtained in the same way. Ed.]

“Thou shalt not speak evil of thy neighbor, nor do him any harm. He that sinneth and repenteth not shall be cast out. And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands.”

Conferences.

Kewanee Conference.

A special Conference was held at Kewanee, Ill., Dec. 25, 26, 27, 1868.

Alex. H. Smith, President; E. Stafford, Clerk.

The President spoke of the object of our assembling in Conference capacity; exhorted the official members to exercise love and forbearance one toward another, in our differences of opinion, that peace and harmony might reign in our midst, throughout all our deliberations. He recapitulated some of his experience in Conference deliberations, much to the edification of those present.

The minutes of the last Conference were then read and accepted, excepting the typographical errors "Wm." which should be *James Hart*, and "unfruitful" which should be *unfaithful*, in the resolution passed for the support of the poor and the District President.

Resolved, That we cordially invite all visiting brethren to participate with us in our deliberations in Conference assembled.

The President exhorted *all* to vote with a will pro. or con., on any subject coming up for the consideration of the Conference.

Officers present; 1 high priest, 6 elders, 2 priests, 5 teachers, 3 deacons.

BRANCH REPORTS.

Kewanee: 90 members, including 13 elders, 2 priests, 4 teachers, 2 deacons.

St. Davids: 47 members, including 9 elders, 1 priest, 3 teachers, 2 deacons.; 1 baptized; 11 removed by letter. Lewis L. Jones, Pres.; Wm. Edwards, Clerk.

AFTERNOON SESSION.

Buffalo Prairie: 94 members, including 3 of the seventy, 10 elders, 2 priests, 2 teachers, 2 deacons; 12 added since last reported. J. F. Adams, Pres.; Ezra Bryant, Clerk.

The following elders reported: A. H.

Smith, James Hart, J. D. Jones, J. Boswell, R. Lyle, Wm. Birch, Thos. France, Lewis L. Jones, C. M. Brown, Geo. Shute, H. Bronson and J. S. Patterson.

G. Horner reported the progress of the children in Sabbath School as very promising; his heart was in the work of teaching the young the way of life. The number of scholars average 40 each Sabbath.

EVENING SESSION.

Bro. Alex. H. Smith preached, and was listened to with profound attention by all present, and all appeared to be highly edified, judging from the index of their countenances.

MORNING SESSION, DEC. 26.

Bro. Alex. H. Smith admonished the brethren to forbearance one with the other, in our deliberations, and to remember that all our feelings are tender more or less, and that our brother's opinion is as dear to him as our opinion is to us.

Elders J. Whitehouse, Joseph Harris, T. Gibbs and Thos. Charles reported.

AFTERNOON SESSION.

Resolved, That members moving from one place to another, not liquidating their honest debts, or seeking to obtain an extension of time from their creditors to do the same, are not entitled to a certificate of membership.

Elders Wm. Gould and G. C. Reynolds, of Victoria, not having arrived when the reports of elders was called for, were requested to report, and responded to the call. Bro. Wm. Gould also reported his labors in the Sabbath school as productive of good; feels interested in it. There are 15 scholars.

Resolved, That members of this church, cannot be considered in good standing, and are fit subjects to be labored with for trial, if refusing to unite with the nearest branch.

EVENING SESSION.

A preamble and resolution was offered to the Conference, as follows:

WHEREAS, The West Buffalo, Wilton and Moscow branches have expressed the

desire to be united to this District, and whereas Bro. John F. Adams was appointed to correspond with Bro. Derry; he having neglected to report to this Conference:

Resolved, That this Conference release Bro. Adams, and request Bro. J. S. Patterson to act in his stead.

Resolved, That Bro. Jesse Adams be released from the Coal Valley mission, and that Bro. Thos. R. Gibbs be associated with Bro. Joseph Harris in said mission.

Resolved, That the mission to Victoria be delivered into the hands of the Elders' Council of said branch.

Resolved, That the elders belonging to this Conference report to the next Conference, in person or by letter.

Resolved, That in the opinion of this Conference, it is the duty of every member of this District, as far as practicable, to support the *T. L. D. S. Herald*.

Resolved, That this Conference sustain Bro. J. S. Patterson in the position of President of this District.

Resolved, That we support all the authorities of the church in righteousness, by our faith and prayers.

SUNDAY MORNING SESSION.

Bro. Alex. H. Smith addressed the congregation; also again in the afternoon.

EVENING SESSION.

The minutes were read and accepted.

Bro. A. H. Smith read a portion of the the Book of Cov., sec. xlviii. par. 4, respecting parents teaching their children the first principles of the gospel.

Conference adjourned to meet at St. David's Branch, on the first Friday and Saturday in March (6, 7,) 1869.

Brookfield Conference.

The Brookfield District Conference was held in Brookfield, Trumbull Co., Ohio, Jan. 2, 3, 1869.

Geo. W. Martin, President; Thos. J. Smith, Clerk.

The Brookfield Branch reported 56 members, 12 elders and 3 priests.

Resolved, That George Masters be chosen as Clerk of the Brookfield Branch.

Resolved, That Morgan Williams and Isaac Philips labor in Hubbard.

Resolved, That D. M. Lewis and J. Morgan labor in the Berg and vicinity.

Resolved, That J. James and W. D. Williams labor in the Youngstown District.

Resolved, That we hold a two days' meeting at Mineral Ridge, and that the meeting be followed up every Sunday by two of the elders.

Resolved, That all officers of the Branch having authority to preach, not having missions appointed them, labor in the cause whenever and wherever they can.

Resolved, That Wm. Lewis be continued as Book Agent.

Resolved, That we sustain Wm. Lewis as President of this Branch, and all the authorities of the church in holiness.

There was preaching Sunday forenoon by Isaac Philips, and Thos. J. Smith; and in the evening by George W. Martin. A prayer and testimony meeting was held in the afternoon, in which the Spirit was made manifest.

Adjourned to meet in Brookfield, Ohio, on the last Saturday and Sunday in March, 1869.

St. Louis Conference.

The St. Louis Quarterly District Conference was held in the St. Louis Meeting House, Dec. 13, 14, 1868.

Wm. Hazzledine, President; Charles Hall Clerk. Bros. Geo. Bellamy and Wm. Roberts officiated as Deacons during Conference.

After usual services, Elder Mark H. Forscutt preached a very instructive discourse.

AFTERNOON SESSION.

Elder Mark H. Forscutt made a few remarks prior to administering the sacra-

mittee to enquire into the practicability of building a meeting house in St. Louis, and report to the next Conference.

Resolved, That Geo. Bellamy, Geo. Hicklin, John Clark and Chas. Hall, be appointed a Committee to take up a voluntary collection through this entire District, to assist in purchasing engine and type for the new press now in the *Herald* office.

Resolved, That Bro. C. F. Stiles be requested to labor as much as possible in Oregon, Holt Co., Mo., and that Bro. Bellamy forward him some tracts for distribution.

Resolved, That a Committee be appointed to rent a hall in which to hold the 6th of April Conference, James Anderson, James X. Allen and John Clark, Committee.

Resolved, That Wm. Smith be sustained as traveling Elder in this District for the next three months.

Resolved, That we request the presidents of all branches throughout this District to see that one copy of the New Translation be placed upon the stands, in their respective meeting rooms.

Resolved, That Bro. John Clark be released from his appointment to travel in this District.

Resolved, That traveling elders in this District each receive a certificate of his appointment from this Conference, to be renewed at each Conference.

Resolved, That all reports be forwarded to the Clerk a few days before the assembling of Conference.

Motions prevailed sustaining all the authorities of the church; after which it was

Resolved, That we adjourn to the second Saturday and Sunday in March, 1869.

“AND he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved,

“AND inasmuch as you impart of your substance unto the poor, ye will do it unto me.”

Original Poetry.

THE SABBATH SCHOOL.

In the far distant past, like pyramids, Egyptian,
Rise up the memories of men, for their learning re-
nowned;

For valor and for statesmanship.

While contemplating the wide celebrity of great
names

Whose nationality has been swallowed up in the cit-
izen of the world—

The geniuses of all nations claiming them as kin—

In the soul, hitherto semi-dormant, a spark is lit,
Which, being wafted by the fitful breezes of youth-
ful imagination,

Kindles into a flame of towering ambition; and
straightway

One longs for the sound of fife and drum, sabre and
cannon,

That, opportunity letting, another name may be
added to those of

Alexander, Hannibal, Caesar, Alfred, Williams,
Cromwell,

Wellington, Bonaparte, Washington, Lee and Grant.
On the monumental roll of martial heroes.

While others, less impetuous, but of deeper thought,
esteeming

Icyrurgus greater than Mithradates, are stimulated
to burn

The midnight lamp, turning o'er musty records of
courts

And councils, hoarding with a miser's greed the de-
cisions of

Eminent Judges, as though true greatness could,
alone,

Be found in the Forum; nor a name be ought,
Unless spread on the legal roll.

While others filled with admiration of the firm-
mental,

Works of the Great Architect of the universe, long
for eagle's

Wings, by the which to soar aloft, and write theirs,
in that

Bright galaxy of names, of which Pythagorus,
Ptolemy,

Brahe, Flamstead, Galileo, Copernicus, Napier,
Keplar and Newton, are stars of the first magnitude,

But such thoughts are not mine.

I have heard the roar of battle, and know that men
may be

As drunk with blood as with wine.

I have seen the astrol student in ascensions so ab-
sorbed,

In longitude, in declinations and in perturbations,
Naught to say of stellar influence on mortals and on
mundane things,

That the vacant page a partial insanity hath betrayed,
And in the contemplation of His works, a forgetfulness of God.

This is madness indeed!

In the camp my choice is not, nor do I in the forum crave a place,

Nor a name among philosophers.

There is a place I crave,—a place more dear to me than any

I have named; 'tis in the sweet affections of the children—

They are good and pure. "For of such is the kingdom of heaven."

There is a roll on which I'd have my humble name recorded;

'Tis the roll of the *Sabbath School*; for the Sabbath School is the NURSERY OF HEAVEN!

X.

Selections.

Regulations with Respect to Domestic Postage on Printed and Miscellaneous Matter.

Quarterly Postage cannot be paid for less than three months. Subscribers for short terms—exceeding three months, say four or five months—can pay quarterly postage for the actual term of their subscriptions—that is, for one quarter and a third, one quarter and two-thirds, etc. Any term between one quarter and one year can be prepaid at proportionate rates.

Religious, Educational, and Agricultural Newspapers, of small size, issued less frequently than once a week, may be sent in packages to one address at the rate of one cent for each package not exceeding four ounces in weight, and an additional charge of one cent is made for each additional four ounces or fraction thereof. The postage to be paid quarterly or yearly in advance.

Transient Printed and miscellaneous mailable matter, embraces books, pamphlets, transient newspapers, handbills and posters, book manuscripts and proof-sheets, whether corrected or not, maps, prints, engravings, sheet music, blanks,

flexible patterns, samples and sample cards, phonographic paper, letter envelopes, postal envelopes, or wrappers, cards, paper, plain or ornamental, photographic representations of different types, seeds, cuttings, bulbs, roots and scions. The postage to be prepaid by stamps. The weight of packages not to exceed four pounds. The weight of packages of seeds, cuttings, roots, and scions, to be franked, is limited to thirty-two (32) ounces.

All mail matter not sent at letter rates of postage, embracing books, book manuscripts, proof-sheets, and other printed matter, and all other mail matter, except seeds, must be so wrapped or enveloped with open sides or ends as to enable the post-master to examine the package without destroying the wrapper; otherwise such packages must be rated with letter postage. No communication, whether in writing or in print, can be sent with any seeds, roots, cuttings or scions, maps, engravings, or other matter not printed, except upon the separate payment of postage upon each separate matter at the established rates.

Any word or communication, whether by printing, writing, marks, or signs, upon the cover or wrapper of a newspaper, pamphlet, magazine, or other printed matter, other than the name and address of the person to whom it is to be sent, and date when the subscription expires, and a business card printed on the wrapper, subjects the package to letter postage.

All letters addressed to the Dominion of Canada from the United States cannot be sent direct to a post office there, but must be passed through a United States exchange office.

On the first day of April, 1868, the postage to Canada was reduced to six cents for half ounce or fraction, prepaid. Prepayment to be made by United States postage stamps. Money cannot be received. Unpaid and insufficiently paid letters ten cents. —*Chicago Postal Record.*

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

"The Greek root of the word intoxicate means poison."

"The average temperature of January last, in Florida, was about 70°. The average temperature of June, the hottest month in the year in the South, was but 80°.

"The comparative coolness of the summer in Florida, especially on the peninsula, is owing, in a great measure, to its position between two seas. From the East it is fanned by the cool and bracing breezes of the Atlantic, and from the West by the balmy but refreshing airs of the Gulf of Mexico.

"Is there joy in unbelieving?

Is there calm in stern distrust?
Can one rest while self deceiving,
Rest while aiding the unjust?

No; there is no joy in living,
While uncertain broods the heart;
Peace, the white winged, knows no dwelling
In the soul that doubts apart."

MARRIED.

On January 1st, 1869, at the residence of Lucius Howard, in the town of Lima, Pepin Co., Wis., by Asahel Goys, Esq., Elder WALTER KINNEY to Miss EDITH I. STONE, of Maxwell, Buffalo Co., Wis.

The God of love, who reigns above,
Gives me this precious Stone;
Long as we live, my heart I give
To her, and her alone.

A Jewel bright, my heart's delight,
She's now a Stone no more;
May Jesus guide o'er life's rough tide,
To the Celestial shore.

[We remit the dollar in this case, for the sake of the poetry.]—Ed.

DIED.

At the Batavia Branch, in Blackberry Township, Kane County, Ill., Bro. PHILIP HOWARD, in the forty-ninth year of his

age. He was born at Ellisburgh, N. York, April 6, 1819, and died Jan. 25, 1869.

At Canton, Fulton Co., Ill., Dec. 5, 1868, ALEXANDER NEPHI WILLIAMS, son of David and Sarah Williams, aged 2 years, 10 months, and 10 days.

On September 8th, 1868, at Twelve Mile Grove, near Woodbine, Harrison County, Iowa, GEORGE, son of Bro. George and Sister Elizabeth MERRIFORD, by the hand of an assassin, at about four o'clock, p. m., aged 22 years, 3 months, 26 days.

At Whearso, Osage Co., Mo., October 4th, 1868, ESTHER, infant daughter of James and Maria WILSON.

Near Pleasant View, Kansas, September 25th, 1868, WILLIAM, only son of Richard and Jenemi BIRD.

At New Canton, Ill., July 29th, 1868, of consumption, ELIZA JANE, youngest daughter of Sister Mary FISHER, aged 16 years and 6 months.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present Number of the HERALD is 171. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for:

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it without delay.

\$3.00 each—W W Reid 192, J Goodale 196, R Hendricks 196, B Corless 192, C Brindley 192, J Warner 192, J Freston 192, L Warren 192, G W Galley 192, P Murie 192, H J Hudson 216, C. Nichols 192, S W Condit 192, L Gamet 192, S E F Kelly 200, W Nirk 208, J Z Smith 192, E Wadsworth 192, B Meyers 194, J Jamieson 198, A G Weeks 192, L S Hutchins 192, S Thomas 192, S Perks 192, J Andrews 194, A M Wilsey 192, A Ballantyne 192, F G Dungee 206, W Wright 192, O Shumway 192, T Chap-

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HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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PRIESTS PRESIDING.

BY W. W. B.

It has been stated that priests *cannot* preside at meetings when there are any elders present, and the law is quoted to substantiate this position. The law reads as follows:

"He [the priest] is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort and baptize," etc.

This has been interpreted by the Reorganized Church as applying to meetings where they have no regular branch organization; where the standing ministers had not been chosen by the voice of the people, and that "no elder," and "an elder," if relating to the elders in an organized branch, can only relate to those presiding over the branch.

It is held that every branch has the right to say who its servants shall be; and that *no person* has any right to officiate in, and for any organized branch, except it is by the choice of the majority of its members; consequently, no elder, priest, teacher, or

deacon, may attempt to officiate, when and where persons have been already selected by the people, for that purpose.

If it were not for this, the prerogative, and duty that belongs to branch officers, branch organization would avail nothing, and the saints, choosing their own servants, could be deprived of their services by any transient or strange elder.

Supposing a branch is organized with a presiding elder, priest, teacher, and deacon; the presiding elder is prevented from attending one or more of the regular, stated, meetings; the sacrament is to be administered, and there is a strange elder present, one who knows nothing of the branch order, nor of the membership, and there is likewise other necessary branch business to be done; is it consistent that the strange elder shall have the lead of that meeting, administer the sacrament to those of whose membership and standing he knows nothing, and attempt to conduct business of which also he knows nothing? Yet if the application which is made of the law were true, and proper, the strange elder *must* take the lead, and consequently direct all these matters, however ignorant he might be of the business before

him, simply because he is an elder.

Jesus says concerning the sacrament, that the person administering it, "Shall break bread, and bless it, give it unto the people of my church, unto all those who shall *believe* and be baptized in my name." Nephi viii. 6. Have we a right to expect that this strange elder knows who have believed and been baptized? It is scarcely reasonable to expect any such thing; for, perhaps, he never saw any member of the branch before, and possibly knows nothing of the people, nor of their church business.

Again; there are a dozen elders that attend a regular meeting in a branch, and the *presiding elder* is not there—detained, perhaps, by sickness; now which, if either, of the *twelve* elders, shall take the lead? One is entitled to it by virtue of his eldership just as much as another. Each of them may claim the right to lead, or each may decline; and who shall decide the matter. The regularly chosen priest is in attendance, but he can do nothing,—he is powerless to lead, for there is an elder present—a dozen of them—they all have *rights* to lead the meeting, *because*, as these objectors would tell us, they are *elders*, and yet the dozen has not sufficient wisdom to tell which of their number has the *right* to lead the eleven, with the balance of the congregation. Or, the dozen have no means of telling upon *which* of their number the *duty* devolves, of leading the eleven other elders, and the congregation; for, if it is the *duty* of one simply because he is an elder, then it is the duty of *each* of the twelve, for the very same reason. God is not the author of confusion, nor of any law that leads to confusion, discord, or uncertainty. God is the Author of peace; and His law, when properly interpreted and applied, always tends to peace.

Order is wisely said to be "the first law of heaven"; we see this beautifully illustrated in the works of nature, the creation of God; but in no place may

we look with greater reason, for this to be displayed, than in the moral government of God, in the building up of His kingdom. The office and duty of a priest is to be characterized by it, as well as that of an elder, an apostle, or a high priest.

The law of God does not contemplate *any* elder being at *branch* meetings, but the presiding elders. The law says, B. of C. lxxxiii. 22, "The high priests shall travel, [and preach,] and also the elders." And it is also said in an Epistle of the Twelve, in the Martyr's Hist., *Mil. Star*, vol. xvii. p. 341, which the Martyr manifestly endorses as being correct in doctrine:

"We would also warn the elders, according to previous instruction, 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.*" [branches.]

So that if the elders were strictly in the line of their duty, as provided for by law, they would have no occasion to interfere in branch meetings,

"We would also remark, that *no man* has a right to usurp authority or power over any church, [branch,] nor has *any man* power to *preside* over any church, [branch,] unless he is *solicited* by the voice of that church [branch] to *preside.*"

The "ground" of the branch priest is the branch; his "privilege" [and duty too] is to *preside*, and take the lead of meetings in the absence of the presiding elder; and the elders have no right to "interfere" with this "privilege," nor enter unsolicited, upon his "ground." This looks sensible and consistent. This order would produce the utmost harmony; and is carrying out the commandment, (B. of C. civ. 44,) "Let every man learn his *duty*, and act in the office to which he is *appointed*, in all diligence."

And, to show still further, that elders have no business to interfere

with branch meetings, except by the choice of the branch, or by the solicitation of its officers, Joseph the Martyr taught, (see *Mill. Star*, vol. xv. p. 261.) that, "No official member of the church has authority to go into any branch thereof, and ordain any minister for that church unless it is *by the voice* of that church. 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." By this we learn that all the right and authority any person can have to minister for, or officiate in, a branch, for that branch, they derive directly "by the voice of that branch," or "the *consent* of the presiding elder."

It would seem that further evidence was quite unnecessary to prove that no elder has authority to lead or govern branch meetings, unless properly chosen or solicited to do so; but we will give still more, in order to make surety doubly sure. See Joseph's Hist., *Mill. Star*, vol. xiv. p. 388.

"Now, therefore, as many of the High Priests and Elders went up to Zion, and commenced regulating and setting the branches in order, allowing themselves as much power by the authority of their priesthood, and gift of the Holy Ghost, as those set apart and appointed to preside over the branches; it became necessary to call the Council now spoken of [High Council], to set in order the Elders of Israel; when, after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly [at Kirtland] was correct; and that the Elders, when they arrived at Zion, were bound by the authorities set in the Church, to be *submissive to the powers that be*; their labors and callings being more particularly to push the people together from the ends of the earth to the places the Lord appointed."

From all these testimonies and teachings, we learn that every officer in the

church has his duty to learn, his duty to do, his ground to occupy, his privilege to enjoy, his authority to exercise; and that in all organized branches, and districts, his "duty," "privilege," "authority," "ground," etc., is determined by the vote of the people over whom he presides, and for whom he ministers. This order fully recognizes the agency of man, and lays down the rule that those who govern shall do so by the consent of the governed; and that those who minister in the church, shall do so by the consent of those ministered unto; and this rule applies to the greatest as well as the least officer in the church.

Where priests preside, or take the lead of meetings, in a branch where there are elders present, (the presiding elder being absent,) he does not preside over those elders as elders; he simply presides over them as *members* in common with the other members. So it is not the Aaronic priesthood presiding over the Melchisedec, as some pretend. The President of the United States, being a resident of some county in one of the States, is just as amenable to the officers of that county as any other man. So, the Governor of California, is as amenable to the municipal regulations of the city of San Francisco, when he resides there, as any other person in the city. When the President visits the court room, he does not supercede nor supplant the properly appointed officers of that court, though he is President of the United States. And when the Governor of California visits a court or council in San Francisco, he has no jurisdiction there, and should he attempt to lead or dictate there, he would be guilty of usurpation, and liable to punishment. All this is essential to order and good government; and the same principle applies with force in the church of God.

They who assert that priests cannot preside, evidently understand about as

much concerning church government as they do about the value and power of the atonement. In a very pretentious effort to enlighten the saints, we are told that it "required the shedding of a lamb's blood [in righteous Abel's time,] to obtain a remission of sins." If this is true, Isaiah, Paul, King Benjamin, Amulek, and Alma, with hosts of other worthies, have taught a great deal of falsehood. They teach us that atonement for sins could only be obtained through the blood of Jesus Christ, of whom the "lamb" was simply the type or shadow. His soul was made an offering for the sins of the world. Isa liii. 4-8. By him we are "purged" from our sins, (Heb. i. 3,) therefore He "tasted death for every man." Heb. ii. 9. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can NEVER take away sins." Heb. x. 11.

"For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. But wo, wo unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ. And the Lord God hath sent his holy prophets among all the children of men to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he had already come among them." Mosiah 1: 14.

"Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement

should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen, and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice: but it must be an infinite and eternal sacrifice. Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, nay. But the law requireth the life of him who hath murdered; therefore there can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then there shall be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice and bringeth about means unto men that they may have faith and repentance." Alma xvi. 27, 28.

"And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that

God might be a perfect, just God, and a merciful God also." Alma xix. 12.

We hold that these men of God taught the truth, and that they who teach differently, teach falsely.

THE LAW.

BY "SCORPIO."

"And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" I Sam. 13, 14.

In this world of trials and changes there always has been, there always will be, many dreamers, and as an inevitable result many dreams. There are day dreamers, idle harmless beings, who pass through life while its busy active current whirls around them, as the unguided boat floats down with the stream, content to rest upon the wave, while others turning their prows, fight bravely their course upward, with strong arm and stout heart defying wind and tide.

Other dreamers there are, who, withdrawing themselves from the surging vortex of life, look forth from their retreat upon its busy, maddening whirl, and contemplating calmly the scene upon which they gaze, set heart and brain to work for the good of their fellow beings.

There are yet others who are dreamers, because God hath made them such, as witness the words of Joseph's brethren, "Behold this dreamer cometh!"

To which of the above classes your readers shall assign me, I know not; and in truth, I shall care very little, if it so be that I shall be able to impress upon their minds with one half the force and clearness it has been im-

pressed upon my own, the dream I shall here attempt to lay before them. If the Spirit of God gave not the dream, may it not accompany it; but if it did, then may it force conviction, where conviction should go, before it be eternally too late!

In my dream, I stood as it were upon a lofty eminence, overhanging and overlooking the mighty ocean. Against the rock bound shore the ever restless, surging waves were beating; while far in the distance, the blue ether of the sky seemed to bind and clasp in its embrace this mighty expanse of waters. Sea-gulls with never tiring wings, dotted the vast expanse, adding their restless cries to the murmur of the waves.

As I stood there gazing, my wrapt soul taking in the scene before me, there came suddenly into sight a multitude of vessels. I did not seem to wonder from whence they came, for all appeared natural to me, even as though their coming was but a part of a programme before arranged. My vision took them in, one after another, as they rode bravely before the wind with full sails set; while pennants and colors were flung to the breeze.

Among this vast company of ships, my eye soon singled out one diverse from the rest. It was a stately, noble vessel, and seemed to be surrounded with an atmosphere so pure and transparent, that those on board might hold converse with the forms by which I saw the ship surrounded, when they themselves did not turn their faces to the troubled waters beneath them, but kept their eyes steadily fixed upward. Every conceivable motto and color was flung from the mast heads of the other vessels; some bore the name of one man, some of another; and though their papers all showed that they had all taken clearances for the same port, there was that in their very arrangement which indicated that their papers would not bear inspection; for

the very fact of their different colors showed plainly, that though from some custom house their papers had come; some officer had signed and counter-signed them before they sailed, it had not been done by proper authority; for there was but One who could grant clearances for the port which they were seeking; and His colors, not one of them bore.

But it was not to the many gallant vessels sailing gaily by, that my attention was drawn; though they were filled with joyous companies, who went singing and playing upon various sweet toned instruments. I saw them occasionally pointing the finger of scorn at the strange vessel, and calling the attention of their companions to the motto upon the flag flung from its mast-head. My eye followed the direction of their fingers and I read, "Founded upon apostles and prophets, Jesus Christ himself being the chief corner stone." " 'Since the fathers fell asleep,' they said, 'all things remain as they were.' What a pretender and deceiver is this vessel!"

I then scrutinized it closely, and as the waves bore it up, I saw the strong iron-bound hull, the sharp and polished cut-water, the beautifully curving bow; while every mast, stay, yard and boom were perfect in construction. Upon its decks were gathered a goodly company, and I heard them singing this song, familiar to my ear:

"We thank thee, O God, for a prophet
To guide us in these latter days."

But to the fore-castle where the crew with their officers were assembled, was my attention drawn. Here a strange sight presented itself; one which I shall never, to my dying day, forget. I saw there bound in fetters many brave and noble men. With restless feet they paced the deck, as though it were to them a very prison house. Many herculean efforts they made to cast off their shackles, but in vain; the rivets were firmly fastened,

and they but wore themselves out in the fruitless efforts. Some sank down at last in sheer despair, and seemed to be content; while others turned their faces from the light, and seemed to take pleasure in weighing the chains of their bondage; while some, as they looked over the bows seemed to become perfectly desperate, and unloosing as hastily as their fettered limbs permitted, small life boats from the gallant ship, launched forth upon the seething waves that lashed the vessel's sides.

Mingled with the song those on board were singing, I now heard plaintive wails and shrieks of despair. My eye followed those desperate men, who dragging their chains with them, had put forth from the ship's side into the dashing hungry waves. What met my view! O Father in heaven, what a scene was that! There contending with the mad billows in their awful wrath, I saw a multitude of human beings. Some were in frail barks; some held to planks; some upon illy constructed rafts; fought against the waves. Some with laughter and song, held on their way, not recking or caring whither; but others, with pale up-turned faces and clasped hands, fell on their knees imploring aid.

From all the other ships I saw this aid advancing; well manned boats were loosed from their sides, and brave unshackled men stood calmly to their oars. Among this multitude of human beings, moved these boats, filling up, and then returning with shouts of victory to the ships' side. Then new recruits bent to the oars, and they were away again upon their missions of mercy. But among that perishing multitude were those, who, while they lifted their pale faces to heaven and clasped their hands in prayer for help, yet refused the aid offered them by these boats, for they could not take passage in the ship from which they came. To some of these came those shackled men, and as they reached

forth and took them in, upon their faces shone the glory of heaven itself. But alas! they were only mortal and as they toiled against the buffetting waves, their fetters weighed so heavily upon them that, with saddened hearts, they were compelled to put back to the ship's side. Here for a time they rejoiced in a reunion with officers and crew; but soon the old sadness settled upon their faces, and their chains became intolerable.

I looked forth again upon the struggling multitude, and saw others, who had waited long for the coming of the life boats from *that* gallant ship loose their hold and go down amid terrible darkness and despair; with such shrieks of agony as I pray God I may never, even in dream land, hear again; and as they went down beneath the angry floods, I saw gathering upon the garments of that ship's officers what all the waters of that mighty deep could not erase; dark dreadful stains, stains made by the blood of *lost souls!*

"Why come they here?" I asked. "Why do they settle with such blackness upon their garments? See, *their* hands are bound, and fetters cling to *their* limbs? Are they not powerless? By the ship's side are boats, life boats perfectly constructed, but how shall they ever be efficiently manned for this hand to hand conflict with the deadly elements, while these men are shackled, borne down by the weight of clanking chains?"

Suddenly I started and turned pale, for a voice whispered in my ear to "look," and when I looked, I beheld in the hands of these men an IMPLEMENT for unloosing these fetters, and perfectly constructed for equipping them for the strife before them.

O my God! why have they not used it? Why do they stand there so calmly and suffer the blood of lost souls to stain their garments?

While asking these questions in the bitterness of my soul, there came before

me these words: "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 is truly used for 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 whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment." Then I understood the fetters, I knew the means God had ordained and commanded the officers of his church to use, for striking off those fetters; and when I saw that implement rusting, unused in their hands, I no longer wondered that the blood of souls clung to them, for with a pen of light was written before me these words of God, through Samuel his prophet. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams? I say they came before me, and I read them slowly, taking in their full import, and realizing them as being the command of God to the bishop and twelve, just as much as to destroy Amalek and all that he had, was the command of God to Saul.

Who gave this is asked? "As I live saith the Lord."

Unto whom was it given, and when? To the prophet Joseph Smith, on the 7th of October, 1861.

Here then is a command of God, given through his prophet, and if God held Saul responsible for fulfilling the command he received, will he acquit these men for the gross neglect of which they are guilty. But, says some, I will not submit to this law; and the officers affrighted plead, "The people

spared the best of the sheep and oxen." To sacrifice to the Lord; nay, verily, but to consume upon their lusts, and insomuch are they worse than the followers of Saul.

But did God rend the kingdom from the people for this offence? It will be well for the Bishop and the Twelve to answer this question. Now, Mr. Editor, I want to plead a little for those sailing in those other ships. Don't please be so hard upon them for not obeying the gospel law, when this vital law of God's kingdom is trampled upon with impunity, by those who say in every conflict with their opponents, "To the law and to the testimony." Don't let the Twelve declare to the world that men *must* be baptized, with such emphasis, assigning as the reason, because God has so declared, until they remember what God has declared to them. "In the manner ye execute this matter, so shall ye be judged in the day of judgment!" *Herald* No. 7, Vol. 2, p. 162.

My dream is ended. I have seen in real, tangible life, a few things to which I wish to refer. I have seen men who, becoming hopeless of breaking their fetters, have gone forth to preach the gospel in very desperation, dragging their chains with them. Helpless families have been left at home to suffer for the necessaries of life, or become dependent for those necessaries upon friends, outside the church; thus giving our enemies just cause with which to reproach us.

Does God require this sacrifice of any man, when the simple enforcement of his law, should bring into his storehouse enough and to spare?

Some one may answer, "the laws of God are not intended to be *enforced*." Upon aliens, of course not; but are you a citizen? What made you one?

God says the Bishop and the Twelve shall take measures to enforce the law of tithing. Enforce, Webster says, is to "force; to constrain; to compel;" etc. Very plain English, aint it? I

have seen the poor in purse, but rich in spirit, dividing their hard earned pittance with the still poorer elders and their families; whereas, God has ordained a *means* by which those elders and their families should receive their support, and not become a tax upon the poor, because the poor are found the willing ones.

I have known the Bishop called upon for a mere pittance, and though that pittance would have kept a faithful man in the field months longer, the pittance was not to be had, because there was nothing in the storehouse of God.

I have heard old men reproached by their families, who have suffered every hardship, with still leaving them to poverty and want that they might preach the gospel, (for they felt "wo is me if I preach not the gospel,") and in my heart I could not blame them.

It is a day of sacrifices, say some; but if God required such sacrifices at the hands of his saints, why provide a remedy? And if sacrifice be good for the poor, is it not for the rich also?

I read that the willing and *obedient*, shall eat the good of the land. I have seen all these things, and many more. I see to-day a crippled press; a church not able to publish a book for the use of its own members, and compelled to put its own publications at figures so high, as almost to place them beyond the reach of many of the poor brethren.

I have heard it said, "Let the Bishop tithe himself, and we will gladly follow his example!" Nay, I have even heard it hinted, that but for the fact that the Bishop and the Twelve could not consistently ask others to follow where they were not willing to lead, the law of tithing would to-day be in force, and the church enlarging her borders, as God designed she should. I stop not to question the truth, or falsity, of either of these assertions.—Those who are set as watchmen upon the walls of Zion, have been told the will of God; and it is only my duty, as

an inhabitant of Zion, to ask of them why the will of God has not been executed? If the woman might plead at the feet of the unjust judge, surely the children of the kingdom may plead with their judges; and O, righteous Father, hold them not guiltless of the blood of souls, until they fulfill Thy law, and obey Thy commandments!

THE INDIAN QUESTION.

It does require more than ordinary moral courage to plead the cause of the oppressed Indian, the measure of whose wrongs has been pressed down, heaped up, and running over, and which is never presented to the scrutiny of the masses, till the ear is startled by the vibrations of the electric pulse, deciphered as a piece of news. "Horrid massacre by the Indians." "Wholesale butchery of Indians by U. S. troops." It is these and similar heart-rending and soul-harrowing announcements that produces spasmodic efforts at reform without once striking at the root of the evil, that is manifestly the *cause* of such gross and disgusting outrages that are semi-occasionally meted out to the frontiersman by his barbarous, and at best, semi-civilized foe.

So wide spread has become the clamor for retaliation upon the Indian that it has been declared a weakness only worthy of execration, to urge the dictates of justice and a common humanity in their behalf, and the man, or set of men, daring to combat the popular demand for the utter and indiscriminate extermination of the red man is brow-beaten and humbugged, till the more reasonable, but less potent pleadings of justice, are smothered in the popular clamor, based upon mistaken and false data. Thirty years ago, a

broad and humane view of the duty of the United States toward the Indian, was promulgated by our venerable and ever to be revered President, Andrew Jackson. He said:

"No one can doubt the moral duty of the government of the United States to protect, and if possible, to preserve and perpetuate the *scattered remnants* of this race which are left within our borders. The past we cannot recall, but the future we can provide for."

Again: "I indulge the hope their prosperity and improvement will be secured, and a large portion of the moral debt we owe them will be paid." Such was the policy of the sagacious and far-seeing "Old Hickory," as humane as it was just.

Who can doubt, if the proper appliance of "the moral debt we owe them," (the Indian,) had been honestly and sacredly carried out, since the establishment of the Indian Bureau, we should have been spared the knowledge of the Indian tragedies on the western frontiers. The Government has been lavish in its liberal appropriations to enable the Indian Bureau to carry out its numerous treaties. On the other hand, the disbursing agents of the Bureau, by faithlessness with the Indians, have made those liberal treaties gigantic swindles. Such instances are alarmingly abundant, the evidences of which lie smothered amid the mysteries and manipulations of investigating committees. "If we are the intelligent Christian party, must we not prove it, by giving the full value of what we take, and giving it to the interested parties, so that it will be as permanent a value as what we take from them?"

We hear anathemas hurled from pulpit and press against the treachery of the Indians; his utter disregard for pledges and compacts, his

insatiable rapacity and greed. Out upon such arrant hypocrisy!

We have allowed our agents, who claim civilization, to cheat them. Can we reproach those who are governed by a barbaric law for swindling us? Are not our missionaries and teachers laboring to convert them into such Christians as they find us? Surely we cannot be so unreasonable as to expect them to heed precept, and disregard our example! Has not the oppression of unrighteous exactors, ever led to revenge, culminating in wars of extermination?

What then can be done? "The past we cannot recall, but we can provide for the future." The entire system must be remodded, the Indian government must be conducted upon principles of humanity and strict justice. "Power when employed to relieve the oppressed and to punish the oppressor, becomes a great blessing," hence the necessity of a rigid enforcement of the "moral debt we owe them" by those entrusted with its discharge.

We have but one duty to perform in our transactions with the Indians. We must deal justly by them in all our agreements, and with over 200,000 of them located upon Reservations, (the number now on those Reserves,) we can readily find abundant material to bring into speedy subjection the hostile tribes by arraying against them "the weapons of their own warfare." Then, and not till then, will permanent peace be established among the Aboriginal tribes of North America. H.

Many a man for love of self,

To stuff his coffers, starves himself;

Labors, accumulates, and spares,

To lay up ruin for his heirs;

Grudges the poor their scanty dole;

Saves everything—except his soul.

TO ONE AND ALL.

BY AN ELDER.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless, and widows in their affliction, and to keep himself unspotted from the vices of the world." Jas. i. 5.

Do we, as Latter Day Saints, think about these words? Do we realize the full and deep meaning of them? Let us examine ourselves, and see in what manner we conform to the world. If we obey the scripture as true children of God; those that have received the gospel in its purity, we should try to live as we are commanded. If we do that, we must put away the things that are practiced by the world.

The Lord our God placed us here to improve every moment of time for the help of his cause. And are we doing so, when we spend one hour after another in reading the light reading, commonly called novels? The world does the same.

Another thing practiced, I am sorry to say, by the saints, is light talking and foolish plays. Hour after hour is spent in this way. The world does the same. How much better are ye than they?

Hour after hour is spent on dress; precious time that can never be recalled. Sisters, I refer you to 1 Tim. ii. 9. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." Here is another command given for our benefit. Do we obey it? How many useless articles of dress do we wear, spending time and money in adorning ourselves? How much better are we than the world if we do this? Look at the different sectarian denominations. There is as much time and money spent by them on useless articles of dress, as

would relieve all the wants of the poor in our land. Latter Day Saints, let not this sin be laid to our charge; but let us ever strive to do good, and spend our time and money in serving God, and advancing His cause.

Another habit common to both men and women in our church, is the use of tobacco. We are commanded to keep ourselves pure, that our bodies may be fit temples for the indwelling of the Holy Spirit. We cannot expect God will let His Spirit dwell in our bodies, when they are corrupted by the use of tobacco. Do not say you can not quit it. I know of some, both men and women, that have laid it aside, after using it for over twenty years. Then another thing, think of the money spent for it. You can do without it. Then why spend your money for it? Let us go to a branch of the Church of Jesus Christ of Latter Day Saints, and pick out five members that use tobacco, allowing them fifty cents a piece per week. In one year we have \$130. How many of the "Voice of Warning" would that send out to the world? Three hundred seventy-one in all, and if they do as good work as they have done in time past, there would be at least one hundred and thirty souls saved; enough to start thirteen branches in the church. Just five members can do as much preaching in that way, and perhaps do more good in spreading the gospel, than all the preachers that are sent out at one quarterly conference. For the preacher is oftentimes refused even the privilege of a house to preach in, and then when he gets a chance, the people come to hear him out of pure curiosity, and then never come again.

In 1 Thess. v. 22, we are commanded to "abstain from all appearance of evil." Do we do this when we let habit get the better of us in nearly every thing that has been practiced by those that were before us? Are we a *peculiar* people, set apart to worship

the true and living God. "If we obey not his commandments we are none of his." Brethren and sisters, great will be our condemnation if we obey not the Lord in all things. And are we obeying him when we do as the world does? Can we be pure in heart? Does not pride, the great destroyer of human happiness, rise up in our hearts, and try to make us believe that we are a little better than some one else, because we have more of this world's goods? Do you suppose we can go to the celestial glory of God with the world in one arm and the Bible in the other?

Reader, as you peruse these lines, examine your own heart, and see whether you are trying to serve God with full purpose of heart, or are you trying to serve two masters. Christ says that a servant cannot "serve two masters; for either he will hate the one, and love the other; or he will hold to the one and despise the other. Ye cannot serve God and Mammon."

Brethren, work while it is day; for the night cometh when no man can work. Send forth your books and tracts to the world; let them see where you stand and know of the doctrines you profess. "Let your light so shine that others seeing your good works may glorify your Father which is in heaven." Christ died for all; and in dying, left us the way by which we may be with him in glory. You know the true way; be not afraid to show it to the world. May God bless and prosper you is the prayer of a lover of the cause.

"If the voice of the servants of Jesus Christ, if the voice of calamities, if the voice of angels, if the voice of reason, and the voice of mercy will not call the children of men to repentance, I greatly fear that the voice of God will bring them to judgment, when reformation is beyond their power."

THOUGHTS ON MALACHI IV.

BY ELDER NATHAN LINDSEY.

“For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”—Mal. iv. 1, 2.

Here we have the declaration of Holy Writ that a day of burning shall come, that shall burn up all the proud and they that do wickedly, so “that it shall leave them neither root nor branch.” The third verse states further, that “ye shall tread down the wicked: for they shall be ashes under the soles of your feet.” This, taken together, seems to be a sweeping declaration, the unlimited adjective “all” being used. It would seem that the characters here described shall be totally destroyed, so that there would not even be a germ of living principle left; and this is what we want to reason about for a short space of time. Is this fire spoken of to sweep the proud and the wicked into total oblivion? I now wish to give my ideas in answer to this question, and if they are incorrect, a future will reveal the fact.

In the first place I believe, so far as the burning is concerned, that this scripture will be literally fulfilled. Peter says:

“But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent

heat; the earth also shall be filled, and the corruptible works which are therein shall be burned up.” 2 Pet. iii. 10.

So we see that not only Malachi, but Peter also foretells a day of burning, wherein *all things corruptible* shall be destroyed, and all the proud and they that do wickedly shall be burned up.

“And I saw thrones, and they sat upon them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not *again* until the thousand years were finished. This is the first resurrection. Blessed and holy are they who have part in the first resurrection.” Rev. xx. 4-6.

It is said in the above quotation, that “the rest of the dead lived not *again* until the thousand years were finished.” “Lived not again,” plainly proves that they had once lived.

But where are the righteous while this burning process is going on? Why are they not also consumed? Paul writes thus to his Thessalonian brethren:

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then they [the righteous] who are alive, shall be caught up together into the clouds with them [of the righteous] who remain, to meet the Lord in the air.” 1 Thess. iv. 16, 17.

Then we learn by this scripture that the Lord is able and will preserve his saints, whilst “the proud, yea, and all that do wickedly,” will

be consumed by the heat that shall melt the mountains; and after the saints have lived and reigned with Christ a thousand years, then the second resurrection shall come; when all kindreds, tongues and people shall come forth to receive the first recompense of their deeds and among them, the proud and they that do wickedly as spoken of in the fourth chapter of Malachi.

The Scriptures abound in passages showing that wicked people of every kind will one day be swept off from the face of the earth, but there is not a single text showing that they will not afterwards be resurrected. There seems to be a false idea, or at least I conceive it to be so, that the day spoken of in Malachi, which "shall burn as an oven," will entirely consume the proud and the wicked, both spirit and body, so that no power either on earth or in heaven can ever resurrect them again. The following scripture will suffice to show that *all* that have ever lived upon the earth, except those who may have been previously resurrected, will come forth at the general resurrection.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were 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 judged every man according to their works." Rev. xx. 12, 13.

We draw from the above scriptures the following conclusions:

First, that there shall be a day of burning which shall sweep the wicked from the earth. Second, that the death thus inflicted is of a

temporal nature. Third, that at the general resurrection all these, as well as all others who may have died in wickedness, will be resurrected, and be judged according to their works.

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PROPRIETY.—There is a simple and beautiful propriety, pleasing to all, which gives grace to the manners, beauty to the person, sweetness to the disposition, and loveliness to the whole being, which all should strive to possess. It is to be neither too gay nor too grave; too gleesome nor too sad; nor either of these at improper places. It is to be mirthful, without being silly; joyous without being foolish; sober, without being desponding; to speak plainly, without giving offense; be grave, without casting a shadow over others. In fine, it is to be just what makes us and others happy."

A tale bearer is a peddler of rotten apples.

Little folks.

THE UNFINISHED PRAYER.

"Now I lay"—Say it darling;

"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger-tips.

"Down to sleep"—"To Sleep," she murmured,
And the curly head dropped low;
"I pray the Lord"—I gently added,
"You can say it all, I know."

"Pray the Lord"—the words came faintly,
Fainter still—"My soul to keep;"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewy eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rest."

O, the trusting, sweet confiding,
Of the child heart! Would that I
Thus might trust my Heavenly Father,
He who hears my feeblest cry.

—*New Hampshire Gazette.*

A TEMPERANCE STORY FOR BOYS.

BY "FRANCES."

My little friends who read the *Herald*, I hope you are all cold water boys. I mean by this, that I hope each one of you is resolved that not only now, but so long as you live, you will never taste liquor of any kind. If you make this resolution while you are young, and adhere to it, it will be very easy for you to resist the tempter when you come to be men; but if you do not, there will be no security for you, when you have left your own homes and gone out into the world, where this great vice will meet you on every hand and there will be many waiting and anxious to throw you in the way of temptation. You have all heard of

that dreadful monster serpent, the boa-constrictor; and have read how he grasps his victim in his slimy folds, and when once he is there, he winds coil after coil around his struggling prey, tightening each one with stronger pressure than the last; until life becomes extinct and the victim cold in death ceases to struggle longer.

Now boys, I want you to picture this horrible serpent to your minds, and then when you see a glass of liquor, remember that a serpent a thousand times more deadly lurks within it. There are many of these serpents in the forests of Africa and other southern countries, but it is a very rare thing for a man to fall a victim to their deadly embrace, for they flee from their presence, as men will who flee for their lives; but on the contrary, men who know the deadly nature of the serpent which lurks in the intoxicating bowl, will walk calmly, yea, deliberately up and place themselves in his coils, and though some struggle when they feel the deadly nature of his grasp, by far the larger number yield themselves willing victims to his embrace.

Man, you know, though the highest type of the creations of God upon the earth, is yet an animal, and has many traits in common with the lower animals; but in his love for liquor he places himself beneath all animals, for there are none to be found in the world, with a taste so depraved. Even the hog, wallowing in the mire, will turn with disgust from the vile compound.

Little boys, I doubt whether one of you who will read this piece, has not at some period of your lives been the owner of a dog, and felt a great deal of honest pride in your possession. I love a dog when he is a good one, and I am sorry to have to say that in my life I have known more bad boys than I have bad dogs. How loving and obedient they are (the dogs I mean).

and how fond of their young masters. I don't blame you boys for loving to speak of their wonderful sagacity, and recalling their many tricks practiced for your amusement; but I want you to learn a lesson from one about which I am going to tell you, and always be as brave for the right as was this noble dog. It was told me by his master, (now grown to be a man,) and as many of you know him, perhaps you may some day hear the story from his own lips, but for fear you should not, I will give it to you as nearly as I can recall it.

Tiger was his name, and he must have been a very remarkable dog. His master was in the habit of sending him on various errands, all of which he performed with alacrity and fidelity—such as going to the store for a basket of eggs or butter—carrying his master's dinner to him—bringing a bucket of milk daily, for the family use, and many like things, almost beyond what we could believe a little dog capable of doing.

Being very kind and sociable in his nature, he was a general favorite in the village where his master lived, and would frequently enter the stores where he was in the habit of going, on his own accord, as if for a friendly visit.

The merchant friends of Tiger, upon such occasions as this, frequently treated him to crackers and cheese, and sometimes to candy, which Tiger was not above enjoying; but would freely accept it, wagging his tail and with his honest eyes thanking them for their kindness. One day, however, it chanced that some men had been enjoying a glass of toddy (or hot liquor) in one of the stores which Tiger was in the habit of visiting, and had left their glasses on the counter partly emptied. Tiger happening to come in just at this time, his friends proposed to treat him to a glass of toddy. Accordingly they called him up, holding out the glass to him. He came up to it, wagging his tail as usual, in evidence of his pleasure,

but upon smelling of the liquor he turned quickly away, as if highly disgusted. His friends, however, bent upon having some fun, were not to be put off so easily, but taking hold of him they poured the vile stuff down his throat.

This was too much for Tiger. His honest nature was insulted, and hanging his head like one disgraced, he walked out of the store. And now comes the most remarkable part of this true story. Never from that day could Tiger be induced by any means to enter that store, and when he passed those men on the street, he would take no notice of them whatever; though before that time he would always wag his tail, and show by his manner that he was glad to meet them.

Now tell me boys, if this noble little dog did not manifest more self-respect and uprightness of character, than many men who wear broad-cloth? Has he not set you a noble example, one well worthy of being followed? It is one which with all my heart I hope you will follow. Shun, as your worst, most deadly enemy, the man or woman who offers you the accursed poison. If you want to know more of Tiger's history, I must refer you to Bro. Joseph, who was his master's friend, and who, I think, owes something to the "little folks."

“WHAT would you think Bro. Brown if I was to tell you that I saw Bro. Smith transgress the laws of the Church, yesterday?” “I would think that unless you had first went to him and shown him his fault, and endeavored to persuade him to do so no more, you have no business to mention it to me or any one else,—that you transgress the law yourself, and knowing better, you should be ashamed to do it.”

NEVER resent an injury. It is better to receive bad money and loose it, than to pass it upon others.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, February 15th, 1869.

PLEASANT CHAT.

The ambassadors for Christ represent a country, to which they invite immigration. They come, armed with powers plenipotentiary, representing the privileges, joys, pleasures, emoluments, glory, honor, and power, which are attainable by citizens of that country.

They come, representing the immeasurable distance lying between the land of earth and the land of spirit; which distance must be traversed by those who may be desirous of becoming citizens, and which can be successfully traversed in one direction only.

They to whom these ambassadors for Christ come, are now citizens of a land, which for reasons various, but valid, is now governed by law permitting the existence of both good and evil. And as they come, they represent the present condition of the citizens of this land, as being one of alienation from the law which governs the sphere from whence they come, and a state of indifference, either wilful or ignorant, to the superior advantages offered them as inducements to change their mode of life, and their allegiance to power.

It has long been supposed, that these ambassadors for Christ possessed great sanctity of person; and were, either by nature or by acquirement, persons of great moral power, with spirit of ex-

ceeding excellence and force. That in the prosecution of their mission, as ambassadors for Christ, they were authorized to act with direct reference to the citizenship of the land of spirit, with the understanding that their acts were consummated in the land of earth, and among those who were citizens of a kingdom, which if not adverse to the one which they represented was not in harmony with it, and to bring about this harmony was the object of their mission. This has been, and is the admitted belief of all who claim to be christians.

That the various characteristics just written of, should, to some extent, be found in those ambassadors, we all agree, but that they held them to that eminent degree, heretofore, by so many believed; will not be accorded to them by closer scrutiny, and is in fact denied by some.

That they did indeed possess power to represent that better land, which was to be the ultimate abode of those who changed their allegiance and citizenship, must be conceded, or the whole fabric of christian propagation of the scriptural faith is a helpless ruin. This granted then, we find less difficulty in accepting the conclusion, that these men though mortal, did represent a spiritual land, to be attainable by some means to those who were not by nature entitled thereto.

The power with which they were commissioned, was called spiritual; and it has been held that these men thus inspired could by no possibility have erred, either in word, or doctrine.

This conclusion is correct, if the for-

mer assumption of great personal sanctity and excellency of spirit is true; if not, it is debatable ground.

"Plenary inspiration," is that kind which has long been ascribed to the ambassadors for Christ, who bore the titles of apostles and prophets, under which, it is said, none of these mischances, called mistakes could occur.

"Verbal inspiration," is understood to be, that kind by which the precise terms of the matter communicated is indicated.

Of the latter, there may be no dispute. It must be the revelation from the government of the spirit land to the governed upon the earth.

Of the former much may be said; both in support of the claim of impossibility of failure, or of error; and against such claim.

In this state of the controversy we shall be content with writing, that in behalf of these ancient ambassadors for Christ, we cannot claim such extreme sanctity of person, such great excellency of spirit, as will entitle their every word, and every work to the assumption of "plenary inspiration." The reasons why we may not do this are many, the chief one of which, however, (in our judgment,) is the difficulty of reconciliation which arises in the consideration of their words and works, compared with the general character of their mission as ambassadors from a country, wherein God now reigneth, and Christ and the angels dwell, and where these recipients of their embassy shall ultimately reside.

The word inspiration, then, we must consider to mean, that which conveys

intelligence from the spheres of light and truth to the earth, from heavenly creatures to earthly ones.

That the apostles were inspired, we believe; but that they lived, moved, ate, drank, slept, preached and conversed always under the influence of that subtle essence called the Holy Ghost we do not believe; hence we conclude that they received their communications *direct* in precise terms; sometimes they spoke as directed, or led, by that spirit; but that the greater part of their lives, like that of other men, was the life of the spirit of man which was in them.

As ambassadors, they had a knowledge of the things to be declared by them; as men they lived and moved, thought, and gave the result of that thought in their preaching, and their teaching.

We have been asked what might be understood by the words "inspiration," and "inspired," and this article is written with a view to answering the question, as we understand it; and as it is generally received by the intelligent leading men of the church.

When we say these holy men "spake as they were moved upon," we should be careful not to confound "inspiration" with "revelation."

They were "inspired" to declare great and mighty truths, to urge men to turn from evil, to accept the terms of their message, and to receive Christ as being reconciled to God; yet their thoughts and words may have been their own, their acts guided by their own wisdom.

Many things were "revealed" to

them concerning the world and God's intended dealings with it, and by the "inspiration" of the spirit, they warned men to prepare for those things.

The words of Christ, once revealed, became the common property of the church, and when men were once enlightened by the spirit which bore witness to them, no added inspiration was necessary to bring again those words.

They were inspired to write, the doctrine was that of Christ, the teaching fired by the Spirit, the words were those of Paul, Silas, James, and others; and must in great measure have borne some likeness to their preaching.

The arguments with which Paul sustains himself in his ministry as an ambassador, were clearly his own; and he has given a just clue to his writings when he says, "of this say I," "this I write by permission," and "I think I have the spirit," this I write by "commandment," the spirit expressly "declares."

Now, in the multitude of questions arising as to the meaning of this, or that passage in the scriptures, there can be but one definite concluding sentence, that one, given by God, or Christ, through the instrumentality of revelation.

Of a like nature must be the inspiration of to-day, with those who are ambassadors for Christ.

The word of salvation is Christ's teachings. They have been revealed by the sending of an authorized angel to commit the gospel to men. Men were to preach it as mortals, to mortals, aided and empowered as the Master

should please, and in the proportion of the Spirit as He designed for the purpose to be wrought.

Thus men were authorized to translate by being commanded so to do, and had their minds quickened and enlarged to comprehend what was written, and as it had been written; Paul's writing's as he left them; John's the same; and so with all of them. The prophet writing of the Book of Mormon, says: If there be errors they are the errors of men; and so we may say of the Scripture, if there be obscurity of language, it is of man.

We have long been taught that man's *agency* was not destroyed, or impaired by a reception of the gospel; but that his powers would be strengthened, perceptions sharpened, and his understanding enlarged, and thus he be inspired.

The things of earth which came within the purview of their own powers, they were expected to be cognizant of, and conversant with; the history of transpiring events they were expected to know, and were suffered to write of it as they as men with faculties alive to the cause of God saw them transpire, and felt their importance to that cause. Hence, Luke says, I write of the "things which are most surely believed among us."

While we may concede the power to God, to take the entire charge of a man, or beast, to the declaration of his word, we do not believe that the exercise of such power is at all intended; except to serve some extraordinary purpose.

So that now we are prepared to say, not by commandment as thus saith God,

but by the understanding which we have, that the inspiration of God rests upon those to whom is confided the charge of His work upon the earth, as rests His law upon all His creations, with a direct reference to their capabilities for the service to which He has called them.

Hence, when He sent ambassadors in the last days, He commissioned them to declare His revealed word; and inspired them to so declare it, giving to them such an amount of His Spirit, (mind and will,) as fitted them for that purpose. He chose instruments of mortals, subject to infirmities, weaknesses, folly, and vice. They are not more favored than their compeers of the apostolic age, hence they receive commandments from God, and are led by inspiration. Dreams, visions, (by day or night,) impressions or desires, are sometimes called inspiration.

From these various considerations, we believe "inspiration" to be such gift of desire, ability, and willingness, by the Spirit of God, or the Holy Ghost, as fits mortal man to perform the duties required of him as the servant of God on earth. And that it is given in degree and kind, for the work required.

The term "inspired," as qualifying speeches, writings, copies and translations, signifies that the agent employed to speak, to write, to copy, to translate, was commanded, or permitted, delegated or authorized to do that particular work, and was given a sufficient amount of the divine afflatus to fit him for that work; not that said agent lost identity with the human family, with freedom from all earthly imperfection,

and spoke, wrote, copied or translated, as the finger of God himself.

Inspired records, books, and other writings, are those authorized to be written and preserved for some special, or a general purpose.

Within the purview of the commission given, these ambassadors for Christ act by authority; but this authority by no means makes them infallible exponents of God's will at all times and in all places, for the grace and power of their mission rises to the occasion, and without the occasion they are but men. Outside of their commission they act by virtue of their own wisdom and power as independent beings.

Men speak having in view the upbuilding of the cause of God; the propagating the tenets of the church to which they belong.

If "*plenary inspiration*" were the lot of all these men, all were apostles, all were Pauls, and the desire to be so might make every one as infallible as God.

But all are not apostles, all are not Pauls; hence, the degree of faith, of fitness, of adaptability, and the exigency marks the degree of inspiration. So with writing, copying or translating.

"Inspiration" is then the holy influence under which men write, speak, copy, or translate with reference to the things of God; by which they are elevated in thought and refined in expression, by which they speak, or write with authority; and "inspired" speeches, writings, copies and translations, are those made under this holy influence.

IN the article signed "Scorpio," in this number, the reflections seemingly cast upon the Bishop and the Twelve, are not endorsed by us.

There is no process of exaction known to the church. Willingness and voluntary obedience, upon solicitation, are the only effectual provocatives to submission to the moral law by which the church is governed.

Sec. 112 par. 10, Doc. & Covenants, expressly declares against exactions of property. Abraham paid tithes to Melchisedec upon no compulsory edict, or the enforcement of compelling earthly authority.

To *execute* a law is to put it in the way of fulfillment. This, so far as we understand the matter, has been attempted by the Bishop and Twelve, for the law referred to by "Scorpio," according to their best judgment. If not so fully as they and others could wish, it is attributable to the natural difficulties which lie in the way.

Remission of sins is offered as the result of obedience to the law of baptism; the gift of the Holy Ghost, in laying on of hands; recovery, or a sealing unto life eternal, in the administration to the faithful sick; glory and power, in the faithful discharge of duty; and, in like manner, peculiar blessing for the obedience to the word of wisdom and the law of tithing.

This is the whole law, and is in excellent keeping with the entire dealing of God with man.

Blessing for obedience; cursing, or the absence of blessing for disobedience.

Plough deep while sluggards sleep,
And you'll have corn to sell and keep.

A YOUNG brother writing to us respecting an article which he sends, says, "If you do not like the style of writing which I employed, and you have time to send any suggestions to me, they will be thankfully received."

For the benefit of others as well as for this brother we suggest, that in attempting to write for publication, it is a very easy matter to overdo the subject written upon.

No man, either as a writer, or speaker, ever succeeded for himself, who wrote or spoke only the thoughts of other men.

What you want to do is to write your own thoughts upon the subject written about, and when using others' thoughts, give them the credit, if you know who they are.

It is well to remember that to read an article in a paper and to write for that paper on the same subject, and almost literally the same ideas, is not to give that paper an original article. Such articles are sure of rejection; in fact they are to the editor of that paper, waste paper.

Soiled, dirty, illegible MSS., must contain excellent material, if an editor takes sufficient pains to dig it out.

As a general rule, he will rather throw the whole away than to take such trouble.

So far as practicable, winnow the chaff out of your articles yourselves, and send only the wheat. Also please remember that rhyme is only a part, (and not an essential one either,) of poetry. Wanting in other things, rhyme is but "doggerel."

WANTED TO KNOW; Why some stirring, active young man belonging to the church, has not brains and energy enough to learn the book binding business, and go to work for the church in a bindery of its own. Now boys is your chance. We want a good binder.

BRO. WEEKS, who was appointed to go with Bro. Stephen Butler, into Missouri, is hereby requested to communicate either by person, or by letter, with Bro. Butler at Bro. Wm. Summerfield's, four miles west of Stewartsville, De Kalb Co., Mo.

GOOD news from England will be found in the Correspondents' column.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do you really think a nice, tender piece of swine's flesh (a juicy slice of broiled ham for instance) in the *stomach* of an elder would unfit him for administering in the ordinances of the gospel? Too much, even of pumpkin pie, we know is not good for elders; but supposing he has not eaten too much, do you think it would?

Ans.—The drift of the foregoing question, as well as the one previously asked and answered, is evidently to draw from us an expression of opinion as to whether the flesh of swine is forbidden to us. We do not understand

that it is; but on the contrary, that when needful it is permitted us to eat of it, in prudence. Excess in eating, as in drinking, even of those things about which there is no diversity of opinion, is sin; for by excess is the strength of man broken, and his usefulness impaired. The flesh of swine properly fed, Dr. Hall says, is no more productive of disease than that of other animals.

Q.—Is a branch justified in rejecting the decision of an elders' court?

A.—No; if that decision is properly rendered. *

Q.—How are members to be dealt with, who live in one district and hold a standing in another?

A.—They may be dealt with, by either district, by an elders' court.

ROGER Williams said, according to memoirs by Prof. Knobles, that the true church and ministry had been lost in the Romish apostacy, and could be again restored—only by a special apostle raised up for that purpose. The Rev. Prof. said that the law of interpretation was imperfectly known at that day. Mr. Williams is represented as being a man of deep piety and understanding; he, also, said that “after learning the Indian tongue and laboring so faithfully to teach them christianity, that the time for the conversion of pagans was postponed until another apostle should be sent with a special commission, and that with the restoration of the ministry, the gift of tongues would be bestowed for the purpose.”

* Elders' courts are only to examine the charges preferred, hear the witnesses, and to find the guilt, or innocence of the parties charged with transgression, and report the same. Upon this report the decision is made by the church, excommunication or otherwise, as the case may be.

Correspondence.

BIRMINGHAM, ENGLAND,
January 26, 1868.

Bro. Joseph:

In my letter of about the 15th inst, I believe I gave you all the information needed respecting the *Herald* and the *Restorer*. I send you twenty-seven. When I wrote, I was not able to sit up above half the time. I have been very poorly about three weeks, but am much better now, and am about again. The winter seems poisonous to me, but I am hopeful now of overcoming its effects.

In respect to the sending elders here from the Spring Conference, I cannot recommend at present. Perhaps if one could be sent to Scotland who knows the ground, the ins and outs, it might be well. Bro. Rush is locked at present.

I am glad to acknowledge the communication and the draft, and in good time it came; but I am sorry that the very means contributed to aid the work should be the means by which many neglect and excuse themselves from doing what they otherwise would do. Bro. Jenkins told me, some time ago, that this would be the effects of such coming to the knowledge of such aid coming from America.

The work surely requires more laborers, but it is only a certain kind that can do anything here, and the best yet sent find it difficult to surmount the numerous obstacles. We are in a wilderness of people that have no ears to hear. The time is past to look after Brighamites to any great extent.

The letter of Bro. Ellis he has read to me, and I coincide with the view relative to this mission. If it should be thought proper at the Spring Conference to appoint some for England, it seems to me that Wm. Kelly is one that might be sent; Bro. Hatt, perhaps, taking all things into account, next.

I have just received a letter from T. W. Smith. He is full of hope. My respects to the brethren in the office and to the Bishop.

Yours in the gospel,

J. W. BRIGGS.

BIRMINGHAM, ENGLAND,
January 26th, 1869.

Bro. Joseph Smith:

I am stopping here a few days on my return from London, where I spent a couple of weeks with the saints; I trust not without some profit to all concerned. The few saints who are residents of that huge, overgrown city, live very far apart, some seven or eight miles, and therefore it requires them to possess some earnestness of purpose to induce them to keep up their meetings, which under such circumstances they have failed to do. However, they have now engaged to renew the effort, as they have been instructed that the responsibility of the work in a great measure, of necessity, rests upon the local authorities of the place, wherever such authority exists. The saints in this land have many things to unlearn, in addition to that which has to be learned in common with all, who call themselves saints.

One of the absurdities of the apostacy, as taught here and elsewhere, is, that in the priesthood there are grades, higher and lower grades, as in the military armies of old Babylon. Now the sooner this idea can be removed the better, that all may realize that whether head or foot, hand or eye, they are a part of one body, who must give an account for the way and manner they discharge not only their personal duties, but also their duty in relation to the entire body to which they claim to belong, for we are all members one of another as Paul writes it; there are many members, yet but one body; therefore our individual duties are equal, while our official duties in proportion to our calling make us in the greater degree the servants

of all, simply the administrators of that law which is given as the guide and rule to those who have covenanted to walk in the light of the Lord; therefore when this everlasting priesthood shall have an end, and the Son shall deliver up the kingdom to the Father, the glory of the foot will be equal to that of the head, in that they were both alike faithful in the discharge of the duties imposed.

The field of labor is large, the harvest truly is great, many parts of the field require the facilities which the feet can afford to take them to the point of their labors, and sustain them while there for a time at least, especially is it the case in this land; I have traversed it to some extent, and find the conditions about alike as a whole.

The labor market is far, far overstocked, making labor very scarce, and compensation very low; a mere existence is barely maintained, and the gloomy prospect for the future paralyzes the best energies of many; for the present, which begets an indifference not easily overcome, in relation to the truth; yet I am not without hope that in the spring, as the weather becomes such that we can preach out of doors, that we shall be able to reach the public ear; by that means we may be able to call the attention of the public to the truth.

We have placarded the towns, distributed hand bills and tracts without much apparent success. The odium caused by the apostacy seems, for the present, to have closed every virtuous ear. The accounts of their doings are sickening. I have reference to this land; but their cause is forever dead, and nothing but the hope that they will be taken to the States, holds them together as a people. Their influence is utterly gone—they are dead as a door nail—and half cankered through in their rottenness and perversion. Notwithstanding all this, I feel pleased to record that our labor is not without fruit. Not only have some been baptized, but

there is decidedly a better feeling and spirit among the saints; and as that is continued, a better condition of things of necessity will spring out of it. The truth of God will ultimately prevail.

In the continuance of the European mission, there must be judgment exercised, in relation to the adaptation and fitness of the parties sent to fill it. Because parties volunteer is no evidence of their qualification or suitableness. Not only has harm for the time been done by incompetent ones; but the mission has been misrepresented; they were not as said to be at the time.

I believe some of the saints who are alive to the work will emigrate next year, and the church may set it down as a "fixed fact," that whoever they may send, it must be with the understanding that they will be sustained by the church—not by faith and prayers only—but by putting their hands into their pockets and witnessing to the heavens, and to men, that their faith is practicable, honest and earnest—adapting the means to the end desired.

When I speak of competency in regard to this mission; I mean that whoever shall succeed to its presidency, should be a brother who thoroughly understands the latter day work—earnest and active, able to travel some on foot, which I cannot. Such a man will have the confidence of the saints, and being duly qualified as President of the mission—his decisions being according to the law, will give general satisfaction and be the end of controversy. His associates, if he has any, I would advise to be such as need not be ashamed, rightly dividing the word of truth, approved of God and man.

Your brother in Christ,

JOSIAH ELLS.

NONE but the brave deserve the fair, and none but the brave can live with some of them.

A TRIBUTE.

JERUSALEM,

February 1st, 1869.

Dear "Foolish Galatians":

Along the path of life we met with pleasure,

Sharing the golden sunlight of the way,
Joining our tuneful voices in the measure,
That wafted unto Heaven's King our lay.

You being (thanks unto the Father) many,
I only one, brain weak, and fingers slow,
I could not write each one, yet if to any;

My idea is to write to all you know.

So, dear "Galatians," I would thus address you

In Michigan's most fair and pleasant land,

The "Mighty God" we love, forever bless you;

Language is weak, but you will understand.

I fear not, you know "who" that I am meaning

You that dealt kindly with the pilgrim one,

When in sheer weakness on his Father leaning,

He came among you. For the good deeds done,

For the wide open door, and cheery welcome,

For the kind words you never failed to say,

Though he be poor, remuneration shall come

From Him who sent that pilgrim on his way.

Now let me write a word of exhortation;

Be like the unchanging foliage of your pine,

Growing upright upon a sure foundation,
Not blooming for a season, then decline.

Yet bear a smile of glory like the sunlight,
Shining upon those pines at close of day;

Not like those hypocrites who always shun light,

Lest their souls' littleness it should display.

Keep in your minds a vein of gentle sweetness,

Such as your lofty maples furnish you,
That gives their noble forms this rare completeness,

Of being good to use as fair to view.

I need not tell you not to fear nor tremble,
When the world's teachers seek your face to grind,

For when the gospel they would fain dissemble,

Will not the scriptures crowd to fill your mind.

Yet speak in charity, for you remember

They have enough of sorrow *being blind*;

Contrast your summer life with their December,

The rougher they assail, be still more kind.

Unto your president who leads the meeting.

Who in humility and worth excels,

Also—my—*favorite*, I send him greeting:

He who sat next me at the feast of shells.

How often hath the holy gift of healing

By his kind hand descended on my frame,

And new awakened strength and courage—
sealing,

Bidding disease depart to whence it came;

Also, his lady, whose free ministration

Spread with rich fare the pleasant home-like board—

Would of such saints we had a very nation,

To hold a conference before the Lord.

There is another faithful soul who sought me,

When with the multitude I stood alone,

Oh! the assistance that his dark eyes brought me,

When unexpectedly on me they shone.

Many the faithful souls that I might mention

That comfort gave, but space would fail.
I fear;

But while my memory holds its retention,
In prayer they shall be numbered, if not here.

We parted soon with you, I could not linger,

Although the time had been one golden dream;

For destiny, with an unbending finger,
Points out my way along life's troubled stream.

Wherein my thoughts were uttered as in lightness,

Forgive, I pray you, all my faults, forgive;
But where the truth hath shown in words of brightness,

Remember by it you should strive to live.

When you behold the spring's pale, timid flowers,

Or summer's scarlet blooms, when wild birds call,

Or when in autumn's melancholy hours,
You see the leaves of many colors fall,
When you look up into the skies blue distance,

When downy moss, and feathery ferns you see

Where'er in nature beauty hath existence,
And you behold it, you will think of me.
"PAUL."

PHILADELPHIA, PA.,

January 22, 1869.

Bro. Joseph :

I write a line to inform you that I arrived here in safety last night, having left Washington City at 5 P. M.; and to tell you how my heart was made glad this morning, while reading the *Herald* of Jan. 15. The letters from the elders, the correspondence, the conference minutes, and Pleasant Chat, all breathed such a kind and good spirit, that my heart was filled to overflowing, and my eyes gushed out with tears, and I rejoiced that I was numbered with such people.

For years I longed for the time to come when the same peaceful and pure Spirit would be poured out upon the church, which was received and enjoyed at the beginning of the work of the last days; behold here I find it, and why should I not rejoice?

My lot, as you are aware, is to mingle almost constantly with the business men of the world, and much of the time comparatively with strangers, and then to have the privilege of sitting quietly in a brother's parlor and read of the dealings of our heavenly Father with His children in different countries and in different lands, furnishes such a happy contrast that I am at a loss to find language to express my gratitude.

I am occupying the room at Bro. Ditterline's, Bro. Blair will remember, where Rigdonism received such a shock in this city, from which I trust it will never recover. The good seed sown by Bro. Blair when here, is bringing forth precious fruit, and will result, I believe, in the salvation of many souls.

Monday Morning, Jan. 25.—On board steamer in New York Bay, on my way to New York. My time you know is not my own, therefore I have to write as I can find opportunity.

Yesterday I had the privilege of attending sacrament meeting with the saints at their Hall in Philadelphia, where I heard an excellent discourse by Bro. Ditterline, on the subject of the authority of the priesthood, and had the pleasure of bearing my feeble testimony of the truth of the glorious work of the last days, The Lord blessed us with the outpouring of His Spirit, and we had a happy time together. In the evening Bro. Ditterline addressed a respectable and attentive audience, on the subject of Mormonism, showing what the principles of the gospel are, as believed by the true Latter Day Saints. He was greatly aided by the Spirit, and is doing a good work in Philadelphia. One young man gave in his name for baptism, which is to be attended to next Thursday afternoon. Several others are nearly ready to obey. The Philadelphia Branch is in a healthy condition.

Respectfully, your brother,

E. ROBINSON.

COLD WATER, Branch Co., Mich.,
January 12th, 1869.

Bro. Joseph:

The day and age in which we are now living, when God has again remembered his people, I would enquire with the deepest interest, do we as a people appreciate this day as much as we ought?

Well, says one, I firmly believe that Joseph was a prophet, sent from God. I am glad to hear you say that, my brethren and sisters; but, can we not say even more than this. Those who have obeyed the gospel with a full purpose of heart, can not we say that we have a knowledge of that great fact, that no one can take from us,—that knowledge that is promised to all who obey the gospel of the Son of God; that is, that whosoever shall do the will of the Father, shall know of the doctrine; and having, too, received that Spirit that was promised on the day of Pentecost, (to all that were afar off), we can testify to the truth of this work. But suppose that we really appreciate it, as some did in the days of John, the forerunner of Christ, when, as we read, cities were emptied of their inhabitants, and flocked to the wilderness to hear the new prophet. Sometimes I think that we who did not live in the days of Joseph, nor belong to the old organization, do not look upon this day with as much reverence as some of the old saints do; for how can we, for we know nothing about suffering as they did, and we learn these things, I believe, in a partial degree, from what we suffer. Therefore, we are forgetful many times, I fear, and do not have those things imprinted upon our minds as we should. But I am sure that the Saints who lived in the days when our beloved Prophet Joseph was murdered by the hands of cruel and wicked men, must know and realize the day in which they live, and at that time must have felt very much as did the disciples of John, for, says the historian, “in the meanwhile the disciples of John the Baptist believing that the murder of their Prophet was but

the first blow of a general slaughter, fled, some into the desert, while others sought Jesus to protect and counsel them.” And again, says the writer, speaking of the disciples of Jesus, who verily thought their beloved master would yet work a miracle and come down from the cross, “but when the unhappy disciple, John, saw the Roman spear pierce his side, his own heart seemed to be pierced also. Hope perished forever. Jesus was dead—dead—and thus proved that he was not the Christ of God, whom he had proclaimed himself to be; yet his emotions were not of anger, but of sorrow; for he had greatly loved him.” And I believe the disciples of Joseph must have felt very much like the disciples of John; and Jesus, believing as many did, that God had set up his kingdom, never again to be destroyed. But alas! again their hopes were blighted: their beloved prophet was taken away, and they were scattered as sheep without a shepherd; some went one way, and some another. Hope had almost fled! But, my beloved brethren and sisters, the kingdom was not destroyed, for God has remembered his people again, although they were scattered, and some led by false shepherds for a time, yet God has been mindful of his people; and I often feel to exclaim, what are we that God should be thus mindful of us. Surely we must be of more worth than many sparrows, that God is so merciful to us. And we can again rejoice in the goodness of our heavenly Father, that he has sent us another to lead his people. Then let us not have him bear this heavy burden alone, for we all have our sphere to act in, and I am sure we can do much to lighten his burden, if we will: and now, as it is the beginning of the new year, I for one feel like starting with renewed energy, to do more than I have for the spread of this glorious work; and oh! my brethren and sisters, how my heart swells with emotion within me, when I think that the beloved prophet of Jordan and disciples of Christ have again visited the earth, and delivered

certain keys, or power, which they held, to men in our day. I can hardly realize that we live in so great an age of the world. Then let us be more zealous of good works, and set that example that shall tell for the glory of God, and I tell you my love goes out after these old saints who have suffered so much to bring about this work, whipped and mobbed, driven and plundered, and robbed of all that was dear to them. I cannot help but believe if God remembers the unbelieving Jew, that he will also remember them, and the scales will some day fall from their eyes, and they will come back to their Father's house, where there is bread enough, and to spare. By this time I fear you will say that I talk too much, but you will pardon me when I tell you that I have not heard a gospel sermon for several months, so I have to talk the more. Let us pray the Lord of the harvest to send more laborers into the vineyard.

E. C.

BRADDOCK'S FIELDS, Alleghany Co., Pa.,
January 9th, 1869.

Bro. Joseph:

I thought I would send you a few lines in regard to the work in this neighborhood. The last conference directed me to labor in conjunction with Bro's J. Wagoner and P. Ray, in this section of country. Braddock's Fields is pleasantly situated on the banks of the Monongahela river, about twelve miles above Pittsburg. As a business site it possesses many advantages, although not much is done. The Pennsylvania Central and Connelsville road passes through it. The mining and shipment of coal, together with one car works, is the extent of its business. The mining population throughout this section of country are groaning to be delivered from the tyranny of their employers, and it will not take a very careful observer to see that they (the miners) have just cause of complaint. But so it is in these last days. The cry of the down trodden and oppressed

will lay up a reward of wrath for the oppressor, and he who robs the hireling of his wages. May God speed the day of their deliverance.

On Sabbath, Dec, 14th, the bell of the public Academy warned the good people of Braddock's, for the first time, that the fullness of the everlasting gospel would be declared in the Academy building. I preached to a very attentive, but not large congregation—all men. At the close of the meeting, the Principal of the Academy came forward, and kindly invited me to tea. He is a man of talent, and I believe, one of those honest men that may be gathered out. Last Sabbath I preached there again; this time two women ventured out to hear the Mormon preacher. A good influence prevailed, and I believe some are convinced of the great plan of human redemption that was devised in the councils of eternity. In conjunction with our brethren we shall continue to labor in Braddock's Fields and surrounding country, and I hope that we, with our spiritual weapons of warfare, may be more successful on this Historical ground than General Braddock was with his carnal weapons. Mormonism (so called) has suffered some harm in this country by the Bickertonite faction. Holding a false position, they have ordained men to a false priesthood, whose only argument has been a bitter denunciation of our sectarian friends, and base slanders concerning ourselves. We shall, with the help of God, give the lie to slander, and in a clear logical manner, raise the glorious work of the last days out of the cess-pool of iniquity, into which it has fallen.

Yours in Christ,

WM. W. WAGONER.

If you dam up a stream it will continue to run, except you dam so it will run up stream; so, also, with the world, they can not stop the judgments of God, except they repent.

WHITE MARSH, PA.,
January, 10, 1869.

Bro. Joseph:

Thinking that I might contribute a few lines to the columns of the *Herald*, by giving you a description of the place in which we are living at present. It is a place called White Marsh, in White Marsh Township, Montgomery Co, Pa., being about twelve miles from Philadelphia.

The religious part of the people here are Methodist, Baptist, and Lutheran. The greater part of them are prejudiced against us, and look upon our religion as something that is impossible in this age of the world; that gifts and blessings were only intended for the days of our Savior and the apostles, and not for our day and generation.

There are a few that have a disposition to enquire into the truth of the religion of the Bible, and would like to hear a discourse on the same; but it being impossible to obtain a hall or school house, their wish has not been gratified. My husband has been trying to get a place suitable, but without success. In the spring God willing, he intends to take the woods, if no other place is offered. We held a few meetings at our house before the roads became bad; there were a few attended and seemed well pleased with the service.

Since then we have done nothing for the furthering of the gospel in the way of preaching, but still feel to go on, praying God to stir up the minds of the people; open the eyes of their understanding, that they may see light in His light, and come to a knowledge of the truth, that a great work may yet be done in this part of His moral vineyard, is the prayer of

Your sister in Christ,

S. A. LIGHTKEP.

THE human voice is said to be capable of producing 17,592,044,414 different sounds. Does this account for the discord in the world?

Original Poetry.

CHRIST'S SECOND COMING.

The Lord shall come! the earth shall quake,
The mountains to their centre shake;
And, withering from the vault of night,
The stars shall pale their feeble light.

The Lord shall come! a dreadful form,
With rainbow wreath and robes of storm,
On cherub wings, and wings of wind,
Appointed judge of all mankind.

Can this be He, who wont to stray
A pilgrim on the world's highway,
Oppress'd by power, mock'd by pride,
The Nazarine—the crucified?

While sinners in despair shall call,
"Rock, hide us; mountains, on us fall!"
The saints, ascending from the tomb,
Shall joyful sing, "The Lord is come!"

Mistakes about Religion.

I cannot speak of religion, but I must lament, that, among so many pretenders to it, so few understand what it means; some placing it in the understanding, in orthodox notions and opinions; and all the account they can give of their religion is, that they are of this or the other persuasion, and have joined themselves to one of those many sects, whereinto christendom is most unhappily divided. Others place it in the outward man, in a constant course of external duties, and a model of performances; if they live peaceably with their neighbors, keep a temperate diet, observe the returns of worship, frequenting the church and their closet, and sometimes extend their hands to the relief of the poor: they think they have sufficiently acquitted themselves. Others again put all religion in the affections, in rapturous heats, and ecstatic devotion; and all they aim at is to pray with passion, and think of heaven with pleasure, and to be affected with those

kind and melting expressions wherewith they court their Savior, till they persuade themselves that they are mightily in love with him; and from thence assume a great confidence of their salvation, which they esteem the chief of Christian graces. Thus are those things which have any resemblance of piety, and at the best are but means of obtaining it, or particular exercises of it, frequently mistaken for the whole of religion; nay, sometimes wickedness and vice pretend to that name. I speak not now of those gross impieties wherewith the heathens are wont to worship their gods; there are too many Christians who would consecrate their vices, and hallow their corrupt affections; whose rugged humor, and sullen pride, must pass for Christian severity; whose fierce wrath and bitter rage against their enemies, must be called holy zeal; whose petulance towards their superiors, or rebellion against their governors, must have the name of Christian courage or resolution.

But certainly religion is quite another thing; and they who are acquainted with it, will entertain far different thoughts, and disdain all those shadows and false imitations of it.

Religion is not a sudden start, or passion of the mind; not though it should rise to the height of a rapture, and seem to transport a man to extraordinary performances. There are few but have convictions of the necessity of doing something for the salvation of their souls, which may push them forward some steps with a great deal of seeming haste. But anon they flag and give over; they were in a hot mood, but now they are cooled; they did shoot forth fresh and high, but are quickly withered, because they had no root in themselves.— These sudden fits may be compared to the violent and convulsive motions of bodies newly beheaded, caused by the agitations of the animal spirits, after the soul is departed; which however violent and impetuous, can be of no long continuance; whereas the motions of holy souls are constant

and regular, proceeding from a permanent and lively principle. It is true, this divine life continueth not always in the same strength and vigour, but many times suffers sad decays; and holy men find greater difficulty in resisting temptations, and less alacrity in the performance of their duties; yet it is not quite extinguished, nor are they abandoned to the power of those corrupt affections which sway and overrule the rest of the world. Religion is a free, and self-moving principle; and those who have made progress in it, are not actuated only by external motives, driven merely by threatenings, nor bribed by promises, nor constrained by laws; but are powerfully inclined to that which is good, and delight in the performance of it. The love which a pious man bears to God and goodness, is not so much by virtue of a command enjoining him so to do, as by a new nature instructing and prompting him to it; nor doth he pay his devotions as an unavoidable tribute, only to appease the divine justice, or quiet his clamorous conscience; but those religious exercises are the proper emanations of the divine life, the natural employments of the new born soul. He prays, and gives thanks, and repents, not only because these things are commanded, but rather because he is sensible of his wants, and of the divine goodness, and of the folly and misery of a sinful life. This charity is not forced nor his alms extorted from him, his love makes him willing to give, and though there were no outward obligation, *his heart would devise liberal things.* Injustice and intemperance, and all other vices, are as contrary to his temper and constitution, as the basest actions are to the most generous spirit, and impudence and scurrility to those who are naturally modest; so I may well say with St. John, 'Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.' Though holy and religious persons do much eye the law of God, and have a great regard unto it; yet it is not so

much the sanction of the law, as its reasonableness, and purity, and goodness, which do prevail with them; they account it excellent and desirable in itself, and that in keeping of it there is great reward; and that divine love wherewith they are actuated, makes them become a law unto themselves.

In a word, what our blessed Savior said of himself, is in some measure applicable to his followers, that *it is their meat and drink to do their Father's will*; and as the natural appetite is carried out toward food, though we should not reflect on the necessity of it for the preservation of our lives; so are they carried with a natural and unforced propension toward that which is good and commendable. It is true, external motives are many times of great use to excite and stir up this inward principle, especially in its infancy and weakness, where it is often so languid that the man himself can scarce discern it, hardly being able to move one step forward, but when he is pushed by his hopes, or his fears; by the pressure of an affliction, or the sense of a mercy; by the authority of the law, or the persuasion of others. Now if such a person be conscientious and uniform in his obedience, and earnestly groaning under the sense of his dulness, and is desirous of performing his duties with more spirit and vigor; these are the first motions of the divine life, which, though it be faint and weak, will surely be cherished by the influences of heaven, and grow unto greater maturity. But he who is utterly destitute of this inward principle, and doth not aspire unto it, but contents himself with these performances whereunto he is prompted by education or custom, by the fear of hell, or carnal notions of heaven, can no more be accounted a religious person, than a puppet can be called a man.— This forced and artificial religion is commonly heavy and languid, like the motion of a weight forced upward it is cold and spiritless, like the uneasy compliance of a wife married against her will, she carries

it dutifully toward the husband whom she doth not love, out of some sense of virtue or honor. Hence also this religion is scant and niggardly, especially in those duties which do greatest violence to men's carnal inclinations; and those slavish spirits will be sure to do no more than is absolutely required; it is a law that compels them, and they will be loth to go beyond what it stints them to do; nay, they will ever be putting such glosses on it, as may leave themselves the greatest liberty; whereas the spirit of true religion is frank and liberal, far from such peevish and narrow reckoning; and he who hath given himself entirely unto God, will never think he doth too much for him. And so it may be called a divine life, not only in regard to its fountain and original, having God for its author, and being wrought in the souls of men by the power of his Holy Spirit; but also in regard to its nature, religion being a resemblance of the divine perfections, the image of the Almighty shining in the soul of man; nay, it is a real participation of his nature; it is a beam of the eternal light, a drop of that infinite ocean of goodness; and they who are endued with it, may be said to have *God dwelling in their souls, and Christ formed within them.*—SCOUGAL.

THE man who places his reliance on friends, children, or any other frail and transitory object, cannot, with propriety, be called happy; for all these things are in their nature insecure; but a dependence upon God is the only sure and unfailing support.

A PEOPLE united for good, the Lord cannot refrain from them.

TREAT every one with respect and civility. Good manners insure success.

NEVER anticipate wealth from any other source than labor.

NEVER despair: God helps those who help themselves.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

THE flatterer puts white garments on an unclean body.

ALL men are not known by the professions they make:

A LIE is no nearer the truth for being oft repeated.

BETTER not speak at all than to speak foolishly.

AS contact with dirt soils a garment, so does contact with evil ruin the heart.

IT is better to conceal a brother's faults than to herald them abroad.

THE best evidence of a saint, is a saintly walk and conversation.

IF the righteous scarcely escape, had not the wicked better look to their footsteps?

STATE OF THE PEOPLE.—They are wandering in darkness and in blindness; lashing against one another like a troubled sea; crying, lo here is Christ, and lo there.

There is no apostles among them, to administer in the name of the Lord Jesus Christ.

There is no prophets among them, to reveal unto them the things which await them. In short, everything which made the kingdom desirable, has fled away.

Let an inspired man make his appearance among them, and with one consent they will cry, impostor, false prophet, villain, etc.

The spirit of truth which the apostles were to receive, was to be in them.

It was to abide with them for ever.

It was to teach them all things, and bring all things to their remembrance, whatsoever Jesus had said to them.

It was to testify of Jesus.

It was to be a spirit of prophecy, in teaching them things to come.

It was to reprove the world.—*Star*.

A SCANDALOUS story is like a river, the longer it runs, the larger it gets.

HE that speaks evil of others need not wonder to hear himself evil spoken of.

FOOD is the glutton's god; wine the drunkard's; and gold the miser's.

IT is true that a rolling stone gathers no moss, and equally so that standing water soon stagnates.

IF there is but one road leading to heaven, and that straight and narrow, how can he that staggers over expect to get there?"

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DIED.

At Plano, Kendall Co., Ill., February 6, 1869, Sister SARAH, wife of Bro. Abraham HENDRICKSON, of Paralysis, aged 68 years, 9 months, 10 days. Born at Litchfield, Oneida Co., New York, April 27th, 1800.

At Atlas, Pike Co., Ill., November 26th, 1868, infant son of H. B. and Silvina HUFFMAN, aged 6 years, 6 months, 20 days.

Dearest brother thou has left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet, again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

BY SARAH L. HUFFMAN.

At Gravois, St. Louis Co., Mo., January 11th, 1869, SARAH ANN, daughter of John and Hannah WILSON, of scarlet fever, aged 3 years, 3 months, 5 days.

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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov.* 29: 2.

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

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[WHOLE No. 173.]

THE CHOICE SEER.

BY W. W. B.

A favorite theme with some, has been the "Choice Seer," of 2 Nephi, ii. 2. The Reorganized church has been accused of rank heresy on this point, and those men, no doubt would be very glad to regulate the church on that, as well as on many other vital points; but they seem thus far to be poorly paid for their pains.

The reorganized church has always taught that Joseph the Martyr was the "choice seer," but we are told that we are sadly mistaken; that our present Joseph "is to be," the choice seer some time, but he is not now. While we are willing that those who desire to may enjoy the felicity of this logic, we prefer to hold on to the old idea, fortified as it is by the eternal truths of God.

The Lord says, 2 Nephi ii. 2, of the "choice seer," that "out of weakness he shall be made strong, in *that day* when my work shall *commence* among *all my people*, unto the restoring thee, O house of Israel, saith the Lord."

By this we learn the very *time when* the "choice seer" is to be made strong. It is "in that day when my work shall

commence among *all my people*, unto the restoring thee, O house of Israel."

In the first place we should know who are the "my people," among whom God would "commence" His work for the restoring of Israel, and then we should find when the Lord did "commence" that work, and then we may look to find the "choice seer," for *in that day* the "choice seer," out of weakness is to be made strong. God's people in that day, is evidently His church, whether in the wilderness," or out of it. It should be noticed that "my people," among whom God would *commence* His work for Israel's restoration, are contradistinguished from Israel. Israel who is to be restored is one people, and they among whom God commences His work for restoring them, are another. The people among whom God commences His work is spiritual Israel, as well as being Israel according to lineage. This must be the case, otherwise, the Scriptures would fail; for Jeremiah says in the 16th chap., that God will send for many fishers, and afterwards he will send for many hunters, and he will bring Israel into the land of their fathers. And again Jeremiah says in the 31st chap. that God will make a new covenant with

Israel and Judah, and *then* they shall be His people, and He will be their God. Ezekiel in the 20th chap. says God would bring Israel into the "wilderness of the people," (which evidently alludes to their scattered condition among the Gentiles.) and that there He would plead with them face to face, and He would bring them into the bonds of the covenant, hence they would *then* be His people.

Paul teaches in Rom. xi. chap. that when God restored Israel according to the flesh, He would "graft them into their own Olive tree," or He would graft literal Israel in among covenant or spiritual Israel.

To this agrees the teaching of Zenos, in Book of Jacob 3rd chap., the literal branches of Israel must be grafted back into the tame Olive tree, which is the Israel in Christ, or in the gospel covenant.

David teaches that when God turns Israel from their sins and *saves* them, He will call on Ephraim, Benjamin and Manasseh, and manifest His strength unto them; they will first come into the covenant, and then they will bear salvation to all Israel. See ch. 80: 1-3. Moses prophesies that when God gathers Israel, He will use for that purpose the thousands of Manasseh, and the ten thousands of Ephraim. See Deut. 33: 17.

Jacob says that a "Shepherd and Stone of Israel," is to come out of the tribe of Joseph; and Joseph in Egypt said that the Lord, in the latter days would raise up a "choice seer," who should bring the fruit of his loins. Ephraim and Manasseh, to the knowledge of the covenants which God had made with his (Joseph's) fathers; and the Lord declares by Jeremiah, ch. 31, that when he becomes a *father* to Israel, in the time when he gathers them, Ephraim shall be his *first born*, that is Ephraim shall be the first one who is brought into the covenant, or embraces the gospel.

Now of what we have said, this is the substance, that God will save, restore, and gather Israel and Judah in the latter days, and that He will begin it with Ephraim, who will be assisted by Benjamin and Manasseh, and that the Lord's people among whom this work will "commence," is the literal Israel who are in Christ, or in covenant with God, and that the *first born* in the kingdom or family of God, must be an Ephraimite, or of the "loins of Joseph of Egypt." It may be said by some that there was no spiritual Israel at the time the Lord began His work through Joseph. To this we reply, that God's church was "in the wilderness," (See D. & C. iv. 3; xxxii. 2; Rev. xii. 5,) that is in a disordered, darkened, and broken state they were worshiping under a broken covenant, and stood in the same general relation to God, that the faithful, pious Jews did at the time John and Christ were sent to them.

Joseph the martyr was a literal Israelite, of the tribe of Ephraim, but before the Lord began to use him to establish His work, he had to be converted, had to be "born again," "born of the Spirit." hence, he became spiritual Israel.

And what was true of Joseph, was true of many who afterward came into the church; they sought and *found* God, by faithful holy living, before the priesthood was given, or the church organized. God did "commence" his work for the restoring or saving the house of Israel, with Joseph the martyr and many others, more than thirty years before the present Joseph was called, hence the present Joseph cannot be the "Choice Seer."

Another, and conclusive evidence, as to *when* the Lord would "commence" his work for Israel's restoration is found in Nep^hi xiii, 6. "And now behold, I say unto you, that when the Lord shall see fit, in His wisdom, that *these sayings* shall come unto the Gentiles, according to His word, then ye

may know that the covenant which the Father hath made with the children of Israel, concerning their *restoration* to the lands of their inheritance, is already *beginning* to be fulfilled."

That is, when the Book of Mormon should come to the Gentiles, *then* the Lord should have already *commenced* His work for Israel's restoration. The Book of Mormon came to the Gentiles through the martyr, Joseph, in 1829 and 1830; therefore, *then* was the time when God did "commence" his work for Israel's restoration, and therefore the time when the "Choice Seer," out of weakness should be made strong. Our present Joseph was not yet born at that time, but the martyr truly was made strong, for the Lord inspired him to translate the Book of Mormon, lay the foundation of his church, giving it a complete code of laws, and build it up unto the most holy faith.

Another evidence as to the *time* when the Lord would *commence* His work for Israel's restoration, is found in Nephi x, 1. "And then shall the work of the Father *commence* at that day, even when this gospel shall be preached among the remnant of this people. [Lamanites.] Verily, I say unto you, at that day shall the work of the Father *commence among all* the dispersed of my people; yea, even the tribes that have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall *commence among all* the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work *commence*, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance."

We may now inquire when the gospel was first preached to "the remnant," the Lamanites, for whenever that is done, we may know the work for Israel's restoration has commenced

among all the dispersed of God's people; and we, therefore, find the precise time when, out of weakness, the "choice seer" should be made strong.

In September, 1830, O. Cowdery was commanded of God, to go and preach to the Lamanites. See Doc. and Cov., xxvii, 3. "And now, behold I say unto you that you shall go unto the Lamanites, and preach my gospel unto them." And in sec. xxix, 2, the Lord says, "I have given him *power* to build up my church among the Lamanites." And in sec. xxxi, 1, it is said that Parley P. Pratt, Peter Whitmer, and Ziba Peterson should go with Oliver Cowdery among the Lamanites; and he further says, "I will go with them, and be in their midst." The gospel was preached among the Lamanites as early as 1830, and that by God's direct command, therefore God *commenced* his work for Israel's restoration as early as 1830; and therefore, as early as that year "the choice seer" must, out of weakness be made strong; therefore, the martyr must be "the choice seer," and for the further reason, as before stated, that the present Joseph was not yet born.

Another evidence of the same character may be found in Ether, i, 12. "Therefore, when ye [Israel and the Gentiles] shall receive this record, [Book of Mormon] ye may know that the work of the Father has *commenced upon all* the face of the land." And if *commenced upon all* the face of the land, then certainly *among all* the Lord's people, as said in 2 Nephi ii, 2. Therefore, when the Book of Mormon is given to Israel [and Joseph the martyr, with nearly all the ministry, with the Lamanites were Israel] and the Gentiles, *then* the work of the Father for Israel's restoration is to *commence*.

The Book of Mormon was given to Israel and the Gentiles as early as 1830, therefore, the Lord's work for Israel's restoration began as early as 1830, and that was the time when, out of weak-

ness, the "choice seer" was made strong.

That Joseph the martyr was made strong in that day, we have the word of the Lord to prove, for in December, 1830, the Lord says to Joseph, Doc. and Cov., xxxiv, 4. "Wherefore, I have called upon the *weak* things of the world, those who are unlearned and despised, to thresh the nations by the power of my spirit." The *weak* ones receive the *power* of God's spirit—truly, this is making weak things strong, and no one was made stronger than the martyr, for the work the Lord called him to. Again, He says, "And in *weakness* have I blessed him.

Again, the Lord says in 1841, to the martyr, "For unto this end have I raised you up, that I might shew forth my wisdom through the *weak* things of the earth." Sec. cvii, 1. These with other similar passages, prove that the martyr was, out of weakness, made strong, when God inspired him to lay the foundation of this wonderful and glorious latter day dispensation.

The Lord further tells us concerning the "choice seer," that he should be "great like unto Moses." Joseph the martyr was great, like unto Moses; the Lord says he was, notwithstanding those who deny it.

The Lord says, sec. xxvii, 2, "But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations [evidently as standing law] in this church, except my servant Joseph Smith, Jr., for he receiveth them even *as Moses*." Again, Joseph the martyr was president of the church, and president of the office of the high priesthood; and of that president the Lord says, Doc. and Cov., sec. civ, 42, "The duty of the president of the office of the high priesthood is to preside over the whole church, and to be *like unto Moses*." This is positive evidence that the martyr was "great like unto Moses."

In the inspired translation of the

Bible, in the revelation concerning Moses, page 9, the Lord says to Moses, "And you shall write the things which I shall speak [evidently the five books of Moses]. And in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold I will raise up another *like unto you*, and they shall be had again among the children of men, among even as many as shall believe."

Here Joseph the martyr, through whom God restored to the books of Moses what had been taken from them, is clearly spoken of as being *like unto Moses*. Again, Joseph the martyr says, Ch. Hist., *Mill. Star*, vol. 15, p. 620, "And in my turn my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old," [which was by direct revelation]. Now here is an overwhelming amount of testimony that God esteemed Joseph the martyr, as being great like unto Moses, whether men regard him such or not. He was great like unto Moses, because he held the same priesthood, because like Moses he founded, under God, a dispensation; like Moses he gave the standing law to the people; like Moses he talked with God face to face; like Moses he fully organized Israel; and, like Moses he led the people by the word of the Lord. And the time will come when the people of God will esteem him as great a personage, except Christ, as has lived since the days of Adam.

It is objected that the martyr could not be the choice seer, because his enemies killed him, the Lord having promised that He would "bless" the choice seer, and that they who sought to destroy him should be "confounded."

Now this is evidently an unwarranted objection. To say that God would confound Joseph's enemies, is not to say that God would never permit him to be killed by them. To confound a

people is to perplex them, to confuse them, to astonish them, to render them odious, to bring them to shame or disgrace. God *confounded* the language of the people at the tower of Babel. The children of Israel are "greatly *confounded*, because we have forsaken the land, because our dwellings have cast us out," Jer. ix, 19. "Let them be *confounded* and consumed that are adversaries to my soul," Ps. lxxi, 13. "Your mother [Babylon] shall be sore *confounded*; [disgraced] she that bare you shall be sore ashamed," Jer. l, 12. "Let them all be *confounded* [perplexed or made odious] and turned back that hate Zion," Ps. cxxix, 5. "Now when this was noised abroad, the multitude came running together, and were *confounded*, [astonished or perplexed] because that every man heard them speak in his own language," Acts ii, 6. So of many other passages which might be quoted. We are therefore to conclude that the promise of God that the choice seer's enemies were to be "confounded" is not a promise, necessarily, that he should not at any time be killed by them.

Both those who sought, at different time, to destroy Joseph the martyr, as also those who finally killed him, were *confounded*, for they have been rendered odious in their own sight, as well as in the sight of all who were acquainted with the facts in the case. They have been perplexed and astonished, for they thought their efforts to destroy him would prove the overthrow of the work he had begun. They thought, no doubt, that they would be highly honored in persecuting, and in killing him, but God has turned their honor into shame, and their glory into disgrace. I have been told by old members of the church that the martyr said when he was mobbed out in Hiram, near Kirtland, on the 25th March, 1832, and had his face torn to pieces, his teeth knocked out, his ribs broken, his neck so twisted that his face was turned

where the back of his head should be, that his spirit left his body, and that he then looked down upon his bruised and mangled body that was left for dead by the mob, and that through it all he suffered no pain. If this is so, we have another striking proof of God *confounding* his enemies, and a complete fulfilment of the words of Jesus concerning him as found in Nephi ix. 11, "But behold, the life of my servant shall be in my hand; therefore, they shall not *hurt* him, although he shall be *marred* because of them."

God is not only *confounding* those who sought to destroy Joseph's body, but He is *confounding* all those who are seeking to destroy his character as a prophet of God, and who are seeking, either openly or secretly, to destroy the work founded through him.

[TO BE CONTINUED.]

REDEMPTION OF ZION.

BY ELDER V. WHITE.

Among the multiplicity of thoughts that have arisen in my mind, are some that seem to me, should be of the greatest importance to Latter Day Saints; viz: The prophecies and promises made to them; their *preparation*, for, and their redemption! In the Book of Doctrine and Covenants, we find recorded language like this:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them *shall be fulfilled!* What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled."

Among the many prophecies and promises recorded, we find one in B. of D. & C. sec. 28, given to the church in

the presence of six elders, Sept., 1830.

"Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer.

* * * The decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years."

And again in the 98th sec. he says:

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels."

And in the 4th par. same sec. he says:

"Notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of

mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled."

He further gives us to understand, that it is His will that all who call upon His name, and worship him according to His everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of His temple shall be taken off, and all flesh shall see him together. He also says it is His will that His people should hold claim upon that which He had appointed unto them, inasmuch as they bring forth fruits meet for His kingdom; they shall build, and another shall not inherit; they shall plant vineyards, and they shall eat the fruit thereof.

Now let us consider who it is that is to receive such great and precious promises, and what the necessary preparation to receive them. If we follow the injunction of the language of the text, "Search these commandments," we shall find that *none* but the *pure in heart* will be permitted to receive the

promises vouchsafed in these commandments. For the Lord says, I will raise up unto myself a pure people, that will serve me in righteousness, and none but those that call on the name of the Lord and keep his commandments shall be saved. Therefore he has commanded all men to take upon them the name of Christ, and speak the truth in soberness: and as many as repent, and are baptized in his name, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved: wherefore, all men must take upon them the name given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they can not have place in the kingdom of my Father.

And again in a revelation given to the church, He says: I give unto you a commandment, that ye shall forsake evil and cleave unto all good, that ye shall live by every word which proceedeth out of the mouth of God; for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me.

Let us therefore abide in His covenant, that we may be found worthy of him when He shall come to fulfill His covenant and promises unto us; remembering that the Lord hath said Zion shall be redeemed, and that none but the pure in heart are Zion.

ARTESIAN WELLS to the number of one hundred are now flowing in Algeria, and the number is rapidly increasing: wherever they are bored, gardens are springing up, great numbers of date trees are set out, and large tracts of the desert are reclaimed.

Evidences that the Gospel was Preached in Primitive Ages.

BY ELDER THOS. J. SMITH.

In the New Translation of the Scriptures, it is written, "In the beginning was the gospel preached through the Son." John i. 1.

Here we have revealed to us a truth little known to the world at large. Almost all mankind have received the idea that the gospel was never preached until the Son of God made His appearance on earth, that when He arose from the grave and commissioned His apostles to go and preach it to every creature, that there it begun, and we are frequently referred to Peter's preaching on the Day of Pentecost, as the first gospel sermon. We shall endeavor in this article to prove the truth of the above quotation, and show some of the evidences that the gospel was preached in early ages.

The gospel of Jesus Christ as taught by him and preached by His apostles, consisted of faith in God the Father, and himself as the Son. Repentance, baptism for the remission of sins, the laying on of hands of properly authorized persons for the gift of the Holy Ghost; a belief in the resurrection of the dead, and eternal judgment; the Lord's Supper, and a holy and virtuous life. Now if we can prove from the Bible that these principles were taught and practiced then, we have established our point, and shown this passage true. It will be almost useless for us to introduce evidence here respecting the first two principles—faith and repentance—for any one that is at all conversant with the scriptures, knows both were taught and practiced from the earliest period of time. It was by faith Abel offered a more excellent sacrifice than Cain. By the same Enoch was translated; Noah prepared the ark; Abraham offered up Isaac; Sarah con-

ceived in her old age; Isaac blessed Jacob; Moses refused to be called the son of Pharaoh's daughter; the walls of Jericho fell down; and what shall we say more, for time would fail us to tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. In fact, without faith it is impossible to please God, which being the case, all those who did please Him must have had it. The commands respecting repentance are as numerous and universal as those respecting faith. Wherever sin abounded, the cry was for repentance. Noah preached it for an hundred and twenty years to the antediluvians. Abraham, Isaac, and Jacob taught it, and through Moses, Aaron, and the Elders of Israel; through plagues, pestilence, famine, and the thunders of Mount Sinai, God called upon the people of His choice to repent. The question might be asked, what evidence have we that the people in those times believed in Christ? Much. All the sacrifices, offerings and ceremonies of the Mosaic dispensation, pointed to the time when He would yield His life for the redemption of man. The great blessing promised Abraham, "that in him and his seed, all the nations of the earth should be blessed," was fulfilled in Christ. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. See Heb. xi. 26. And Paul writes, in 1 Cor. x. 4, in speaking of the children of Israel, "for they drank of that spiritual rock that followed them: and that rock was Christ." Also from the fact that the Jews were looking for Him when He did appear, (although mistaken respecting the manner of His coming,) proves that they had been taught concerning Him, and believed Him to be their Savior and deliverer.

With regard to the ordinance of baptism being administered, there is also much evidence.

Paul writes, (1 Cor. x. 12,) "moreover, brethren, I would not that you

should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea."

Again, it is stated in 2 Peter ii. 5, that Noah was "a preacher of righteousness." Let us take this assertion in connection with Christ's reply to John when he objected to baptising so great a personage, "suffer it to be so now, for thus it becometh us to fulfill all righteousness." We see that it became Christ to be baptized to fulfill all righteousness, or in other words to completely fill the pattern of righteousness, that He might be a perfect example to us. Now if Noah preached righteousness, he must have preached baptism also, because it was by it that righteousness was fulfilled, or made complete.

That it then was for the remission of sins is evident from this reason, that it was so in the days of Christ, and as the gospel is an everlasting one and unchangeable, it could not have been otherwise than for that purpose.

With regard to the "laying on of hands for the gift of the Holy Ghost," we are not without strong evidence. In Deut. xxxiv. 9, it is written, "And Joshua the son of Nun was full of the spirit of wisdom for Moses had laid his hands upon him." By reading 1 Cor. xii. 8, it will be plainly seen that wisdom is one of the gifts of the Holy Ghost. So Joshua was undoubtedly filled with the Holy Ghost by the laying on of Moses' hands.

That the Sacrament was administered in early ages is evident from Gen. xiv. 18, where it is written, "And Melchisedek, king of Salem, brought forth bread and wine, and he was the priest of the most high God."

It will be altogether unnecessary to produce evidences here that the remaining principles were taught and practiced, for the scriptures are replete with them.

We will now introduce some other

passages of scripture which will establish beyond a doubt, the truth of what we have been endeavoring to show.

In Gal. iii. 19, it is written, "wherefore then serveth the law? It was added because of transgression." We would ask, to what was the law added? This we can readily discover, by finding out what was left when the law was fulfilled. When that event took place we had the gospel left, then to it must have been added the law.

Paul says, (Gal. iii. 8,) "And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham."

And again in Heb. iv. 2, in speaking of the children of Israel while in the wilderness, he says, "*For unto us was the gospel preached as well as unto them.*"

In Col. i. 23, he declares the gospel to have been preached to every creature. This could not refer to the gospel as established by Christ, for he declared that when that event took place, the end of the world should come. As the end has not yet come, it certainly referred to some past age. As another evidence of this he places it in the past tense, and was still preaching it himself, which would have been useless had it been done.

From these evidences drawn from reason and scripture, we are forced to the conclusion that the gospel was preached in primitive ages.

LIFE THOUGHTS. No. 4. DEPENDENCY.

BY "STUDENT."

The subordination of the lower to the higher orders in the scale of physical being, indicates the necessity of subordination by the lower to the higher powers in the mental scale. Nature's great Architect has wisely and beautifully constructed the mechanism of the human frame, adapting it to the state and condition of his being, his associations, the influences to which he is necessarily, in a greater or lesser degree, subjected, and the important future in which he is destined to occupy the place he shall be qualified to fill.

Nor is it any longer a doubtful point, whether the laws of adaptability and relationship involve that of subserviency or dependence, or not. The intricate and beautiful connections between the varied powers and faculties of his organism are aptly illustrative of their mutual dependence; of the degrees and kinds of subserviency demanded for the harmonious development of each and every organic power. Whether we regard human nature in its functional or in its structural arrangement, the laws of adaptability, relationship, and dependency necessarily obtain, and must be acknowledged.

The varied faculties possessed by man, dependent, for their manifestation, upon the structural arrangement and functional development of his earth-form, exhibit in that arrangement the superior wisdom of the Great Designer, and indicate what should predominate, and what should be subordinate.

The organs of the perceptive faculties, the first called into use, and constituting the medium of transmission to the observative element of his nature, are closely allied, locally, yet

"Give a part of a glass of ordinary spirits to a child three or four years old, and the child is in twenty minutes in a congestion fit, and probably dies. It operates precisely like strychnine, arsenic, or any other deadly drug. Commence with giving a thimbleful at a time, and gradually increase the amount, and you may indurate him so that he may swallow as much at a time as would kill him at first. You may begin with any other poison, and do the same thing."

with an upward tendency, to the visual organism.

The organs of the reflective faculties, of a still higher mental grade, are located above and yet in contiguity with his perceptives, suggestive alike of their superiority over them and dependence upon them.

And how beautifully do the organs of the perceptive and reflective faculties of man being posited in the foreground of man's intellectualism, indicate their relation to man's entire nature, and to the world of vast variety in which he passes his probationary period. We discover these powers within man, and we conclude him to be a *rational* creature. But the investigation must not stop here.

Man is a moral and a spiritual being.

Nature's strongholds are often invaded by influences presenting temptations, requiring a greater power of resistance than is furnished by the forces of his mere perceptive and reflective intellectualism. Hence his moral nature.

Man's relationship extends beyond this sphere. To meet the wants of this relationship, he has veneration as an element of his formation. Hence, with its connectives, the channel of his spiritual nature.

Who can but admire the wisdom displayed in the economy of the organic arrangement! In juxtaposition with the perceptive organs, yet higher in the craniological formation, are the reflective organs; in juxtaposition with the reflective, yet still higher, craniologically, are the mediumistic channels of the moral element; while still higher, and highest in the scale of man's organic structure,—nearest the Source of religion's truth,—is the material agency through which the Infinite acts upon the intelligent finite.

The ascension to the crowning element of man, his veneration and its correlates, furnishes an interesting and instructive study; but not more so than does that of those supportive

faculties, whose organs indicate the designs of the Creator in them by their lateral position. As their location on the sides of the head is suggestive of their uses, so also is the location of the several organs constituting those of the descending scale, from the apex to the base, whence come the promptings necessary to the perpetuation, preservation and associations of the human race.

There is no good within the scope of human attainment but what man, with *every* power of his nature exercised in conformity with the law of harmony, can realize. Nature is not the inconsistent creature some enthusiasts would have us to believe her to be—a bestower of gifts for which there is no legitimate use. "God made man upright." It is not in the *use* of these gifts that man has sinned—has ceased to be upright—but in their *abuse*. To employ each faculty and power of our being in harmony with the laws of its existence, is to acknowledge the wisdom of the Being who conferred it; to refuse or neglect to legitimately employ it, is to arrogate to man a claim superior to that accorded to the Creator. "Shall the work say of him that made it, he made me not? or shall the thing framed say of him that framed it, He had no understanding?" * * "Surely your turning of things upside down shall be esteemed as the potter's clay." Let us rather seek out from the great book of nature, read, learn and practice the lessons that will develop man in THE PERFECTION of his character, and thus subscribe to the wisdom of Him whom all nature bids us reverence, and by the perfecting of each normal power to the standard of excellence in harmony with the great whole, approximate to that condition implied in the command of our divine Master, "Be ye therefore perfect, even as your Father in heaven is perfect."

The path of the just is as shining light.

THOUGHTS ON SPIRITUALISM.

BY "MAX."

There is a power, at once, mysterious and beyond the comprehension of the common mind, called Spiritualism.

The above thought as the foundation of those which may follow, calls for some plain definition of the word, or what is meant by Spiritualism.

The strict definition of the word, would be, "a doctrine or principle pertaining to spirits." But the common or publicly accepted definition is a "belief in the doctrine that the spirit of man *after* death can, will, and does communicate to and with man, through a medium or third person."

The Holy Bible being the test in all spiritual matters in this age, we take that book as the test in this matter.

In the beginning of the history of man in that record, we find two leading powers manifestly at work with man. The first is called the power of God, or the First Great Cause. The other, "the power of Satan, or the Devil."

These two powers have always been antagonistic; and, as far as man has any knowledge of either, they are still adverse to each other.

The workings of both these powers are mysterious as viewed by man.

The first, and to me the greatest reason why this is so, is the fact, that the ruling power, or first person in either case, to man's natural eyes, is invisible. This fact alone, envelops both in an almost impenetrable fog, and every attempt to solve the mystery, unassisted by the revealed word as recorded in our test book, only results in a still greater amount of fog or darkness.

From the above thoughts, then, we arrive at this conclusion: That Spiritualism can only be classed under two grand heads or divisions: The Spiritual work of God; and the other, the spiritual work of Satan or the Devil.

Here may arise an objection to the test book; because that it purports to be the word of God, or the testimony of the first power; consequently, an interested witness.

We perhaps would admit the objection to be good, viewing it in the abstract. But not when we consider the fact that modern Spiritualism accepts the Bible as a text book; also, that the Bible gives an account of the manifestations of spiritual power from both sources. In fact the history of the two powers runs parallel all through the record, and it is this very fact, that makes us the more ready to accept the test of this book.

My thoughts also prompt me to examine these two powers by the good old rule, "Thou shall judge the tree by the fruit thereof."

That spirits have power to make a manifestation of their existence, we do not deny. But we do say, that we find no record in the test book that justifies the conclusion that it is the spirits of the departed dead. On the contrary, there is an abundance of testimony, that in my mind, proves to almost a certainty, that the manifestations come not from disembodied spirits, but from spirits who never possessed a mortal body, except by permission of an embodied spirit, or by forcibly taking possession of the body, subjugating the natural tenant thereof. For that there is the spirit and the body of man, all Spiritualists admit.

Here I hesitate, for I begin to see where my thoughts are carrying me; for as yet, I perceive, I have

only laid the ground work of a very lengthy examination of the subject. I do not hesitate on account of want of evidence, for I have not yet used the first of the multitude of witnesses at my bidding.

We will examine, briefly the contest in the garden of Eden, in which man chose to serve the second power, or that of Satan; and in his choice, brought upon himself the condemnation of the First Great Cause, and had to suffer the consequence of his obedience to the second, which is death.

Let us here notice, that the reason of God's spiritual works appearing mysterious to man, is the fact, that by disobedience man shut himself out from the presence of God, and lost the power of spiritual sight, and all things became natural to him. He could not see the things of God except by the Spirit of God, and this he had lost, consequently God's spiritual works seemed mysterious or miraculous to him.

In the above examination we discover, that by obedience to the first grand Head, man receives life, whereas, by obedience to the latter, death is the result. And here we see an antagonism of the two powers; the one working that man might live, the other that man might die.

We now turn to the 7th chapter of Exodus, beginning at the 9th verse. Here we find Moses and Aaron, acting as agents or mediums, for the manifestation of the power of God; while the magicians of Pharaoh, acted as the mediums or agents of the adversary of God, who is Satan.

In the case of Pharaoh and his host, as in the case of Adam, obedience to the second power wrought its result, that is, death.

Having accepted the test and made our argument upon its author-

ity, we go directly to our work. In Exo. xxii. 18, we find a direct commandment of God:

"Thou shalt not suffer a *witch* to live."

There may be a difference of opinion as to what it takes to constitute a *witch*; but our opinion is soon given. We believe that one who hath a familiar spirit, or professes to receive communications from the spirits, and is familiar with them, is a witch. Our reason for such opinion, is a careful comparison of different portions of the test. In Lev. xix. 31, the Lord, through Moses, commands His people to regard not those who have "familiar spirits."

Before He commanded His people not to suffer a witch to live, He was there speaking of the Jews, or His own people; and in the last instance, He is speaking of those who were not of His people, and He says, "regard them not who have familiar spirits." And here we have a key that unlocks a mystery in our day, and shows that in that early day spiritual manifestations were understood, believed in and practiced; and we also discover that they and their works were adverse to God and His works. And again we seem to hear His mandate, uttered as from His abode in the heavens, "The soul that turneth after such as have familiar spirits, * * I will even set my face against that soul, and will cut him off from among his people." Lev. xx. 6.

Do we see any at this day who have familiar spirits? There are many, and their followers are becoming very numerous. Again, in the 27th verse of the same chapter it is stated that the man or woman who was in possession of a familiar spirit, should be put to death; and here again, the test declares that the fruits of obedience to this

second power is death; or that modern Spiritualism in ancient times wrought death.

Giving the more scriptural name to modern Spiritualism, of communion with familiar spirits, we find God, the Great First Cause, declaring it to be an abomination in His sight, and that he or she who follows after, believes or practices this thing, merits death, or excommunication from the presence of the Lord and His people.

[TO BE CONTINUED.]

THE DIFFERENCE.

BY M. C. NICKERSON.

Believing it to be the duty of every intelligent being to contribute according to his ability to the general good of his fellow men, I propose occupying a small space in your interesting and instructive paper, that is if you consider it worthy of publication.

The question is often asked, by those unacquainted with the doctrine of the Latter Day Saints, what difference there is between their faith and that of other professed christians, and what evidence have they of the truthfulness of their doctrine? I will endeavor to answer these enquiries by taking them in course, as proposed.

I would reply that the Latter Day Saints differ as widely with the various sects as the sects do with primitive christianity, on the doctrine of the New Testament. But as many professed christians are not very well posted in the Bible doctrine on the plan of salvation, as preached and practiced by the apostles, I shall endeavor to make it plain.

The apostles received from their risen Lord and Master a commission to go "into all the world and preach the gospel to every creature, baptizing

them in the name of the Father, and of the Son, and of the Holy Ghost." But they were commanded to tarry at Jerusalem until they were endowed with power from on high. This they complied with, and on the day of Pentecost received that power. Standing before the people, Peter, as their leader, preached a crucified and risen Savior, quoting the prophecies of David, to show their fulfilment in His resurrection. This produced conviction in the minds of those that listened, and the scriptures say "they were pricked in their hearts," and cried out, "Men and brethren, what shall we do?" To which Peter replied:

"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."

Now the question naturally arises, what are we to understand by these terms used by Peter?

Repentance is a turning away from the evil of our ways; the forsaking of sins by righteousness.

The next term is, "be baptized for the remission of sins," which implies that we are to be baptized that our sins might be remitted, canceled, forgiven, or washed away, removed or blotted out.

"And ye shall receive the Holy Ghost." And what shall we then have? And what shall it do for us?

Our Lord tells us that it shall bring to mind all things that He has taught, and teach of things to come. If I am to be taught of things to come by the Spirit, I think I should have the spirit of prophecy. Those that received the Holy Ghost on the day of Pentecost, spoke in other tongues. Some eighteen different languages were spoken. So in the case of the first Gentiles that received the Holy Ghost.

So with those that Paul baptized of John's disciples, as recorded in Acts xix. They spoke with tongues and prophesied. And Paul in enumerating the gifts says, "there are diversities of gifts, but the same Spirit;" either of which would constitute the possessor of such gift inspired; and Paul tells us that God hath set the members in the body as it hath pleased him.

The first officer was an apostle; secondly, prophets. (Not of modern origin—*profit, advantage*—but a prophet to foretell future events.) Thirdly, teachers. After that, miracles, helps, and governments, etc.

Now I cannot see what right any sect has to claim to be the church of Christ, without one of the officers or gifts here enumerated. If we ask the sects if they have these officers and gifts, they will reply that they have not and they do not believe in them now. Paul tells us, in his epistles to Timothy, that this would be the case, and exhorts him to preach the gospel, and to exhort, and rebuke, with all long suffering and doctrine, for the time would come that they would not endure sound doctrine, but would heap to themselves teachers having itching ears, who should turn away their ears from the truth, and they should be turned unto fables. See 2. Tim. iv. 2-4. He also tells Timothy that:

"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1.

He further informs Timothy that in the latter times there should be those "having a form of godliness, but denying the power thereof." 2 Tim. iii. 1-8. What greater denial can we have, than to say they do not believe them. Peter tells us that as there were false prophets, even so there should be false teachers, denying the Lord that bought them. 2 Pet. ii. 3-8.

The Revelator tells us that the church,

represented by a woman, in chap. 12, should go into the wilderness, where she should remain for a thousand two hundred and three score days, (or years) And in the 17th chapter of this same book there is another shown in the wilderness, sitting upon a scarlet colored beast, having seven heads and ten horns, arrayed in scarlet, with a golden cup in her hand, full of her abominations, drunk with the blood of the saints, showing the apostate condition of the church. And this was to continue for a thousand two hundred and three score days, or 1260 days, each day representing a year, after which time this earth was to be visited by an angel having great power, and the earth to be lighted with his glory. See Rev. xviii. 6. And another angel is seen flying through heaven, having the everlasting gospel to preach to those that dwell upon the earth. Rev. xiv. 6.

Now there are two points to which I would invite attention.

One is that the beast was to make war with the saints, and overcome them, and to have power given him over every nation, kindred, tongue and people, for a "time, times, and a half," or 1260 years, after which this earth was to be visited by angels. Latter Day Saints testify that angels have of late visited this earth; that God has again established His church upon the earth, with all its officers, gifts and blessings, as primitively established; and sectarians ridicule them for their folly.

These are a few of the differences between sectarians and the Latter Day Saints. Will enter more minutely into this subject at some future time.

MUSLIN dresses may be rendered unflammable by mixing in the starch either of three substances—phosphate of ammonia, sulphate of ammonia, or tungstate of soda, at the cost of two cents a dress.

Little Folks.

OFFERING.

The time has surely come when we
Should in the gospel take a part,
When we had each ought to prepare,
To meet our Savior in the air.

Now let us try to serve the Lord,
And ever keep His holy word;
Keep His commandments night and day,
And try to serve Him every way.

We know the day is nigh at hand,
When light will spread o'er all the land;
As pilgrims then no more we'll roam,
But hasten on to Zion home.

In Zion, home, we'll sing with glee,
As pure in heart, joyous and free,
Pray for the day when Christ will come,
To meet the saints in Zion, home.

CHILDREN OBEY YOUR PARENTS.

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Eph. vi. 1-3.

Now, my dear young brothers and sisters, see what a promise is given unto you; on this condition, that you obey your parents. The Lord promises that you may live long on the earth.

You will naturally ask, "Why must we obey our parents? Are we not intelligent beings, capable of governing ourselves?"

Yes, you are intelligent beings, and capable of governing yourselves to some degree.

"And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Col. vi. 4.

Now how could your parents

train you up "in the nurture and admonition of the Lord," if you would not obey them? He commands you to obey your parents for your own benefit: for when you came into the world, you were weak and not able to take care of yourselves, and your parents were commanded to take care of you; therefore, if your parents are kind enough to take care of you, and clothe you until you are old enough to work, you should work for them, and be good, and obey them, and try to please them. It would certainly please them to see you usefully engaged, either at work or studying, because they love to see you improving your time so that you will either benefit yourselves, or some one else.

The Lord expressly commands you to obey your parents in all things, for this is well pleasing unto the Lord. Now if it please the Lord for you to obey your parents, He will certainly reward you, which he has promised to do. The promise is "that you may live long on the earth." And you also have the promise of a part in the celestial glory if you are faithful, and keep His commandments; and he will also pour out His blessings upon you while you dwell upon the earth. Study diligently, for it will make your mind grow strong, as well as work will make your body grow strong. Study will not only make your mind strong, but it will be of great use to you when you are grown up men and women.

Also study the Bible, and read it carefully, and obey its commands, and the Lord will bless you. May the Lord bless us, inasmuch as we remain

OBEDIENT.

Few men are above the influence of flattery, and fewer still have the courage to rebuke it.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, March 1st, 1869.

PLEASANT CHAT.

"Cent per Centum."

This rule of "cent per centum," returns for "dollars" and "dimes" invested, has become so prevalent a principle in the mercantile world, that it would seem that "barter and sale," had corrupted every fountain from which flows the streams of intercourse running among the children of men.

There should be, (and there is supposed to be,) commercial honesty existing among men. But whether this honesty should, by moral equity, be carried beyond the strict pale that guards commercial circles, is questionable; so far, at least, as the actions of business men declare in their religious association.

The question, "is he honest as well as capable," is asked by the merchant when essaying to find a clerk to serve him in the condition of salesman, or book keeper; while the main question upon change respecting this same merchant is, "is he sound?" That is to say, "will he pay."

The standard value then, of the business man, is the "dollar," or the "cent per centum," which he carries in his pocket.

It would sadly startle, as well as confound and pain, the pious reformers who are the putative fathers of the

several forms of orthodox (?) worship and church government, to observe the now very great—but rapidly getting to be greater—difference between the requisite characteristics necessary to fill the early and the later pulpit.

The tinselled embellishments which are now thrown round the popular pulpit, and its incumbent; are of such character, that, like the Georgian slave exposed to the gaze of bidders in the open mart, the points of promise, the already matured form for service, or charms for lust, are the subjects for discussion, and the mercantile axiom, "cent per centum," is the standard for "barter and sale."

Men of modern theories of political and theological government, cry out bitterly, inveighing fiercely against the principle of slavery which exposes a man for sale to *bodily bondage*; but with well weighed measure of worldly wisdom gathered from the school in which they are taught, these same men do not hesitate to *bid* for man exposed to public sale to mental and moral servitude; holding to the principle, that in this, as in all other business transactions, man, like all things else exposed in the mart for sale, "*is worth just what he will bring in the market.*"

To *buy*, by "lobby" (the third house in our legislature) effort, our senators and representatives, in the state or the national legislature, is regarded as successful financiering; and while the man known to have been bought is denounced, as traitorous to his constituency, and a disgrace to his compeers, the commercial value of the successful manipulator is enhanced by the amount.

of "cent per centum" returned by the operation.

There used to be two houses in the early modern orthodox (?) churches, the servants and the served. The served were the people who feared God and desired to worship Him. The servant was one who also feared God and tried to serve Him. In his character as a servant of the people, he preached the tenets of church faith and dogmas of church government, with direct reference to the good of the people, and the approbation of God. To be accounted successful he must be *honest*, not in the character of dollars and cents merely, but honest in his convictions, devout in his soul, and devoted to his work; having no *fear* of the *people*, but hurling the thunder of the law against transgressors WITHIN, as well as those without the church.

The chief boast of such men was, that they were not *for sale*. No consideration of salary moved them to bow the knee to man, or withhold the meed of virtue or the gage of crime. Their *principles* were theirs by right of gift from God; and to ask them to swerve from the declaration of truth as held by them, was to call up the blush of shame, and start from their quiver the ever ready arrows of indignant remonstrance.

The Master to whom these men looked for their pay, was He whom they feared; their hire, "the souls of men;" their employer, Christ the Lord.

Now, (in these more modern times,) there is the third house—the Trustees of the church, (building,) and this third house—for shame, how man has

fallen—like the third in national councils, buy and sell "cent per centum," the ministers of God.

No longer is the question potent for his hire: "Is he honest; honest in principle, honest in thought?" "Will he swerve from duty, or hide a truth?" But in the place of these, "*Will it pay?*" "Is he smart?" "Will he take with the people?" "What is his *salary*, and how much can we afford to pay?"

Doctors of Divinity that will draw like a Jew David's plaster; tickle a laugh, or compel a tear; one whose principles command a price on the ecclesiastical board of trade; one who preaches up to and for his salary; one who is *paid* by the *people*, and can put *money* into the church coffers by reason of superior talent at church begging, command high prices in the mart, and are for sale "cent per centum," and are "worth what they will bring in the market," for "the money will bring the man."

These, for adequate compensation in money, are ready, like recreant senators, to sell out their sense of right, their light and intelligence to please a people; whose breath of praise, or censure, is poisoned by the miasma of pride, folly, fashion, love of display and personal vanity; and is as fickle and fluctuating as the price of national currency, bearing the unmistakable mark of "cent per centum," "barter and sale."

Thank God for a gospel taught by a man, who, when sold, was sold to his death, that we might live.

Thank God for men that dare to tell the truth. Men whose salaries are

paid by the Master on the presentation of integrity unsullied, principles unsold; a life never disgraced by a barter and sale; a moral rectitude not offered in the market to be bidden for as a thing for purchase; a manhood, that in the panoply of virtue, can afford to *preach* the "power of God" *to the poor*, without money and without price; a soul that in the things of "the life to come" is above "cent per centum."

WE lately received a letter from Sr. Sophia Jewks, published elsewhere, and to which we wish to make a public reply, as there are other places where similar reports are being circulated with a view to damage the work.

To the accusation of being a lawyer, (heinous crime?) we reply that we did study law; but have never practiced it as a profession.

To the one charging us with receiving a "bribe" for the use of our name, we reply: no bribe has ever been offered, no overtures made to induce us to permit the use of our name in the manner named. As a consequence, we have never received any "bribe."

No salary attaches to the office which we hold in the church, and none is paid. There is not an orthodox minister, of any celebrity, in the United States, that does not receive a more adequate support from his ministerial labors than we do.

But we are not alone, it is the same with every other officer in the church. No salaries, heavy labor, scant support is the lot of all. Fishermen, farmers, merchants, doctors, lawyers, mechanics

and laborers, all labor to support themselves and their families, and putting aside luxury, stare penury in the face, and work for Christ. Happy privilege, glorious lot in life.

There is no answer that will satisfy every mind. We have not yet essayed to do that. That which is true can never do the cause of God injury; that which is untrue, may, for a time, retard its progress in the minds of some, but can produce no ultimate, permanent hurt.

FOR helps to further light upon the subject of inspiration, we commend a consideration of the following scripture:

2 Cor. xii. 1. 1 Cor. xiv. 6. Job xxxii. 8. 2 Tim. iii. 16. B. of M. Alma vi. 7; iii. 6. B. of Cov. Sec. xliii, par. 1, 2; Sec. xvi. par. 1, 2.

We also refer those seeking light to Webster's Unabridged Dic. and Buck's Theo. Dic. pages 196, and 198.

We shall examine this matter further at another time. In the mean time let others think and write of it.

A GOOD brother, presiding over a branch of the church, but temporarily absent, sends the following pungent letter to the priest:

"About the Sacrament, I can only write according to the wisdom given me, only giving it to you as counsel which you ask, not saying that it is correct. Yet from a remark made to me by Joseph, I feel that it would also be his view of the case.

"I do not think that the time of

administering should be delayed, and thus the worthy saints be hindered in partaking, because of the presence of those whom we believed to be otherwise. The instance given by you of Christ's instructions to the Nephites, is, I believe, the only one in the books, from which we would infer that at the time of partaking, the decision was to be made as to the worthiness or unworthiness of those called in question. Whether it is to be given by the administrator, or by the assembly of saints then present, taking this view of the case, is not clear. If by the elder or priest officiating, and he were a conscientious and just man, whose only law was that of right, there would arise, it seems to me, a feeling of delicacy if not of doubt, within his mind; and a farther result might be, that of something to mar the otherwise blessed communion of the saints as a body. If the decision is to be made by them collectively, it certainly would have that effect, even though they were united in such decision, for it would cause something of a stir, and a drawing away of the mind and thoughts from the real purpose for which they were assembled.

"With the other light which we have it would not appear to be a breach of the law to leave it to the option of the individual until after a proper trial takes place. Paul says that the one receiving is to examine himself, and so eat. Condemnation comes to him *alone* if he is unworthy, so also it would appear in the instance mentioned.

"One additional proof that it must be a satisfactory and therefore legal

decision, is that such as are forbidden to eat and drink must be baptized thereafter upon repentance, which in all probability they would not be required to do unless tried and expelled, or at least found guilty of the crime alleged, and for which they are forbidden to partake of the emblems of Christ's body and blood"

IN answer to the following question we subjoin a short article clipped from the *Watchman & Reflector*, contributed therefor by Rev. H. B. Hackett, D. D.

We presume that our faith in the prophecy of Micah, and the subsequent one of our Savior need not be shaken yet.

"BRO. SHEEN:—In the last *Herald*, (Jan. 1st,) we noticed an extract from the *London Herald*, under the head of "Solomon's Temple Exhumed," that seems to contradict other statements that we have considered authentic. In Luke xix. 43, our Savior declares, that they should not leave one stone upon another. Matthew xxiv. 2, informs us that the Savior declared, 'There shall not be left here upon this temple, one stone upon another, that shall not be thrown down.'

"The foundation of the temple forms a part of the same. Our teaching has been that this had a literal fulfillment.

"Buck's Theological Dictionary, p. 247, first column, informs us that the foundation of the temple, and other places, were plowed up; not only fulfilling the words of our Savior referred to; but the prophecy of Micah iii. 12, and Jer. xxvi. 18. Please give us light

on this subject, and oblige many readers of the *Herald*."

For the Watchman & Reflector.

Remarkable Discovery at Jerusalem.

Our countryman, Dr. Robinson, during his visit to Jerusalem in 1838, suggested that three or four large stones projecting out of the western wall of the Mosque of Omar may have belonged to an ancient bridge, which is known to have stretched across the valley between Mount Zion and Mount Moriah, on which the temple was built. One of the most remarkable of the recent discoveries at Jerusalem, is the disinterring of the opposite buttress or pier of the bridge on the western side of the valley, and of the stones of the pavement which formed the floor of this causeway.

We find the following account of the discovery in the recent report of Lieut. Warren, the English engineer who superintended the excavation :

At the depth of about fifty-five feet, a gallery from one of the shafts was traced along an ancient artificial cutting in the solid rock until it was stopped by a mass of masonry, constructed of fine bevelled stones of great size, and evidently still remaining in their original position. This masonry, of which three courses remain, proved to be the lowermost portion of the original western pier of "Robinson's Arch." The remains of the pier consist of splendid stones of a peculiarly hard texture, of great magnitude and in perfect preservation; the lowest course resting on the rock is three feet six inches high, and the next three feet nine inches, the height of the large stones still visible, above the present surface of the ground in the Haram wall. The pier was rather more than twelve feet in thickness east and west; and it was constructed not as a solid mass, but so built with the great stones

(already mentioned) that it had a hollow space in the inside, with openings leading to this space through the exterior masonry; and thus the whole pier may be said to be made up of smaller ones.

East of these remarkable and most interesting remains of this arch-pier, and on a level with the rock surface, a pavement of stone was found to extend towards the Haram wall; and here, on this pavement, upwards of fifty feet beneath the present surface, when they had cleared away a cavern-like space sufficiently large for them to examine the ancient relics that were lying before them, the explorers discovered, ranged in two lines north and south, and huddled together just as they fell, the actual *voussoirs*, or wedge-shaped arch-stones, of which when in its complete condition, the great viaduct of Robinson's Arch had been constructed. That viaduct had led from the Jerusalem on the western portion of the rock plateau that formed the site of the city, over the Tyrolean Valley, to the temple of Zion—the eastern portion. The great arch, its span forty-one feet six inches, and its width upwards of fifty feet which supported this causeway, was broken open by command of Titus, when at length the whole of Jerusalem had fallen into his power; and the arch-stones, hard, and their forms still as clearly defined as when they fell, and each weighing at least twenty tons, may now be seen in the excavated cavern, at the bottom of the shaft, preserved in safety while hidden from sight through eighteen centuries by the gradually accumulating covering of ruins and earth, that at length rose fifty feet above them. It would be difficult to find any relic of ancient times more interesting than this broken archway. The apostles must very often have passed over it, while yet the arch remained entire; and so also must their Master and ours often have passed over it with them.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Is it right to baptize a person in a *tub*, the elder himself remaining out of the water?

Ans.—This question is getting to be a stereotyped one. We neither approve of such baptism, nor the continued asking the question.

Q.—If a person dies in the faith of the church, not having had an opportunity to receive the sacrament of baptism, what will become of them?

A.—God being just, he will be permitted the remission of sins, and the adoption of a child of the kingdom, by means doubtless provided by the giver of every perfect law. They cannot lose the reward of their belief.

Q.—Has an elder a right to baptize when called upon, or to send for a priest?

A.—Yes. Either.

Q.—Has a priest, (that is not an elder,) of a branch, a right to preside when there is an elder present?

A.—Yes, when that priest is a chosen officer of the branch, and the *presiding* elder is absent.

Q.—Should the elders, in preaching deny the name of "Mormon," (as we are called by the world?)

A.—The saints, elders or otherwise, are under no necessity of submitting to the name as a body of distinction. We should be called *Saints*, and be worthy of the title. It is better to bear it than to deny in a spirit of contention, anger, strife, or indignation and scorn.

Q.—Does the reorganized church

organise branches the same, or give different instructions than did the old organization?

A.—We are not aware that organization of branches is different now than ever. Some difference exists between the *remembrance* of ancient rulings and the letter and spirit of the law, for which we are charged as being responsible. We stand or fall by the law.

Q.—Has an elder that has received his license from the General Conference, a right to preach in the district that he lives in, without a license from his District Conference?

A.—Yes. But it is better and more correct, to have the licences endorsed or renewed at the several District Conferences.

Q.—Is it the duty of the presiding elder to always administer the sacrament, when other elders are present?

A.—It is his *duty*. He may ask another to do it, if he feels disposed, and circumstances favor it.

Q.—Is it right to invite the ministers of sectarian religions to preach in our meeting houses?

A.—"And as ye would that men should do to you, do ye also to them likewise."

THERE were some 225 engagements and battles in the late war in the United States; and the victims on both sides—including those who died of disease and of wounds, and those laid aside from injuries received in the war—cannot be less than 700,000 or 800,000. The pecuniary losses, North and South, can not be well stated, even in thousands of millions."

RISE early: the sleeping fox catches no poultry.

Correspondence.

FOUNTAIN GREEN, UTAH,
January 20, 1869.

Bro. Joseph :

Being strongly induced to write to you concerning a subject of which I am frequently asked, disgracing and calumniating your name and character, as the question is often put to me. "But is not your prophet a lawyer, a man guilty of receiving bribes for allowing the publicity of his name as a prophet, seer, and revelator, and President of the church 'the true Latter Day Saints' '?"

Now concerning this defamation of your character, no dubiety rests upon my mind as to the falsity of it; for I have never believed it for a moment, that such ignominy and reproach had any more truthful foundation in and of you, than of your father, the true and faithful martyr for the gospel, and prophet before you. But if they said so of the Master, what will they not say of His household? For so said they of Jesus and his apostles.

I have never yet felt in the least to waver in my mind but have always defended your character, whenever I found you were slanderously vilified. But "when ignorance is bliss, it is folly to be wise." Consequently I write to you in order to appease the minds of such, and the enquiring few, with regard to your litigious occupation as a lawyer, and your sacerdotal authority, from whence you obtained it? And whether you are guilty of bribery, or receiving such bribes as you are accused of to me, so many times, and to my great annoyance.

I wish to have an answer from or in your personal hand writing, that will satisfy the minds of the ignorant, for I am surrounded by them on every hand, and have to contend, often, with wickedness in high places. This makes me the more anxious to receive the desired answer

from you, hoping you will bear with me and pardon me for my audacity.

I must tell you that I am the only one of our faith in this place as yet, and I do not see, any of the brethren more than about once in two years. There was at one time many brethren in this place, but they have left, since which time I have not heard from them.

I would very much like to keep up a correspondence with any of the brethren, as I stand in need of instruction and words of comfort and consolation, for the hoops are being driven "tighter and tighter."

I remain your sister in the gospel.

SOPHIA JEWKS.

FALL RIVER, Mass.,

February 10th, 1869.

Bro. Joseph :

I write to inform you that I am making all possible haste to get the engine done by the first of April. I think now I shall be able to get it done, and ready to start by that time. I have three hands at work on it besides myself.

We are getting along very well at present, all the troubles are subsiding, the enemies have tried hard to tear us to pieces; but the Lord has been on our side, and especially on my side, for I have had, with all the rest, some sorrowful times, but things begin to look better. We still keep sowing seed, and hope it will bring forth by and by. We have had a very open winter here, and there has been considerable sickness. I received a letter from Bro. T. W. Smith; he writes good news from Grand Menan.

The work is prospering in Providence. There has been two baptized, and there is five or six more about ready. There is one to be baptized here next Sunday; three were baptized here last month. The branches are some ways apart in this country, and most of the brethren are poor. Those that are the most willing to go out

and preach, are those that have to labor hard for a living.

Brother John Smith and myself went out sixteen miles to preach last Sunday. They came after us with a team. The place is Little Crompton, R. I. There is quite a good feeling towards the work in that place. We hope yet to see a good people there. I understand there has been a branch organized in New Bedford, by Jesse Nichols.

I still remain your brother in Christ,
CYRIEL E. BROWN.

PLANO, ILLINOIS,
February, 15, 1869.

Dear Herald:

My brother having gone on the day before, I stepped on board the evening train of Wednesday last, bidding good bye to my friend who had kindly accompanied me to the depot. With rattle and clang we sped away down the track. I glanced through the window and saw the receding face of my friend looking kindly wishes of a happy trip and safe return. Pausing at the little, bustling, busy Sandwich, active as ever, in spite of the deep mud of the thaw, I was led to think of its lively little branch with its well conducted Sabbath school. Long live and be blessed the busy workers in God's great vineyard!

Away again. My mind was drawn to think of the sweets of Michigan, by the entrance of a peddler of adulterated maple sugar; when one has feasted on the pure article he has little relish for the counterfeits. The pure gospel renders the mind too wise to appreciate religions that, as Mother Partington says, draw their support from the "Hypocrisy."

Leland and my brother. Through the mud we picked our way until we reached the place of meeting. Here we were joined by several of the good brethren of the vicinity, and listened to a plain distinction between the Church of the Valley and the Reorganization.

Notwithstanding the state of the roads,

which was a very muddy one, we held meetings every evening of the week, and three on Sunday, discussing the merits of the gospel as taught by our Savior.

We had quite an earnest talk on Sunday in the afternoon, with a Baptist minister and his friend, in which we were opposed on every principle of the gospel, from faith up to the gifts which our Savior said should follow the believer. We had several encouraging testimonies from the citizens present. We parted with our brethren of different faith in good feelings.

The brethren of like faith treated us nobly; to them we tender our thanks and gratitude. At the houses of Bros. Thomason and Danielson, we were cordially received, and entertained, both at ample and well laden board and downy bed, and still better social chat and brotherly kindness. They also gave us quite substantial tokens of friendship on parting Monday, on the one o'clock train. I stopped over at Sandwich, to make arrangements with the Sabbath School in regard to singing.

On my arrival at home, I found most precious letters awaiting me. The following are extracts of the same, which are given with a view to share good things with good folks.

DAVID H. SMITH.

"Hopkins, Mich., Feb. 7, 1869.

"DEAR BRO. DAVID:

* * * "We are desirous of advancing the cause of the Redeemer's kingdom. Strength is what we need, but it must be of the right kind, not such as Peter displayed when he said, 'though all forsake thee, I will not,' but such as says, 'Lord, be merciful unto me, a sinner.' I want that pure religion, that unyielding faith, that brings the Spirit's power and blessings; so that I may give a good account to our Master.

* * * I was much pleased with Bro. Hopper's letter in the *Herald*. It was good news from home. I hope to give a

better account of myself in my next, for I hope to be more in my Master's service after this. The way is opening; glory to the Lord. Pray for Bro. Orlin Thomas and myself. I have spoken once to the saints since you left. I was assisted by the Spirit, and the saints bore witness. Give my love to Joseph and Alexander. I most know them. May our Father bless you all, is the prayer of

Your brother,

S. I. SMITH.

JEFFERSONVILLE, Wayne Co., Ill.,

February 12th, 1869.

Bro. Joseph:

Seeing so many furnishing reports for the *Herald*, and feeling so much satisfaction in reading what others have written, I take the pen to contribute a little, in my weak way, to the columns of our welcome visitor.

An experience of thirty years in God's work has given me a solid footing, and it seems to me that I could stand on no other platform than that of God's truth, and feel safe.

During the long and dark apostacy of the church, I have remained here attending to my profession as a doctor, making homes for my family, and preaching around in this circuit of country. Like all the brethren I have had my dark days and my sunny days; but I thank God for the reorganization

Brothers William Anderson and Frank Reynolds were the first to visit us, and tell us the news of your mission, and we thank God for the faithful labors of those brethren. We have also been since blessed with the teaching of other brethren, among whom are Brothers Hazzledine and Mark H. Forscutt. The work in this region has been progressing finely; their almost unceasing labors have furnished a fine example of industry, and their influence, both among the saints and in the world, is very great.

During the past the Lord has been very kind to us here, and He is so still. As far as I could, I have labored for Him in return. I have visited around in all the branches of this sub-District, and find them in good working order. The Dry Fork, Elm River, and Brush Creek branches have reported before; but through the blessings of the Lord, we have now another branch added, called the Little Wabash—it being located near the stream of that name.

Brother George Hilliard and myself went over to Little Wabash in December, and preached three sermons to a very large and attentive congregation, and baptized two. We had been the previous September, staid four days, baptized nine, and organized the branch in November, when we baptized two more. Nearly all were members of the Christian Church, and they are all alive, rejoicing in the power of that religion of which they had before only a portion of even the form.

We also visited Brush Creek, held five meetings, and baptized three. One young lady gave her hand for baptism, but not being yet eighteen, and therefore under her parents, her father a baptist preacher, refused his consent. She is anticipating the day of her freedom, when she purposes to obey God, rather than man. I pray that her father may see and love the truth too, so that she may have joy at home. They are a good family, but he is prejudiced.

I have also labored on the Dry Fork, baptized two there, and am pleased to say that there was never, in my experience, so great a call for ministers of the pure word of God, as there is now. Numbers are enquiring; many are convinced, who have not yet embraced the truth.

Brother Forscutt has just paid us a visit, and while he was here the people travelled through mud, water, rain, dark nights, and through forests, several miles to hear the word. The people are awake here, and their efforts to attend and hear the word ought to shame many of the

saints in large cities, who cannot go out on a cold night a half mile, without murmuring, though they have good side-walks and street lights to guide them.

I am thankful, Bro. Joseph, to be able to say that Wayne County sub-District is prospering now, as it never did; and if we only had two or three good men who would labor as faithfully, and in the same spirit that Brothers Forscutt and Hazzledine do, our churches here would soon number more than all others. We have here a district thirty-five by about twelve miles in extent, in which an elder of Israel has more influence than any other minister. Wherever I go I am respected and kindly treated, and so are my brethren.

Brother George Hilliard has proven a faithful helper. Father Morris and Bro. Carr have opened White County, and report favorably. God works with us, and our hearts are made glad.

Yours in Christ,

THOMAS P. GREEN.

CLINTON Co., Mo.,

January 10, 1869.

Bro. Joseph :

I received the license you sent me, all right, for which I feel thankful both to God and my brethren; and my prayer to God is, that I may have strength given me from on high, that I may perform faithfully my duty, that I may not be a drone in, neither a disgrace to the church of Christ.

To-day I had the happy privilege of speaking to those who had never heard Mormonism. They listened to the discourse very attentively, and to all appearances were very well pleased. I have a call from Weston, in Platte Co., about thirty miles distant, which I intend to answer the coming Sabbath, if the Lord wills it.

I gave the *Herald* prospectus to Bro. Blodgett, he being the District Book Agent. There is quite a call for books here, that is

the Book of Mormon and the Holy Scriptures. If I had them I could get ready sale for a good number, which would benefit the community as well as the church; for I have strictly adhered to the command to teach the principles of the gospel, which are in the Bible and the Book of Mormon. This causes the people to wish to read the Book of Mormon, to see what it contains.

J. S. LEE.

SALT LAKE CITY, UTAH,

December 19, 1869.

Bro. Joseph :

I write to inform you how we are moving along in this part of the vineyard. We held our Quarterly Conference on the 17th of Dec., 1868, and a very good time we had. Elder Walling reported the Salt Lake City Branch as being in a good condition at the present time. They were increasing in numbers, and also in the knowledge of the gospel, and that the members were very anxious for the printed works. But they are so put about for work that they are short of means, that they cannot do as much as they would like to do.

There is much enquiry about your brother, A. Smith, when he is coming out here. It is the cry of all that we talk to, that they would like to see him out here.

The Salt Lake Branch numbers about 12 elders, 1 priest, and 1 deacon, total 53; but they are scattered about very much.

I am very weak and I ask you to pray for me, that I may be able to do my duty.

Elder John W. Brackenbury spoke very well upon our present duties. Elder Wm. Fowles spoke very well for a short time; then the authorities were sustained as they are in their several quorums. Elder Broadbent then stated how hard it was to get to the people in the outside settlements, to preach the gospel to them. The cause is that they are kept down by those who are placed over them. He related how he had been received while trying

to preach the gospel. He then gave us some very good instruction, showing what kind of a spirit the elders ought to have to preach the gospel here. He advocated preaching in plainness and simplicity, relying upon the gift and power of the Holy Ghost to fit and qualify them to do their duty; because, if this is the work of the Lord, we must have the Spirit of the Lord to assist us, or all our labors will be in vain.

The way will soon be open so that we can preach the gospel from north to south, and east and west in power.

It was resolved that Bro. John Anderson, of Ogden City, be ordained an elder; also Bro. Martin Rasmussen to the same office. They were ordained.

Elder Walling was appointed Book Agent for the S. L. City Branch.

Our next Conference will be held in the same place April 6, 1869.

JESSE BROADBENT.
GEORGE QUINN.

GRAND MENAN, MAINE,
February 2, 1869.

Bro. Joseph:

It is with pleasure that I take my pen to address you for the first time.

By looking at a map of the State of Maine, you will see that "West Quoddy," or the "jumping off place," as it is generally called, is the eastern extremity of *Uncle Sam's* dominion.

Now, unless you have a chart of the Bay of Fundy, you will find some trouble in hunting up the Island.

Imagine yourself standing on the eastern extremity of Maine, and looking in an easterly direction, you will see the Island of Grand Menan, lying parallel with the coast of Maine, and separated from it by the Bay of Fundy; the nearest point being about nine miles distant from the point of observation.

Our Island is about eighteen miles long, with an average breadth of about five miles. The western side of the Island

rises almost perpendicularly to the height of from 500 to 600 feet above the sea level. The eastern part of the Island is much lower, with several indentations, affording shelter for vessels. There are a number of smaller islands lying off the eastern part of the main island, being from half to one mile distant.

Our Island abounds with different kinds of wood, such as maple, birch, beach, hackmatack, spruce, fir and pine. Our soil will not compare very favorably with western soil, although we have some very good grass land.

Fishing is the principal business, consequently the inhabitants generally, are courageous and enterprising.

Owing to our isolated position, and being confined to a semi-monthly mail communication in winter, we cannot keep as well posted up in the world around us, as we could under more favorable circumstances.

Bro. T. W. Smith is still laboring with us. The "good seed" is being sown, and has already taken root in many honest hearts; and yet they come. Bro. Smith baptized two to-day. The Lord is truly blessing us. We have just got through with confirmation. The branch was truly blessed in the manifestation of the gifts.

We meet with opposition, but nothing to what it was; many who opposed the doctrine on scriptural grounds have abandoned their position, and some of them say that we are not honest, but at heart are Polygamists, and identical with B. Young; and some honestly believe this report is true.

A gentleman (?) belonging here, having been west reported on his return home, that the "Latter Day Saints" out west, were no better in their practices, than the "Salt Lake Mormons." Some believe the report. I challenged him to prove his assertion. His reply was, he had been so informed.

I have offered the afforsaid gent. \$50.00 if he will produce a printed document.

certified to by the *leading* men of *Plano*, that the Latter Day Saints, of that town are identical with the Brighamites, or *in any way tolerate or sanction* their wicked practices.

Yours in the gospel,
JOSEPH LAKEMAN.

NEBRASKA CITY, Neb.,
February 9th, 1869.

Bro. Joseph Smith:

Thinking it may not be out of the way to address a few lines to you concerning Nebraska, I now avail myself of the opportunity. Our branch is getting along well, we have good meetings, and many strangers attend. There is a spirit of inquiry among the people. They begin to find that we are not the people we have been represented to be by our enemies. There is but little prejudice against the work in this city. I believe there will be a good work done in Nebraska yet. We still add a few to our number every once in a while. Our Sunday School is progressing rapidly; the children are learning very fast, under the superintendence of Bro. R. C. Elvin. Over two thousand verses were learned by the children during the last three months. This, I think, speaks well for them. It cheers my heart to see how anxious they are to be there in time on the Sabbath morning, and then how eager they are to learn. I attended the School the other Sunday morning, when the superintendent called upon me to speak to the children, and believe me, Brother, never at any time did I feel more of the spirit of God, than at that time. Touched with that holy influence that emanates from God; my bosom swelled with joy and gratitude to Him who is the author and finisher of the great and glorious work in which we are engaged; and under the influence of that spirit, I felt that God was well pleased, and angels rejoiced in our glorious enterprise. I wish that more Sunday Schools could be established in the church, for I am convinced that God would

bless us more abundantly with his holy Spirit.

Praying for the prosperity of Zion's cause every where, and above all for the establishment of Sunday Schools in our branches, I am your brother in Christ.

HENRY KEMP.

NEW POINT, IND., Feb. 1, 1869.

Bro. Joseph:

Thinking my brethren would like to know of my whereabouts, and what I am doing, I will give an account of my stewardship while I have been in the field.

I arrived here on the 13th of January, 1869, and gave out an appointment to preach on the following Sabbath. When the time arrived, the house, (which was a large one,) was filled, with attentive listeners. At the close of the meeting I was beset by individuals living at different points, to come and preach that same sermon to them. I left another appointment for this place, and sent out three others to different places, all of which I have promptly filled.

On Saturday evening last, I preached at this place; also on Sunday at 11 A. M., at which meeting I was invited by a Baptist minister to fill his pulpit in the evening, at Rossburgh, which I did. At the close of this meeting, several persons acknowledged that the doctrine I advocated was true.

I have now five preaching places, and my congregations are increasing at each meeting. No one has offered a word in reply, as yet. The people everywhere have treated me with kindness, and I pray God that the good seed, though sown in weakness, may take deep root in good and honest hearts, and bring them to a knowledge and acceptance of the truth.

I regret that Bro. Mark could not come to my assistance, but will do the little I am capable of doing in my mission, and leave the result in the hands of Him "who doeth all things well."

Yours in Christ,
B. V. SPRINGER.

SPRING VALLEY, DECATUR CO., IOWA,
February 15, 1869.

Bro. Joseph :

After a long silence I sit down to write you a few lines, to let you know that I am still in the land of the living. I left Illinois last March, and came to this place.

When I first came to this place I found it a very hard place. There was much prejudice, caused, in a great measure, by the disorderly conduct of some of the members of the church; but I went to work as soon as I could get permission of the Presiding Elder. I gave out appointments for a course of lectures. Some threatened very hard the first time I preached, but all passed off quietly. I continued as long as I had permission, and prejudice slowly gave way, and my meetings were well attended. I showed the people that such conduct was no part of the doctrine of the Latter Day Saints. I have labored diligently since I have been here. I have been fourteen miles north, twenty miles west, and once twelve miles east. Next Sabbath I have an appointment west, if the stream gets so I can cross.

I dont know whether I have done any good or not. I have always got up a good feeling amongst the people. I have endeavored to set a good example before the people. I am determined, by the help of God, to so live before them that they may never lose the confidence they have in me. The brethren here have placed me in a new field of labor. They have appointed me to preside over the branch.

I was called on a week before last Saturday to preach the funeral sermon of Sister MAGDALENA WRIGHT, wife of Bro. Wm. Wright. She was one of the old members. She was baptized in the spring of 1843, by Nelson Bates, in Oswego Co., N. Y. They soon emigrated west, and they have lived in this section of country a number of years. She has never lost

confidence in the work; but she told me a few days before she died that her faith in the work was stronger than ever it had been. She sent for me to administer to her, but still she was satisfied that her work was done. She never united with any organization but the first, and she fell asleep in the full assurance of a glorious resurrection.

She died Feb. 5, at the age of 68 years. She leaves a husband, two sons and five daughters, and a large circle of relatives and friends to mourn her loss.

“God help them all while grief is new
To drink the cup, and bear the cross;
And as the weary years roll on,
Assist them Lord to bear the loss.”

I remain your brother in Christ,
GEORGE BRABY.

LITTLE SIOUX, IOWA,
January, 26, 1869.

Bro. Joseph :

Enclosed you will find \$20.15, which I have received for the press, hoping I shall be able to send more soon.

We are all as well as usual. Our branch is in rather more of a thriving condition. We are having better meetings than we have had for a long time.

Our respects to yourself and family. God bless you. D. M. GAMET.

SACRAMENTO, CAL.,
January 24, 1869.

Bro. Joseph :

The Sacramento Branch is well worthy of notice: well might Bro. Brand feel good in writing to you concerning our progress, for we are a pattern to all who visit us. What I mean by a pattern, is that the saints under my watch care are as good folks as ever lived. I hold the office of an elder, and am acting teacher likewise; during my visits I find the brethren enjoying a good spirit. The sisters are clean and neat, and full of the good spirit of the

Lord. The gifts of the Spirit are amongst us. We have baptized five lately, and more are seeking the truth. We have a fair company of strangers every Sabbath. Our officers are united, to a man; and our superior officers feel perfectly satisfied.

RALPH WARDLE.

STEWARTSVILLE, Mo.,

Feb. 16, 1869.

Bro. Joseph:

Bro. Butler has arrived, and is putting in full time preaching to large and attentive congregations. He expects to labor around here some, and then go over into Kansas and labor there a while.—There is great call for preaching here, and the people seem to be well satisfied with the first principles of the gospel. My faith is, that the time is not far distant when many in this part will be added to the church. May the Lord bless the labors of His servants, and give them sheaves, such as shall be saved, is my prayer.

Your brother in the gospel,

WM. SUMMERFIELD.

THE THEATRE.—Dr. Rush told a friend that he was in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre in the evening. "What, madam!" said he, "do you go to the theatre?" "Yes," was the reply, "and don't you go, Doctor?" "No, madam, I never go to such places!" "Why, sir, do you not go? Do you think it sinful?" said she. He replied: "I will never publish to the world that I think Jesus Christ is a bad master, and religion an unsatisfying portion, which I should do if I went to the devil's ground in quest of happiness." This argument was short and conclusive. The lady determined not to go.

WEALTH can never give peace to the mind; it can alone be found in an obedience to the laws of God.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

BE abstemious: who dainties love shall beggars prove.

THE durability of timber, when so situated as to remain perfectly dry, is almost unlimited. The roof of Westminster Hall is more than 450 years old, and the supports of a church roof at Rome were sound and good after the lapse of 1,000 years.

WATER FOR DRINKING.—Rain water, properly collected and preserved, is the best and safest water for drinking and cooking, though pure spring water is equally good. Water from wells, streams, etc., where liable to drainage from any corrupt vegetable or animal matter, is rendered more or less impure, and in many cases is dangerous to health. Water standing in an occupied room absorbs much of the bad air formed by breathing and perspiration, and soon becomes unfit for drinking; impure water being worse than impure air.

FACTS ON TEMPERANCE.—Dr. Colleneth, a celebrated German physician, says: "For twenty-one years I have banished all intoxicants from my practice, and during that period I have made not fewer than 180,000 medical visits, and I hesitate not to say that the recoveries have been more numerous and more rapid than they were during the five years I followed the usual practice, and administered brandy, wine and beer." Dr. Chandler of St. Albans, Vt., writes: "I have never known an instance of recovery from habitual drunkenness, except by total abstinence at once from all intoxicating beverages; and in a professional practice exceeding half a century, I have never known death or disaster of any sort to follow as the result of such treatment. And I have never known an instance of ultimate prosperity in business in any young man who commenced with indulgence in alcoholic convivialities."

Conferences.

Decatur Conference.

Decatur District Conference convened in Little River Branch, on Saturday, Jan. 30, 1869.

Elder A. W. Moffitt, President; D. M. Williams, Clerk.

Officers present: 1 high priest, 6 elders, 2 priests.

Little River Branch reported 58 members, including 4 added by letter; 2 removed by letter; 3 cut off.

D. M. Williams reported the condition of the District. One new opening for preaching, and a general good feeling toward the saints existing.

On motion of Bro. Geo. Hall, it was

Resolved, That all the official members of this District meet in Council, the first Monday evening of each month; also that Bro. A. W. Moffitt preside at the same.

On motion of Bro. Geo. Morey, Elder Geo. Braby is released from his mission and given permission to preach as opportunity offers.

SUNDAY MORNING, JAN. 31.

A discourse by Bro. Geo. Braby was delivered, after which the following resolutions were adopted:

Resolved, That this Conference discountenance dancing, and for such offence, from this time, members shall endanger their standing.

Resolved, That this Conference discountenance the use of intoxicating liquors as a beverage.

Carried by 17 to 2.

Resolved, That we discountenance profane swearing.

On request of Bro. Geo. Morey to be released from the Presidency of the Little River Branch, on motion of Bro. Wheeler, he was permitted to lay his request before the members of the Little River Branch at this time.

Resolved, That we sustain Bro. Joseph Smith and his Counselor, and all the authorities of the church in righteousness.

Resolved, That we tender to Bro. Geo. Morey our sincere thanks for the faithful and fearless manner in which he has presided over the Little River Branch, reproving evil, cheering the weak, and comforting and encouraging all.

Adjourned to the last Saturday in April.

Central Nebraska Conference.

The Central Nebraska Conference was held at Omaha, Neb., Feb. 7, 8, 1869.

Z. S. Martin, President; Joseph Gilbert, Clerk.

Bro. Martin made some remarks respecting the priesthood magnifying their calling, elders in particular; said the conduct of some was so bad that he felt it his duty to lay the matter before the Conference, whether such elders should hold their licences or not.

Jas. Hodges supported the remarks of Bro. Martin; said we ought to be determined to stop it. All felt like rooting it right out of the entire District.

BRANCH REPORTS.

Omaha: 22 members, 4 elders, 1 priest, 1 teacher. Joseph Gilbert, President; Geo. Sylvester, Clerk.

Scandinavian: 42 members, including 7 elders, 2 priests, 5 teachers, 1 deacon; 3 expelled; 1 baptized. Peter Olsun, President.

Florence: reported by Jas. Hodges: 15 members, including 3 elders, 1 teacher, 1 deacon. Jas. Piested, President.

Bro. Wm. Hill spoke, and said he would like to see provisions made for building a house to worship in: believed it could be done. There was considerable said about it, and the subject was discussed.

EVENING SESSION.

It is requested by this Conference that all the elders in this District attend the next Conference, as there will be some

important business laid before them Attendance is particularly invited.

Resolved, That we, as Latter Day Saints, refrain from working on the Sabbath day, and remember the Sabbath day to keep it holy.

The Spirit of the Lord has been express upon this also.

MORNING SESSION.

The sacrament was administered.

AFTERNOON SESSION.

Preaching by Z. S. Martin, who gave a short account of the latter day work.

Considerable discussion took place about Bro. Hudson, because he has not been able to attend to his calling as President of the District. It is believed that Bro. Hudson's desire is to build up the work in Nebraska, but on account of adverse circumstances, he is not able to do as he desires.

Resolved, That Bro. Z. S. Martin fill the place of Bro. Hudson till next Conference.

It was also

Resolved, That Bro. Hudson favor us with his presence next Conference, or report by letter, asking to be released as District President.

Resolved, That we sustain Bro. Joseph Smith as President of the Church, and all the authorities of the church in righteousness.

Resolved, That this Conference adjourn to meet at Florence, the first Saturday and Sunday in May, 1869.

Pittsfield Conference.

The Pittsfield Conference was held in the Elkhorn Branch, Brown Co., Ill., Feb. 6, 7, 1869.

Loren W. Babbitt, President; L. L. Babbitt, Clerk.

Officers present: 1 high priest, 2 elders, 2 priests.

BRANCH REPORTS.

Elkhorn: 19 members, 1 high priest, 2

elders, 1 priest, 1 deacon. L. L. Babbitt, Clerk.

Pittsfield: 15 members, 2 elders, 1 priest. Thos. Williamson, President; John Miller, Clerk.

Quincy: 6 members, including 1 priest, 1 teacher; 2 cut off. Alex. Greer, Pres.

Lamoin: 16 members, including 1 elder, 2 priests. Wm. Curry, President and Clerk.

Sister Mary Babbitt, Treasurer of the Emigration Fund, for the Elkhorn Branch, reported two dollars on hand.

Resolved, That the official members of the District take into consideration the condition of the world, and extend their labors as far as their means will allow.

Resolved, That each branch in this District raise what money they can, during the next three months, for the support of the press.

Resolved, That we sustain the constituted authorities of the church.

EVENING SESSION.

The President addressed the Conference on the subject of baptism, followed by Bro. Miller.

MORNING SESSION, FEB. 14.

Preaching by Elder C. Mills; at 3 P. M. by L. W. Babbitt, on the subject of new revelation.

Meeting at 7 P. M. addressed by John Miller, followed by the President.

Conference adjourned to meet at Pittsfield, Pike Co., Ill., May 1, 2, 1869.

DIED.

At Inland, Cedar County, Iowa, Infant daughter of ELI and MILLIE WILDERMUTH. Born Feb. 3rd, and died Feb. 5th, 1869.

At the Plum Creek Branch, Fremont Co. Iowa, June 26, 1869, of typhoid fever, Sister ELIZA J. GAYLORD, aged 20 years, 10 months and 13 days.

She was a member of the church for five years before her death. She lived faithfully, and died peacefully, firm in the faith of her Lord and Master.

MARRIED.

On February 7, 1869, at the residence of Bro. Henry Halliday, in Shelby Co., Iowa, by Elder Geo. Sweet, Mr. CHARLES LYTLE, to Sister SARAH A. HALLIDAY.

God bless friend Lytle and his bride,
The charming creature by his side;
While he admires her graceful ways,
May she add comfort to his days.

On February 5, 1869, at the residence of the bride's mother, in Millersburgh, Mercer Co., Ill., by Elder J. S. Patterson, Mr. JOHN W. HARROUN, of Warren Co., Ill., to Sister ANNA TERRY, of Mercer Co., Ill.

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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

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

No. 6.—Vol. XV,]

PLANO, ILL., MARCH 15, 1869.

[WHOLE No. 174.]

A PARABLE.

There was a certain man who had a family of nine children, whom he loved devoutly, and whose happiness and prosperity he sought continually, and his eye was upon them constantly, and he was always ready and even anxious to gratify every proper and expedient desire of theirs; and in one respect he differed from most fathers, in that he manifested no impartiality, but cared for each alike; provided food and raiment for each, and made no pet of one and slighted others, because of the superior beauty, or strength, or wisdom of some, and the inferiority of others in these respects. Yet he did smile upon some more than others, and rewarded them with presents; but it was only because others seemed to forget their allotted tasks, and spent their time in idleness, or at play, and neglected his instructions. The children were not all alike in mental abilities, nor in courage, or decision of character; this the father was well aware of, and in other families the same thing caused divisions, quarrels, and despising of the weak by the strong; the ignorant by the wise; and to prevent this, an elder

brother who had been for some time absent from the family upon business for his father, obtained by authority of his father, and with his concurrence sent a magnificent present in the shape of a casket of jewels of exceeding great beauty, and of immense value. The possession of the casket alone brought great delight to the heart of all who had it; gave unalloyed pleasure; and unmeasured peace. It had been in possession of the family many years, even by their ancestors; but by carelessness, and through wickedness, had been lost to them. The one who created and presented it to them, took it away again. The elder brother by his faithfulness and attention to his father's business obtained it, and sent it to his brothers and sisters as a gift, because they had performed severally a certain duty enjoined by their father. While the casket was so beautiful, and so costly, and produced so much joy to those who had it, yet the jewels it contained were not less so. They were of curious workmanship, of exceeding brightness, and were of fine gold. The value of any or all of them, could not be computed, and they were for various and diverse purposes, and while they appeared as toys, they were in reality

designed to produce in those who had them, great and important benefits.— They were of different value, at least would become so in proportion to the use made of them, and according to who received them. The effect of one was, if kept worn close to the heart, (as indeed all had to be) and cared for, that it became not tarnished, or corroded by coming in contact with any base or vile metal; the effect of one was to impart wisdom to one that possessed it. Another produced knowledge, or by it the things of the father and the elder brother were made known, and understanding of their designs and ways was given. Another received power to receive blessings from the father, and to perform marvellous things, if exercised, and to trust with great confidence in the father's promises. Another, by one received, power to cure those of the family who would be sick. Another could do wonderful things. Another could see into the future, and describe coming events. Another could see different kinds of influences that often come among them. Another could talk in other languages, and another interpret the same.

These were distributed by the father to each child as his wisdom dictated, and to each one was given that which would be of the greatest benefit in raising them to an equality with others, and make them of use to the rest, which they could not do without, so that every defect was remedied and each become of service to the other; for they were to exercise these jewels, *i. e.*, were to wear them and burnish them for the benefit of the rest, so that those who seemed feeble and less honored, received such a jewel as caused them to become strong, and honored equally with the rest. And so it happened that for a time they took great care of these jewels, often bringing them out of their bosom to burnish them in the presence of each other, and they severally cast their influence through those who had

them over the rest, that they became wise, knowing, truthful, confiding, and healthy, and were kept from being led astray by evil powers that surrounded them, and they could tell of the goodness and wonderful kindness of their father to all people of every language. They were indeed happy and peaceful; loved each other, cared for each other, and none sought his own good, but that of his brother and sister.

But it came to pass that some became careless of their jewels, and did not keep them clean and bright as they should, so that they were dimmed, and could not cast the bright rays of light through them upon the rest of the children, and becoming tarnished they lost their attraction in the eyes of those who had them, that they began to neglect them more and more, till they were of but little use. One wore his on the outside of his coat, where it was looked upon by other and neighboring children, and because of their ignorance of its use and value, despised it. Another would not take hers out to burnish it when strange children came in, and it became dimmed by this neglect. Another broke a piece off from his, and otherwise injured it by boasting of it before strangers and explaining to them the secrets of its power, and that of the others. Another hid hers away, (although she desired to use it properly, and when needed,) because the ones who had nearly lost theirs began to depreciate its worth, and rail against its use. One or two, however, used theirs according as their father wished, and because of their faithfulness he gave them one or more of those that the others had so slighted and abused, for said he, why should they have these jewels to destroy and to waste, while others would use them and accomplish their designs. Now it was marvellous that any could do as these children had with such precious jewels, but there was a cause for it, although those who had acted unwisely did not know it at

the time, or at least did not believe it when told of it. It came in this way, there was a certain strange being who inhabited a distant country, of restless mind, and of meddlesome disposition, who spent his time in roaming from place to place, prying into everybody's business, always ready to suggest some better way of doing things than they were doing, simply to confuse their minds and cause them trouble, for he cared not to do good to any one. He had the wonderful faculty of making himself invisaible, and he would creep up to the ears of children and whisper to them various thoughts that would often cause them to feel unhappy, and lead them to say and do many wrong things. He felt envious at the happiness and peace of these children, when he saw the present of the casket and its jewels, and made many attempts to take them from them, or to foul them and spoil their beauty and value; but one of the jewels always acted like a mirror, and although he would creep in among them very slyly, and think no one could see him, yet this jewel always reflected his shadow, and he that possessed it would proclaim against him, and they would not listen to him; so with shame and anger he would shrink away, but he would return. After a time the one that had the reflecting and discerning jewel became slothful in its use, and others who could not see the shadow, were often not aware of its presence, so he found way to their ears, and whispered thoughts to them like these; to one he said: "Your father is more partial to your brother, Many Words, for he gave him a more valuable jewel than you; and became envious of him, and murmured against his father. To Foreteller, another child, he suggested that she only spoke her own thoughts, when her jewel revealed future events, or made manifest faults in one or another. To Cure Sick he said, you are of more use than all the rest, and your jewel the most valu-

able; and he became proud, and his jewel at once lost its brightness. To Discerner of spirits, he suggested that his brothers did not like to be told of the presence of the enemy, and he left his jewel to become dim. And Wise Heart he tried to get to neglect his jewel; but he refused to hear, and drove him away; and so with others, and even some of those who listened remembered the casket, and the danger of losing it as others had, and their jewel also, refused to hear, and for a time felt happy, but would unthoughtfully listen to the tempter's voice again.

After a time the elder brother returned, and brought exceeding great riches with him, and to those who had valued his gifts, and used them as he designed, he gave great honors, and rewarded them with authority over cities which he had purchased; and those who had lost their jewels entirely, were filled with shame and confusion; and the enemy who tempted them was cast into a prison, and made to feel the anger of the elder brother, and after a time was destroyed. L. T.

ACCORDING to Gahan's Church History, baptism was administered by immersion in the first century, and till about A. D. 550; and, according to Mosheim's History, baptism was then changed by one Novatian, who, having embraced the faith, and falling dangerously ill, and his life being despaired of, he was baptized in bed, but not by immersion, which was then the usual method, but by pouring on water. Laying on of hands was practiced in this century for confirmation, and for the reception of the Holy Ghost.

It seems that God has so ordered that all men be placed here under a variety of wants and imperfections, and it is a shame for us not to be humbled under such wants that attend us. It is like a beggar strutting in his rags.

THE CHOICE SEER.

BY W. W. B.

[CONTINUED FROM PAGE 133.]

It is further objected that the martyr was not the choice seer, because he did not *convince* the Lamanites of the work of God. Now it is nowhere promised that the choice seer should convince the Lamanites, as it is claimed. The promise is that he shall convince the seed of Joseph, of Egypt. It does not say he shall convince *all* of them, either. To convince any *part* of them, either Ephraimites or Manassehites, (of which the Lamanites are but a remnant) would fulfil the prophecy. Joseph the martyr *did* convince *many* of the truth of the Bible, which they had prior to the coming forth of the Book of Mormon; and, indeed, one of the chief objects of the Book of Mormon, which the martyr brought forth, is to *convince* the Jew and the Gentile alike, of the leading fact of the New Testament, viz., that Jesus is the Christ,—see fly-leaf in Book of Mormon, where it states that the Book of Mormon came forth “to the *convincing* of the Jew and the Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations.” The Bible, teaching that Jesus is the Christ, had for centuries past gone forth to the Gentiles, and also to the Jews, and to the “fruit of the loins” of Joseph of Egypt, who were the Ephraimites and Manassehites, scattered among the nations; and now the Book of Mormon, brought forth by Joseph the martyr, goes forth to them to convince them that the testimony of the Bible is true. And not only were the seed of Joseph, who were among the Gentiles, *convinced* through the ministrations of the martyr, but also many of Lamanitish blood, either in part or in whole, were *convinced* through him, either directly, or under the elders whom he sent out.

In Canada, in the Eastern states, especially in Massachusetts and New York, as also in the Western states and territories, a goodly number were converted and brought into the church, and some of them directly under the martyr's preaching and administration. Some of these Lamanitish saints were ordained to the ministry, and made faithful, efficient elders. Now if Joseph the martyr was instrumental, in his own person, or through others, of convincing but a *few* of Joseph's seed of the truth of the Bible, it would fulfil what is promised concerning the “choice Seer.”

But the martyr convinced *many* of Joseph's seed, of that fact, for the great majority of those who came into the church, in his life time, were *Ephraimites*, as their patriarchal blessings showed, and hence they were “the fruit of the loins” of Joseph of Egypt. Indeed, so rare was it for a full blooded Gentile to come into the church, that father Smith, the Patriarch, the martyr's father, when blessing Dr. Tuttle, years after the church was first organized, expressed great surprise on putting his hands upon his head to find him a *full blooded Gentile*, as he expressed it, saying he was the *first one* he had ever blessed. It was generally understood in the martyr's life time, by all the well informed in the church, that the great mass of the church were literal Israelites, and a large proportion of them as being “the fruit of the loins” of Joseph of Egypt. And to this agrees the Doc: and Cov. lxiv, 7. “Behold, the Lord requires the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the *blood of Ephraim*.” This plainly implies that the faithful, law-loving, and law-abiding saints *were* of

the blood of Ephraim. It is said in the appendix, cviii, 6, that when the ten tribes come to Zion from the north countries, they are to "fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim," and this, evidently, because Zion's servants, or ministry, are literal Ephraimites, holding the royal, ruling priesthood.

As we have previously shown, the ministry of God, in this "the dispensation of the fulness of times," must be of "the fruit of the loins," of Joseph of Egypt, otherwise the scriptures would fail, for they declare, as before shown, that the work of this dispensation is to be begun by them, (Jer. xxxi, 9; Gen. xlix, 24; 1, 26-33,) and continued by them (Deut. xxxiii, 17; Ps lxxx, 1, 3; Rom. ix, 45,) to its glorious consummation (Doc. and Cov., lxxxiv, 3, 4; cviii, 6). The martyr teaches, in his history, that the ministry are the fruit of the loins of Joseph of Egypt. He says, quoting the parable of Jesus, "again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to the shore, and sat down, and gathered the good into vessels; but cast the bad away." "For the work of this pattern behold the *seed of JOSEPH*, spreading forth the gospel net, upon the face of the earth, gathering of every kind, that the good may be saved, in vessels prepared for that purpose, and the angels will take care of the bad." Here we have the highest authority on earth, declaring that the *seed of Joseph* are the ones who are spreading the gospel net [the kingdom] upon the face of the earth, gathering of every kind." They are God's ministry—God's priesthood, in fulfilment of the prophets; they are the ones, with others, whom "the choice Seer" *convinces* of the word of God in the Bible, which they had among them, prior to

the martyr's coming forth.

They are "the fruit of the loins" of Joseph of Egypt. Joseph the martyr convinces them of the divinity of the Bible, prior to their going forth in their ministry; hence, Joseph the martyr is "the Choice Seer." I cannot close upon this point until I mention the fact, which is well known to all who had an intimate personal acquaintance with the martyr, that no living man had anything near the *convincing* power in testimony that he did.

His words, in testimony, were accompanied with the mighty, searching, *convincing*, power of God's Spirit, to that degree, at times, that the most callous could hardly resist them. The Lord says of him, Doc. and Cov., xxvii, 3, "I will give unto him power to be mighty in testimony," and so he was, as all who knew him well can testify.

It is claimed that the martyr could not possibly be "the Choice Seer," because he did not work mighty miracles as did Moses when leading Israel. There is no promise that the Choice Seer's likeness unto Moses should consist in his working the mighty miracles that Moses wrought. Christ was like unto Moses, Deut. xviii, 15; Acts iii, 22, and yet he did not work the same class of miracles that Moses did; Joseph the martyr was like unto Moses, as we have clearly shown, and yet he did not the same class of miracles that Moses did; still, great miracles were wrought by him, such as translating the Book of Mormon and the Holy Scriptures, casting out devils, healing the sick, and doing many other wonders, of which there is now living testimony by the thousands. It is said that the choice seer is the person mentioned in the 4th par., of whom it is said, "And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of

God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren." This promise is made concerning Joseph's seed, the son of Lehi. Lehi says to his son Joseph, "Thy seed shall not be destroyed, for they shall hearken unto the words of the book, [Book of Mormon] and there shall rise up one mighty among them," &c., the seed of Joseph the son of Lehi. Joseph, our present president, nor his father, were of the lineage of Lehi, consequently neither of them could be the one there spoken of.

Another evidence by which we are to know who "the Choice Seer" is, lies in the fact, that *the thing* which is brought forth by his hand is to bring salvation unto Israel. That which brings salvation to Israel, or Israel unto salvation, is clearly the fulness of the gospel, or doctrine of Christ, in the hands of a legally called and ordained ministry. Joseph brought the gospel, by the authority of the holy priesthood, to both Israel and the Gentiles. This, no sensible, honest Latter-day Saint can deny.

To prove that God ordained him to bring this salvation to Israel, we have only to quote what the Lord says to Joseph, where he says that he is "the first preacher of this church, unto the church, and before the world; yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews, also. Amen." Doc. & Cov. xix, 3. Again, "Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble; and Zion shall rejoice upon the hills and flourish, and Israel shall be saved in mine own due time. And by the keys which I *have* given [before December, 1830] shall they [Israel] be led, and no more confounded at all." Doc. and Cov., xxxiv, 6. Again, "Therefore, thus saith the Lord unto you, [Joseph the martyr and others] with

whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh [being 'the fruit of the loins' of Joseph of Egypt] 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 the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through *this priesthood, a savor unto my people Israel.* The Lord hath said it. Amen." Doc. and Cov. lxxxiv, 3, 4.

By the foregoing quotation we learn that through the priesthood given to Joseph and others, Israel was to be brought unto salvation; and by the keys of that priesthood, given prior to December, 1830, was Israel to be led; and further, that Joseph the martyr was sent of God to be the first preacher to both Gentile and Jew. Furthermore, the Lord said to the church, in February, 1834, "Ye are the children of Israel, and the seed of Abraham." Doc. and Cov. 100, 3. This church, or "children of Israel," had been brought unto salvation; and through what had it come? Manifestly through the fulness of the gospel and the holy priesthood, restored through Joseph the martyr. Here then is clear proof that Joseph the martyr was "the choice Seer." He brought the gospel and the priesthood, by which salvation is given to Israel, just as was prophesied.

Another evidence that Joseph the martyr brought forth "that thing" which was to bring Israel unto salvation, and was therefore "the choice Seer," is found in the following. "And moreover, I say unto you, that *there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.*" Mosiah i, 15.

Now this *only* salvation, *only* means—*only* way—and *only* name, is all brought to light in the fulness of the gospel contained in the Book of Mormon, and brought forth by Joseph the martyr, hence he is, “the choice seer.” On this point further, the Lord says, in May, 1829, Doc. and Cov. ix, 15, “And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, [by the Book of Mormon] which they did in my name; yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, [the Bible] but they shall build it up, [convince the seed of Joseph, with others, of its truth] and shall bring to light the true points of my doctrines; yea, and the ONLY DOCTRINE which is in me, [Christ] and this I do, that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention, concerning the points of my doctrine; and in these things they do err, for they wrest [pervert] the Scriptures, and do not understand them.” Now Joseph the martyr brought forth that “gospel,” that *only doctrine* of Christ, by means of the Book of Mormon, as we have shown before; and the Book of Mormon, brought forth by Joseph, and the Bible, corrected and translated by him, “grow together,” or, in other words, unite in the same testimony touching the doctrine of Christ; and as a consequence, they confound all false doctrines, and lay down contention, and establish peace among all who are “the fruit of the loins” of Joseph of Egypt, and bring them to the knowledge of their fathers, and also to a knowledge of God’s covenants, just as Joseph of Egypt prophesied, hence he was “the Choice Seer.”

Joseph the martyr says in the church history, *Millennial Star*, vol. 16, page

218–220, “In this [the 3d] No. of the [Elders’] Journal, was published the following epistle of David W. Patten, one of the Twelve Apostles of the last days.” In the epistle, on page 220, in speaking of Joseph the martyr, he says, “To such a one [Joseph the martyr] are we indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it [the dispensation] to be delivered?” We answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father, Joseph, “a seer shall the Lord raise up out of the fruit of thy loins, and he shall be a choice seer unto the fruit of thy loins. Yea, he truly said, thus saith the Lord, a choice Seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly, and unto him will I give commandment that he shall do a work for the fruit of thy loins, [Joseph of Egypt] his brethren, which shall be of great worth unto them, even to the bringing them to the knowledge of the covenants which I have made with their fathers. * * * Upon this servant is bestowed the keys of the dispensation of the fulness of times, that from him the priesthood of God, through our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth.” Joseph evidently regarded this epistle as being sound doctrine, if not so, he would not have given it such a conspicuous place in the history written by him. And in this epistle it is clearly shown that both Brother Patten and Joseph understood that the martyr was “the choice Seer.”

“The fruit of the loins” of Joseph of Egypt, who were to be *convinced* by and through the choice Seer, are the hosts of Ephraim and Manasseh, who are scattered among the nations as all know who read their Bibles understandingly, as also the Indians of America.

We have shown that the martyr, in his life time, did convince many of

them, and that out of weakness he was made strong, in the day when the Book of Mormon first came forth; and that the coming forth of that book was to mark the time when God *had commenced* his work for Israel's restoration, and that Joseph's enemies have been and are being confounded, that he was like unto Moses, that the thing brought forth by his hands was to bring Israel to salvation, and that, therefore he is "the choice Seer."

THOUGHTS ON SPIRITUALISM.

BY "MAX."

[CONTINUED FROM PAGE 141.]

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among *you* any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For *all* that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God." Deut. xviii. 9-13.

Here again we find food for thought concerning the subject we have chosen (i. e., Spiritualism,) and here let me say, in order to undeceive some who may misunderstand a portion of my conclusions; that in classing Spiritualism under two grand divisions, I desire to show the positive antagonism of God to all that is now called Spiritualism. That notwithstanding we may hold that Satan is the author of Spiritualism as now understood, we also hold it to be a self-evident fact, that there is no counterfeit without there first having been

a genuine, and in order to prove the counterfeit to be spurious, we desire to compare the two, the genuine and the counterfeit; thus detecting the faults of the one, and discovering the beauties of the other; and in the language of the test book we desire to show the will of God concerning that people who desire to serve him, and be recognized by him as worthy His favor and confidence. The above text serves as a faithful witness in the case. I now ask a careful perusal of the quotation referred to; for in it we find a warning coming to a people concerning an evil to be avoided in their future.

The Lord saw the necessity of warning His people; for He knew well the seductive influences that would be used to wean the hearts of the children of Israel from their allegiance to their God; and, knowing that a yielding to those influences, would work in them death. He forewarned them to beware of those abominations that would render them fit subjects for the judgment decree of death, and eternal separation from their God.

He also gives them to understand that it was the practice of the above evils, (such as consulting familiar spirits, &c.) that brought His displeasure upon those nations, and for which he suffered them to be driven out before His people, and being thus driven, and many suffering death, again shows the invariable result of obedience to the power of Satan. And in order that they should in no wise be behind in wisdom, and to obviate the necessity for seeking through any of those forbidden channels for knowledge concerning the future, the Lord promises in the same chapter to raise up a prophet, through whom He would talk to His people; and further declares that He will hold that one responsible who refused to hearken to the words of that prophet.

From the foregoing we discover that the children of Israel were not only protected, but were prospered, and

given dominion and possession over those who disobeyed God in the matter of Spiritualism, &c., and yet, notwithstanding that thus far we have such clear and seeming abundance of testimony, condemning and identifying this modern Spiritualism, calling it consulting with familiar spirits, which answers so exactly to the present term and mode of communication, that no one need be at a loss to discover its connections, witchcraft, wizards, necromancers, time servers or consultants, and other abominable characters. Many are its teachers and followers at the present day, and when they become sufficiently ripe in the evil, God's judgments will fall upon them. I am sorry to record that some there are who try to teach that Jesus, our Savior, taught this same Spiritualism; and all, or nearly all Spiritualists, acknowledge him to be the greatest medium that ever lived. The test book does not bear them out in these teachings—but we do not wish to anticipate.

We here mention that there are those who teach that the apostolic order and teachings were Spiritualism of the present type; and they also profess to have prophets in their midst, and those who have foretold events of great importance; but so far I have failed to hear or read any of them. In fact, my experience has shown me that the spirits, so called, are very careful how they meddle with future events; and when they do depart from their relations of the past, all declare there is no dependence to be placed in their revelations, and there is no penalty attached to those who do not choose to hearken.

We are told that they tell many truths of things past; why not of things to come?

I will give my opinion on this matter, also. Once before I have stated that the spirits which communicate are not disembodied spirits, but the fallen spirits under the control of Satan, the "prince and power of the air, who

reigneth in the hearts of the children of disobedience;" the same as those we read of that were cast out of the man in the tombs, and, as an instance of their desire to obtain the possession of a body, they made request to be permitted by our Savior to enter the bodies of the herd of swine, the result of which entering in was death to the swine; but the record fails to tell us that the evil spirits died. In connection with the legion there spoken of, Satan has an innumerable host beside to obey his call and mandate; and being like their master, roaming to and fro in the earth, we conclude they are present with man in many instances, and those instances they can relate, provided they can find a suitable medium, and this medium must give himself or herself entirely into the control of the spirits, else no communication can be received. Here we see the crafty cunning of the adversary of life. One more thought concerning the above occurrence. The animal creation, not being endowed with the same powers of mind and free agency that man has been granted, the spirits asked permission of one in authority to enter the animals; but in the case of the man, the man must yield his consent ere the spirit can manifest its presence. This gives us to understand why man is accountable in this matter, and the animal free.

Man in his agency not only grants permission, but courts the forbidden familiarity of those spirits, (thus offending God, and justly meriting his displeasure, condemnation and judgment,) granting them control over their bodies, subverting the natural use of the same; and in time, completely severing the connection and faith of man in God the first cause, producing not only the natural death of the body, but the spiritual death also.

I am aware that many seek to shelter themselves in the testimony found in the 28th chap. of first Samuel, concern-

ing Saul and the Witch of Endor.

The very acknowledgment made by the scriptures that she was a witch, makes it unlawful for us to accept the testimony received through her, as valid; or in other words, that Samuel *did not* appear to her in *propria persona*, but Satan, possessing the power to appear "like unto an angel of light," also could make his appearance like unto Samuel, without any great stretch of his powers of deception.

In the Inspired Translation, we discover that the words of Samuel are sought for; and the words were first seen, afterward the appearance of an old man in a mantle; the woman describing what she saw, Saul thought he recognized Samuel.

What shall I say of the instructions given to Saul? A portion of them was simply a rehearsing of what had been said by the prophet, and was known as the words of the prophet to the king; and the prediction concerning his death and his presence with Samuel foretold, confirms me in the opinion that Samuel in his own person was not seen. I do not for a moment presume to think that Saul, in all his wickedness, was a fit companion for Samuel in the eternal world, and consequently I do not believe it to have been Samuel; neither do I believe that Samuel would come up from beneath, but rather down from above.

THE charity of a truly religious person is not forced, nor his alms extorted from him; his love makes him willing to give. His heart would devise liberal things. Such ones account the law of God excellent and desirable, and that in keeping it there is great reward.

Be industrious—be sober—be honest—dealing in perfect kindness with all who come in your way, and if you do not prosper as rapidly as some of your neighbors, depend upon it you will be happy.

THE TOUCH-STONE OF TRUTH.

"I am the way, the truth, and the life; no man cometh unto the Father but by me." Jno. xiv. 6.

How much time and labor might often be saved by the searcher after truth, could he, at the outset of his pilgrimage have this divine proposition engraven on the tablet of his heart. How many hours of racking doubt be escaped; how many heresies shunned; how many acts and sayings grieving to a kind Creator be prevented, by calling this one simple thought to his aid—Jesus is the way!

It is "the truth as it is in Jesus," that we want; nothing else can secure us his favor; by it alone, can we be fitted for His presence, and become qualified to reign with him.

When any doctrine, or principle of doubtful authenticity is presented, if, instead of consulting the Rev. Dr. A., Bishop Hughes, Cardinal Wiseman, Alex. Campbell, H. W. Beecher, B. Young, O. Pratt, the Rev. John Wesley, or Dr. Adam Clark, etc., we should ask ourselves this one simple question—what says Jesus, or the New Testament, on this subject? Would it not be at once the shortest and the surest way to the truth? Most assuredly it would, at least to "the truth as it is in Jesus." None of those ministers profess infallibility; they give but *their version* of the gospel; none of them claim to be "the way." (?) Then why loiter in the hall, when the parlor is free to us? Why trifle away time with the servants, when the Master invites us to an audience? "Come unto me, all ye that are heavy laden," etc.

How common it is for men in search for light on some vexed question, to spend days, weeks, and in some cases months, or even years,

turning over the pages of orthodox authors; Mosheim, Neander, Eusebius and other historians, when, perhaps, a few moments, or at farthest, a few hours with the New Testament would solve the problem, and set the mind forever at rest.

The Old Testament even, is not the rule and guide of our faith and practice. How many practices and principles therein inculcated, which are not embraced in the Christian code; so that a doctrine being proven by the Old Testament is not proven at all. "An eye for an eye, and a tooth for a tooth," is Judaism, but what could be further from Christianity? The law would have passed and executed, without mercy, the sentence of death on her to whom Jesus said, "go thy way, and sin no more." No man of sound mind would attempt to depreciate circumcision, from an Old Testament stand-point; nor any but a simpleton seek to establish it—a doctrine of Christ. I would not discourage the reading of those books, but on the contrary, encourage it; for historical, biographical, and other useful information; but on doctrinal points, what authors so orthodox as the evangelists? Or what book so reliable for the "truth as it is in Jesus" as the New Testament?

I would not be understood to assert, with many Protestant divines, the New Testament "all-sufficient!" By no means; for, on some subjects, it is much too concise to be satisfactory. Instance the washing of feet, the baptism for the dead, the confession of sins, are all mentioned as doctrines of the church; and our respect for the divine majesty of Jesus forbids us, for a moment, entertaining the thought that He indulged in trifling, non-essentials; or advanced any doctrine, the acceptance or rejection of which,

may be optional with the object of his mission.

When the New Testament is not sufficiently explicit, to whom shall we apply? Can we do better than to follow the advice of James? "he that lacketh wisdom, let him ask of God," etc. But of this I may speak at another time.

Suppose we apply this New Testament TEST to a few of the many much discussed questions which have occupied the time, and called forth, at once, both the talent and puerility of so many divides in our day, beginning with

BAPTISM.—First, *The essentiality of.* Thousands of divines, among which are many, even of the Baptist Church, who hold that baptism is not essential to salvation. Yet, while so believing and teaching, practice it for form's sake; or the gratification of the neophyte. What says the great touch-stone of truth on the matter?

"He that believeth and is baptized, shall be saved; and he that believeth not shall be damned." Mark xvi. 16.

"Go ye therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

"Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God." Jno. iii. 5.

Why multiply quotations? What could be more conclusive than these assertions of Jesus? And to whom shall we appeal from a Savior's decision?

Second, *The mode of baptism.*

Divines are no more agreed on this, than on the essentiality. One pours, another sprinkles, another lays a wet hand upon the penitent's head; while a few, braving fashion, immerse; and not a few, who admit the essentiality, assert the mode of baptism—immaterial. We again

apply the TEST. "And straightway coming up out of the water." Mark i. 10. "When Jesus was baptized, he went up straightway out of the water." Matt. iii. 16. "They went down into the water, both Philip and the eunuch; and he baptized him." Acts viii. 38. See also Rom. vi. 3-5, and Col. ii. 12, where it is declared that the followers of the humble Nazarene were buried in the likeness of His death.

Can anything be more definite? They were buried in the likeness of His death, being dead to sin. They were raised in the likeness of His resurrection; from death unto life in Christ. They were born of water and of the Spirit; becoming heirs of heaven, and joint heirs with Jesus Christ.

"But," says one, "divines differ so much on this subject, that I can't decide."

Let them differ. You differ from them; better differ with all the divines in Christendom, than with the Judge of all the earth!

Third, *Preliminary qualifications for baptism.*

1. Belief in Jesus as the Son of God; and in the divine plan of salvation, as taught and exemplified by him.

If the apostles ever baptized without first instructing catechumens, sacred writ is lamentably silent on the subject.

That Jesus required faith to precede baptism, is clear from His own words, "Go teach all nations baptizing them," etc.; "He that believeth and is baptized shall be saved," etc. That the disciples so understood him, is also clear from Philip's reply to the eunuch, "If thou believest, thou mayest." Acts viii. 38.

2. Repentance.

That John the Baptist refused

the sacred ordinance to all, but such as brought forth fruits meet for repentance, is patent to all New Testament readers. That such is the doctrine of Christ, as understood by His companions in a three years' pilgrimage, is unquestionable.—Mark the reply of an apostle, enveloped in the Holy Ghost, on the day of Pentecost, to the all-important question of a conscience-stricken throng: "Repent every one of you," etc. Acts ii. 38.

Fourth, *The object of baptism.* Men, even, do nothing without an object in view, much less He who is the fountain of wisdom.

We have shown that God instituted the ordinance of baptism; it now remains for us to discover to what end it was instituted.

One, comparing the mysteries of Christianity with those of Odd Fellowship, Free Masonry, etc., believes and teaches it—a mere initiatory ceremony; or, as he expresses it, "the door of the sheep fold." Another, associating the "baptism of repentance" with the seven-fold washing of Naamah, the Assyrian leper, advocates it—"simply a test of sincerity and faith." There may be, and no doubt is, some truth in each of these views; but whether either of them be the end for which this holy sacrament was instituted, we will leave the New Testament to decide.

"John did baptize in the wilderness, and preach the baptism of repentance for remission of sins." Mark i. 4; John iii. 3. "And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Luke xxiv. 47.

In order to learn how the apostles understood this "remission of sins," we have only to follow them to Jerusalem, where, agreeably to di-

vine instruction, they were all assembled: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts ii. 38.

It might not be amiss to call to mind, that while Peter spoke in the presence of, and for the whole quorum of the apostles, he, being filled and enveloped with the Holy Ghost, he spake as the mouth-piece of God.

That this was the universal view regarding the purpose of baptism, may be deduced from the injunction of Ananias to Saul. "Arise, * * * wash away thy sins calling on the name of the Lord." Acts xxii. 16. That Saul had already believed and repented, is supposable from the words of the Lord to Ananias, "Behold he prayeth." Acts ix. 10.

To commit sin, is one thing; to repent of it, is another; but the being absolved from it—having the debt cancelled—the *washing away*, is very distinct from either; hence the necessity of baptism for the remission of sins.

Fifth, *The age at which baptism may be administered.*

All who admit the essentiality of baptism, readily concede the right of its administration to adults, or to all such as have attained to years of accountability, and evinced genuine repentance.

Such unanimity of sentiment, however, obtains not on the question of infant baptism; nor is the application of our test so easy, apparently, to this, as the preceding questions. It is true, that not one of the inspired writers so much as hints at infant baptism; which by some is lamented, and by others, deemed conclusive evidence that the doctrine, and practice had no existence in the infancy of the church. Had the Father planned it, the Son instituted it, the Holy Ghost certainly would have recorded it.

An eminent historian tells us:

"At first, baptism was administered only to adults, as men were accustomed to conceive baptism and faith as strictly connected."—*Neander*, vol. i. p. 311.

This calls to mind, that which we have already considered—the essential qualifications which should precede baptism—faith and repentance. True, infants cannot be said to be *disbelievers*, as disbelief is an active operation of the mind; the result of false teachings, or partial investigation, either of which, they are happily innocent. We cannot class them among *believers*, as to believe is as much an active condition of the mind, as to disbelieve, and of which they are equally incapable. Not having believed, they remain unbelievers, passive, innocent, and pure as the angels in heaven.

The second qualification, repentance.

Of this they are as insusceptible as the first, hence not properly qualified for baptism. Again, how stand they in regard to the object of baptism? We have shown that baptism is for the remission of sins. What is sin? Paul tells us, "for where no law is, there is no transgression," (Rom. viii. 11,) and another apostle, "sin is the transgression of the law." 1 Jno. iii. 4.

With this definition of sin, who would place infants in the list with sinners? Listen to the words of the Master: "Except ye be converted, and become as little children, ye can in no wise enter into the kingdom of heaven." Again, "Suffer little children to come unto me, for of such is the kingdom of heaven." What stronger evidence can we ask of their celestial citizenship?

Infants stand as little in need of baptism, as they are incapable of its prerequisite qualifications. All the sin which possibly can attach to infants, is original sin; for which Jesus was both baptized and crucified. X.

A DREAM.

BY A BROTHER.

Once upon a time, after I had retired to rest, the thought came into my mind, how could I be a better Christian; for I truly felt that I was not living as near to God as it was my privilege to do. I had obeyed what is commonly understood to be the first principles of the gospel. What was I to do now? Was I to stand still and not try to make any progression in the work of righteousness, to secure happiness in the world to come? Numerous were the things suggested to me respecting the future, that I would do, believing it would be for my good. While meditating on these things I fell asleep, and dreamed that I died, and that my spirit went to God who gave it.

While pondering on what my fate was likely to be, there appeared to be a great book opened, and out of that book I was to be judged. I perceived that there was written in it all the works and deeds I had done upon the earth. I could plainly see where I might have done a good deed, or some kind act or other, where I had not done it. The book was searched, and to my great joy, I learned that I was to be admitted into the paradise of God. All the good that I had done in life was only just sufficient to gain me an admittance, and an inheritance with Christ.

When I awoke, what startled me was, the book which I had seen, with the *works* I had done in this tenement of clay recorded in it, and by them was I judged. I resolved that in the future I would do many good works, trying each day of my probation here, to do some good work, for myself and fellow men around me; by so doing adding jewels to my crown of good works, laying up treasures in heaven, where moth and rust doth not corrupt, nor

thieves break through and steal.

Kind reader, do you not think of some good work, or kind deed that you could do each day of your life, that would be no detriment to yourself and a blessing to others? Have you ever meditated on the message contained in Rev. xxii. 12, "And, behold, I come quickly; and my reward is with me, to give every man according as his *work* shall be." Here we learn that we are to be rewarded according to our works. If works of righteousness, blessed are we; for eternal life is our great reward, the greatest gift that God can bestow on His creatures. But if works of darkness, banishment from God, and misery is our doom. Then, dear saints, should we not be up and doing, abounding in good works, having oil in our lamps, those lamps trimmed and burning, and be ready when the cry is made, "Behold, the bridegroom cometh; go ye out to meet him."

ORTHODOX CREED.

- 1st. God, the prime mover in man's existence.
- 2nd. The Devil, the prime mover in man's fall.
- 3rd. Christ, the prime mover in man's redemption.
- 4th. The Holy Ghost, the prime agent in man's salvation.

QUERY.—Can either one of the above personages be dispensed with? If so, which one, and what would be the result?

ISAAC PADEN.

A REMARKABLE lake has been discovered in the mountains of Oregon, some twelve miles long by ten wide, sunken about 2,000 feet beneath the general surface, amid perpendicular walls, which will probably forever debar men from access to the water.

Little Folks.

THE WEIGHT OF A TEAR.

A pair of scales before him, a rich man sat and weighed

A piece of gold—a widow's all—and unto her he said:
"Your coin is not the proper weight, so take it back again,

Or sell it me for half its worth—it lacks a single grain."

With tearful eye the widow said, "O, weigh it, Sir, once more:

I pray you be not so exact, nor drive me from your door."

"Why, see yourself it's under weight; your tears are no avail."

The second time he tries it; it just bears down the scale;

But little guessed that rich man, who held his gold so dear,

That the extra weight which bore it down had been the widow's tear!

A POOR but very pious woman once called to see two rich young ladies, who also loved the Lord. Without regard to her mean appearance, they received her with great kindness unto their drawing room, and sat down to converse with her upon religious subjects. While thus engaged their brother entered the room. He was a gay, proud, thoughtless youth, and looked much astonished at their unusual guest. One of them rose up with dignity, and said, "Brother, don't be surprised; this is a King's daughter, only she has not got her fine clothes on." "Better is the poor man that walketh in his uprightness, than he that is perverse in his ways, though he be rich." Proverbs xxviii, 6.

WE shall never know till we are ushered into eternity how great has been the influence which one gentle loving spirit has exercised in a household, shedding the mild radiance of its

light over all the common events of daily life, and checking the inroads of discord and sin by the simple setting forth of that love which "seeketh not her own, but which suffereth long, and is kind."

TEMPERANCE.—As the serpent fascinates the bird only to destroy it, so strong drink charms at first, but kills at last. The first drop may charm you, therefore don't drink the first drop. If you wish to enjoy health, if you value a pure character, if you want to be happy and make others happy, if you wish to go to heaven, avoid strong drinks. Beware of the first drop!

THERE will be seasons, even in the happiest christian pilgrimage, when the soul will be discouraged, because of the way. Let us be careful that such feelings lead us not into temptations, that they do not close our eyes and our hearts against the infinity of God's mercy in Christ Jesus, resolved never to speak evil of any person, except some particular good call for it.

WHENEVER we find our temper ruffled toward a parent, a wife, a sister, or a brother, we should pause and think that within a few months or years, they will be in the spirit land, watching over us, or perchance we shall be there watching over them left behind. The intercourse of life between dear ones should be like that between guardian angels.

I AM GLAD I went to the Sunday School, for there I learned the sweetest verse in the Bible, said a poor little orphan, it is this, "When my father and my mother forsake me, then the Lord will take me up;" and I know it is true.

A PIOUS FARMER in the reign of Henry VIII gave a load of hay for one leaf of the epistle of St. James. What a reproof to many professing christians of the present day, who neglect their Bibles!

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Monday, March 15th, 1869.

PLEASANT CHAT.

THERE are a number of old Latter Day Saints, who, not now being in affiliation with any of the churches called orthodox, nor yet with the Church, are waiting in hopes of the ultimate moving of the waters for the redemption of a scattered people.

These frequently ask the question, What are the reasons for your hope? Where the evidences of your calling?

One difficulty hitherto lying in the way of our answering successfully to them, has been, that we were expected to answer as others have done. We may lose something in the estimation of these men by stating, that we are now, and have ever been willing to admit that when weighed in their scales, or measured by their standard, we shall always be found wanting.

By making this admission we do not wish to be understood as acknowledging the correctness of that standard or those scales.

One, in writing upon this subject, says, "or are we to go by the books, as are the sectarian churches."

The *commandment* of God to the Church was, and is, "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."

One evidence which we believe to be of great force and value to any of the old saints, who regard the word of God, is our persistent endeavor to remember those words, and to regard the former commandments; which we understand to mean the Scriptures. Much of the "revelation" by which many of the saints have been led since the death of Joseph Smith, the martyr, has been of this very doubtful character, that it controverted the words above quoted, and also disregarded the Scripture. For this reason, if for no other, those who have given credence to that "revelation," and been so led by it, do not receive the message which we bear; because that we prefer the words of God contained in the books.

We shall, perhaps be better understood, with regard to that which we have just written, when we state, that the "revelation" referred to as having been received since the death of Joseph Smith, sanctions, in some sort, the doctrine of a *plurality* of wives, or concubinage; and by *remembering* the word of God in the "church Covenants;" the Book of Mormon and the Scriptures; we choose to be guided by that, and by it to condemn and expose such doctrines.

The writer referred to, says, "Your exclusion of polygamy is not all that is wanted to make the foundation perfect." "If it were, then Brigham would be as right as you by only renouncing it."—"And each of the other sects in christendom would all be right, by adopting the idea of spiritual gifts as attainable,

and revelations possible to these our latter days."

And in regard to the calling of certain others, he says, "each was able to prove to all, *unprejudiced* minds, that they were just what they claimed to be."

The secret of their success in proving their calling, seems by this writer to be accredited to the lack of prejudice in the minds of inquirers.

Will he please read his own letter published in this number, and answer that he is an "*unprejudiced*" mind?

As we before stated, we shall never be able to answer a polygamist, as he desires; because we shall never change our opinions upon that doctrine, until we are able and willing to forget the former commandments, and the Book of Mormon.

We shall never be able to answer, to many a scattered sheep, whose pleading voice in mourning for the fold is heard now and again, while that sheep persists in turning his head away from the shepherd's call; because the shepherd tells him to lay aside his idols, to leave the green hills of forbidden pasture to feed in the valley of repentance and lowly humility.

"Why not call the sheep together?" Ay! Why not? "How often would I have gathered your children together, even as a hen gathers her chickens, under her wings; but ye *would not*," was the agonized cry of the great Shepherd; and can any, less wise, less strong, gather together those who *will not* when He could not? Alas for the vanity of human wisdom, the *weakness* of human strength.

"Can you, will you, give to me, this

all important knowledge," still asks the enquirer.

We can only reply, in the words of the patient man, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."— Or in the words of the apostle, "I have planted, Apollos watered; but God gave the increase."

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."

We have no power to produce knowledge in the heart, nor belief in the mind of this writer; nor of the numerous class of like enquirers.

In the mean time, we think that our eight years of ministerial labor have not been barren of fruit, and that it shall in due time appear if it be not already seen. Nor shall we depart from our devotion to what we believe to be honest and right principles of action, to grasp after the favor of the many, or by so departing deprecate the wrath of the few. Still more, we never expect to "hold a *candle*" to light those who carry the *lamp* of polygamy.

The lone Indian, poor descendant of Ephraim, or a Lamanite, as he may have been, astray in the streets of the crowded city; could, if asked if he were *lost*, strike himself proudly upon the breast and say, "No, Indian not lost, Indian here, wigwam lost." So, many scattered sheep can still solace themselves, "The shepherd is lost, the fold is lost, but the sheep are here."

We can but feel for these "lost sheep," and would gladly go out to their rescue; but to go to many of them, would be to go to meet the flat

assertion, "If you do not indorse this doctrine which I believe, I will not hearken to you." And not yet being prepared to do this, and never expecting to bear that kind of "*fruit*," we can only cry unto them, "Repent ye, repent, for the kingdom of heaven is nigh, and the hour of God's judgment is come." "Seek for the old paths." "Remember the Book of Mormon and the Scriptures."

"But seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." H. S. Matt. vi. 38.

The gospel, "My gospel," says Christ, is, "Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost." And the Book of Mormon, and the Holy Scriptures, are given for your instruction.

In confirmation of the commandment to remember the Scriptures, ("the books,") it is commanded, "Thou shalt take the things which thou hast received, which have been given unto thee in *my* Scriptures for a law, to be my law, to govern my church."

We think that we have written enough, to show, that if it be heresy to believe that God does command His people to remember His words formerly spoken; to call upon those who have known the truth as it once was, to know the same truth as it now is; to ask that the scattered sheep do return to their allegiance to God, in fidelity to

His word; to think, that He has by His Spirit moved those who loved the truth, and had received His gospel, to gather together for the purpose of establishing His righteousness, (the gospel,) upon the earth; to believe that He has, out of the few who came forth in response to His call, chosen apostles, prophets, pastors and teachers, and is giving gifts, helps, governments, and other blessings, then are we an heretic. But if to believe all this, is to be a follower of Christ; to promulgate the gospel, as it is in the "books," is to be a servant of God; to bear a testimony to the mercy of God, is to please Him; and to be called to bear the reproach of Christ is to bear the fruit of our calling, we shall continue to trust Him that "Doeth all things well," for these shall we do if God permit.

THE April Conference is near. We trust that those who can go into the field of labor this summer, will declare their intentions.

We shall, from this out, use our best endeavors to send no man into the field as a reaper, who will not worthily represent the church.

While the enemies to the gospel which we preach are so busily striving to crush out that gospel, it becometh those who bear aloft the standard, to bear in their lives the evidences of the teachings of purity and peace.

We pity men who doubt, we commiserate those who halt; we love those who labor for love; we fear those who flatter; we despise those who dissemble and are sycophants for favor; we can

admire those who dare, and sympathize with those who suffer; but we now, more than ever, are convinced that tried men and true men only will stand the test, and wear the crown.

Let the representation be full, and the delegations large. The brethren at St. Louis will be delighted to see a host.

WE recommend to the saints, as a tract, setting forth our position against polygamy, the one advertised in this number.

The other tracts advertised, will be sent on receipt of money enough to pay for paper and postage.

Send in your orders.

SAINTS, what about the picture, drawn of us by The American S. S. U. Board of Publication?

"O! would some power the giftie gie us,
To see ourselves as others see us;
It would from many a blunder free us,
And foolish notion."—BURNS.

ONE more. Sister Sarah Hurd, of Wisconsin, a saint of the days of 1835, wishes to be one of the 144,000. She is over seventy years of age.

WE hope to reach an Engine and a Bindery this Spring. Shall we do it?

THE huge trees of California are surpassed in height, though not in circumference, by trees in Australia, some of which measure 480 feet in height.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Is it proper for an officer of the church to administer the sacrament, with his hands stained with tobacco juice?

A.—No. It is very improper, and is decidedly a very disgusting exhibition of laziness and filthiness.

Q.—Is it proper to partake of the sacrament in a room full of tobacco smoke?

A.—We should not do it. Would prefer out doors.

Q.—Has the priest a lawful right to consecrate oil to be used for the anointing of the sick, under any circumstances?

A.—We know of no law which authorizes a priest to do so; but are of the opinion, that by command of the Spirit, or by reason of sudden and extreme emergency, it would not be censurable.

Q.—Have Teachers or Deacons a right to lay on hands for the healing of the sick.

A.—We know of no law permitting it.

A.—Is it consistent with the law for a priest and teacher to visit the members of the church, together?

A.—Yes. If they agree so to do, and do not fall out by the way.

BRIDLE the tongue, and if that don't stop tattling, better close and lock the door.

Correspondence.

GRAND MANAN, NEW BRUNSWICK,

January 28, 1869.

Bro. Joseph :

I can now give you my opinion of the *Herald*, as requested by you, having received the 15th of January number, on Monday, and also seeing Bro. Lakerman's of the 1st inst. I like it well. The articles are good, the type clear and beautiful, the style of arrangement of the different classes of articles excellent. The mechanical department throughout is tip top; and finally, it deserves the hearty support of the brethren. I believe that a day spent by the presiding elders among their flocks, for this purpose alone, would increase the subscription list considerably. The priest should consider it a part of his work, in visiting the houses of the members, to exhort them to take the *Herald*—i. e., subscribe for it. But many cannot appreciate their loss in not taking it, any more than a person sick from birth can appreciate the blessing of health. Every branch could raise a "tract fund," or publication fund, and from it could furnish the deserving poor among them with the *Herald*, and then use the balance, if any, in purchasing tracts.

I would like to see the sisters take hold of this matter. They can make the machine go, if they set about it. If the brethren—the officers—will not, they should. It would furnish a better theme for conversation than a brother's or sister's faults; or the latest fashion, or any of the common subjects of social chat.

I suppose you are always prepared to hear of the status of the cause here.—Well, the young saints—i. e., young in experience, some in years—are doing well. They are generally found among the first in bearing testimony, and seem to enjoy a good measure of the Spirit. Some have been blessed with visible manifestations of

the Spirit. Others could have been, if obedient to the exhortation to "covet earnestly the best gifts," etc. Some are very zealous, and are growing rapidly in the spiritual life. Some have to root out traditional education received among the sects, as pertaining to duties, and the relative position of the law, and the officers and themselves. The machinery of the church is so new to them, so different from what they were acquainted with in their former associations, that they get bewildered sometimes, in observing its curious and intricate movements, yet its successful operation. Yet it is astonishing how rapidly simple-minded, trustful recruits learn to keep step with the veterans, and to the music of the Spirit. But not so with those who vainly strive to reconcile their old bottles to the new wine, and think that they can keep a new faith in harmony with an old disjointed church system, resembling, somewhat, a steam engine attached to a "go cart," the latter beating tattoo on the sleepers, (while it holds together,) the outcast and bruised passengers awakening to the fact of the evident "unfitness of things."

Many—we may say a score or two—fully believe the doctrine; but O, the endless reasons for not obeying! Query—Will they satisfy the great Judge at the last day?

Many more "believe all but Jo. Smith." What a pity that Christ crucified has ceased to be foolishness to the Greeks, and "Joe Smith and the Mormon Bible" taken its place, and as a stumbling block. The former is popular, but must there not be something to incite the necessary effort, even to "strive to enter the straight gate"? May not the "word" be MORMON that men will be made offenders for?

The foe is aroused here. Rocks on the house, snow thrown among the people, Cayenne pepper put on the stove, powder shot through the key hole, are some of the arguments used against us; and worse than this may come if we live worthy of

it). Will not the saints pray for us? especially those who can as yet thank God that "none can molest or make them afraid." If we finish our testimony without bloodshed, we will have occasion to rejoice. May we even suffer that cheerfully. I have not preached where we have most to fear yet. Will the saints pray for us here on Grand Manana?

As ever your brother in the field,

T. W. SMITH.

CARSON CITY, NEVADA,

January 23, 1869.

Bro. Joseph:

Nevada District has about eighty-five members of the church. Bro. E. C. Brand is, and has been President ever since the District was organized. There are three branches in the District. Franktown Branch, some twenty-five members. Situated in Washoe Co. Jack Valley, 19 members, situated in Douglas Co.; and the Carson Branch, forty-one members, of which I am president. Carson City, Ormsby Co., is our place of meeting. There are only about fifteen members that live near enough to attend meetings. The rest are scattered over an area of some 175 miles. Some of the members I have never seen, although I correspond with all. Those living near, attend meetings pretty well, and seem to enjoy the good Spirit. Business drives some of us so hard it is late sometimes when we all get together. When we are slow I feel like using the rod. Then when we all get together and have a good time, rejoicing together, the rod is forgotten, and all part with a God bless each other. I believe the Carson Branch is united; the best of feelings exist with all, and all seem determined to serve God with their might, mind and strength. God grant it may always remain so.

This country, east of the Sierra Nevada Mountains, is generally a barren country, covered with a shrub called wild sage.

The soil in the valleys is composed of granite sand. Some of it is very productive, yielding as high as twelve tons of potatoes to the acre, although four tons per acre is an average yield. One ton of wheat to the acre; the same of oats and barley. We have to irrigate everything we raise, as there is scarcely ever any rain here.

This is a great speculative country. If a person is doing well, he cannot be satisfied, until he has extended his business; and in nine cases out of ten overreach their means, and as soon as the money lenders find their customers in a tight place, down comes the hammer, and they are broken up.

The great excitement for the silver mines that have lately been discovered in Lander Co., Nevada, in the White Pine Mining District, is attracting the excitable people from all parts of the country. The majority of those that run after excitement find out that "all is not gold that glitters."

The small pox is raging in the Pacific Slope country. It is proving fatal in about one fourth of the cases. While some are dying with small pox, they are put out of the way as quickly as possible, and forgotten as quickly. It is getting pretty well scattered over California and this State. Our next door neighbor, Mr. Henry Ross, had three or four cases in his family, and lost one. Mr. Wilford, an old L. D. S., who did not belong to the Reorganized Church, (a neighbor of ours,) took it, and died on the sixth or seventh day. No other of his family have taken it as yet. I have not as yet heard of any of the saints, either in California or here, who has taken the disease, and I feel if we will be faithful, we will escape it.

The people here are not much interested in anything only this world's perishable goods. While Bro. W. W. Blair was here he set some to thinking; also when Bro. Gillen was here, though as soon as they are gone, it is forgotten.

Bro. E. C. Brand has been laid up by a kick of a mule, ever since the December Conference, until lately. He is now out preaching the word. While he was unable to get out from Carson he preached there. May the Lord bless him wherever he is.

There are many good and honest people here, though it seems like they are hard to wake up.

We live three miles south of Carson City, on a farm. Our neighbors are good people. May the Lord bless them with a knowledge of the truth, and bring them into the new and everlasting covenant.

If there is anything in relation to this country's history that any one would like to know, I would gladly give any information I can. I have lived here twelve years. Have been in the Reorganized Church nearly seventeen months. My family all belong to it that are old enough.

My address is Carson City, Nevada.

May the Lord bless all, is my prayer. The will of the Lord be done.

E. PENROD.

PECATONICA, ILLINOIS,

February, 3, 1869.

Bro. Alexander:

I by no means undervalue the strides that have been made by the church, by individual efforts at righteousness, or by the efforts of one, or a few scattered here and there throughout the land, in warning those about them, but a greater power must come to the meritorious, and will come in time.

I yesterday attended a convention of sectarian ministers. Those who have heard the truth, took advantage of the time to belch out against the true doctrine, its believers, and against backsliders from them; referring to those who have lately embraced the truth in this place. Their subject of discussion was the Holy Ghost, and its mission; and they came near a tangle among themselves. The Baptist

contended with the Congregationalist, that there was no baptism of the Holy Ghost now-a-days, for, if there was, then the Congregationalist could preach to others in their own language, and would have the gifts. He talked almost like a believer, but seeing he had gone too far, he turned right about, and said it was not to be given so now, that Joel's prophecy was entirely fulfilled on the day of Pentecost, and that he could prove it. They would give me no chance, or I would have done something, I think. They ended up with a testimony meeting, in which they accused themselves of spiritual deadness, of not having the Spirit, of trying to limit it, not willing to take God at His word, and of the communication with God being entirely gone. What a hard burden theirs is in their estimation.

H. A. STEBBINS.

SANDWICH, Illinois,

March 9, 1869.

Bro. Joseph:

Hoping that I shall not trespass on your "Correspondent's Column," I take the liberty of penning you a few lines for the same. Knowing, by their own confession, that many read the Pleasant Chat, Conference Minutes, and Correspondence, who seldom read any other articles in the *Herald*, and sincerely wishing to call the attention of all your readers to this matter, I therefore beg a corner, and bespeak a hearing from those who love the cause of Zion. Will you pardon me, then, for commencing with a quotation?

"We are far from thinking that all these profane things are held by all who have identified themselves with Mormonism. There are among them some who never knew that these were the doctrines of their sect and of their leaders. For it is a part of the system of deception only to declare at first some elementary principles, reserving the peculiar tenets until afterward. It is not an uncommon thing to see

handbills posted up in our streets, setting forth various items about the fulness of the gospel, and promising to gratify the curiosity generally felt to know what the Latter Day Saints believe. When they can thus collect an assembly, the first endeavor of the Mormons is to establish themselves on a parallel with Christians as believers in the Bible and its cardinal doctrines. They are then ready to flourish upon any topic which may be most popular; at the same time hinting that great mysteries are to be revealed further on. They show a fair side to nearly every sect and class in the community. They can preach immersion to Baptists, confirmation to Episcopalians, the second coming of Christ to Millenarians; and slang against religion, under the name of sectarianism, to a numerous but nameless class; baptism for the dead, to either Universalists or Papists; and materialism to infidels. In making a general harangue or in addressing a promiscuous audience, they keep the Book of Mormon out of view as much as possible, and, proceeding to argue their case entirely from the Scriptures, endeavor to establish themselves on a footing with respectable Christian denominations. Such a course, to say the least of it, is chargeable with guilty equivocation; and hence the remark made by some who hear them: 'We do not see much difference between them and others.' But whatever their show of piety—their plausible pretensions—their professed belief in the Bible—we do *most deliberately affirm* that they hold and teach all the folly, imposture, infidelity, and wickedness which we have named. We take their own words—we appeal to their own writings. Out of their own mouths they are condemned in these things."

Perhaps you are ready to enquire by this time, "What do you mean by this long quotation, and where does it come from?" First, then, I have selected it from thirty-four pages of a like nature, printed—not in an out of the way country

newspaper, nor by some deeply prejudiced individual, nor yet a deeply aggrieved religious body—but printed, after having been carefully revised, by twelve men, representing not less than four different denominations of Christians; namely, "The American S. S. U. Board of Publication;" and by quoting it I mean to ask Latter Day Saints how they like to pay for the printing such tracts? Just the day before this pamphlet fell into my hands, I sent off a draft to this society, for \$33.00. It was the honestly earned money of the saints, and from the profits of such sales they print these and like tracts. Would I do it again? Under like circumstances, yes; for our children must have books, and they publish cheaper than any other house, and are not one whit more opposed to the truth. Where then lies the remedy? A press of our own capable of doing the work; and the bringing out of the talent of the church to furnish the press with suitable matter. Brother Joseph, may God give you strength to persevere in the good begun work, and may He hasten the time when it shall please him that His people no longer be hewers of wood and drawers of water for the Gentiles.

Brethren, who of you will aid in this work? Who will be one of fifty to give twenty dollars for this object by the last of May? Brother Blair, how many names will you send from California? Brother Forscutt, how many from Missouri? Brethren, how many will you send? You may call at Sandwich for \$20, if not more, any time the list is full. M. F.

CHATFIELD, MINNESOTA,

January, 29, 1869.

Pres. J. Smith:

Your letter with prospectus is at hand. Agriculturists failing to receive their wanted price for wheat, (the Minnesota money staple,) feel pressed with despondency and hard times even in

prospective speculations, failing to pay arrears; hence, money is hard to get, and some who would otherwise subscribe for reading matter, count themselves unable to make the sacrifice of even so small an amount.

We will do all we can in the way of subscription. Those who are interested will take the *Herald*.

The enlarged *Herald* is at hand, and all whom I have seen, are pleased with it. I am sorry I am not fortunate enough to be rich, that I might make it a liberal donation. But will do as many will doubtless do, who might do better, wish it a God speed.

By the kind hands of our good Sister Jason, we have received the *Restorer*, and think it worthy of commendation for the saints' perusal, and the right thing in the right place.

This has been an unusually pleasant winter here; no storms, snow-drifts, or chilling winds, but everything as blithe and pacific as upon southern shores. Yet a change has come over us to-day, and the snow-flakes fall thick and fast, and it begins to look like Minnesota-*real*.

We have endeavored to improve this pleasant state of affairs, in proclaiming the angel's tidings—the gospel of peace.

Recently our labors have been in the vicinity of Northfield and Cannon Falls, where we held a number of meetings with congregations that would flatter a more worldly and popular cause. To manifest their interest, the friends taxed themselves to bless our hands. Our preaching was with observable effects; and we flatter ourselves that we have been instrumental in convincing many of the truth of our cause; a thing not arduous within itself, but to change the purpose and will, is a herculean task that will baffle the skill of even the scientific.

There is a large field for preaching here, and that among a generous and kind hearted people; though suspicious of every denomination and creed, and es-

pecially of the saints. And every inch of ground taken by us, is strongly contested by an opposing power. Some essay to be baptized, but the fear of being alone, like a strange incubus of night, holds them spell-bound. Others say if they join anything, it will be the L. D. S., for they preach the *whole* Bible. While another class treats us kindly, and comes to hear. The honest *love* the truth; and were it not for its surroundings, the gospel would sweep the world.

We have endeavored to honor the cause that God has honored us to represent; and each moment and hour, seems to whisper courage; each experience, be strong, the cause is God's and must prevail. When storms of opposition rise, involving the criticism of creeds and opinions, it is but to be baptized with renewed energy and skill. Men are compelled, with great reluctance, to confess the truth of the doctrine of the saints, because of its consistency, harmony, and heaven-inspired image.

Bro. J., if the truths of the gospel, revealed in part, create such a panic in the world of error, what will the complete force of the stone of representation in Daniel do but demolish the kingdoms.

Roll then, little stone, let your colors fly;
Assume command, your right to rule,
Man's to comply.

The Advents are gathering strength in many localities. Whether they will kill, annihilate or exterminate themselves, or go to sleep; or ascend on the 3d of July next, is not yet definitely ascertained, but patiently wait the workings of time to reveal the secret.

You did not enclose Bro. Dale's letter in yours. I shall defend my letter on immortality if assailed. Thank you for the liberty of a place in the *Herald*.

I just received a letter of invitation to meet an Advent, to discuss the sleep of the soul. Bro. J., thank God, it has pleased the Author of the cause we labor

in, to make me strong enough to make the LIFE BANNER wave over the sleepers thus far. May He ever make the truth to stand. I intend leaving Minnesota about the 2d of February.

Your Bro. in hope of Zion's triumph.

WM. H. KELLY.

PARMA, Michigan.

February 24, 1869.

Mr. Joseph Smith:

DEAR SIR.—May I speak a few words to you by letter: knowing *nothing*, and yet desiring to know *something*.

I suppose I was sixty-eight years old, last Saturday. But that's of no consequence only to show my condemnation for not knowing something after so many years of experience.

Of course I could not know only what I have learned, and so much of that has proved false, that I dare not believe it. And now how can I depend upon what somebody else may tell me?

Such is my present condition.

Nevertheless, I am still desirous to know many things, and would be highly gratified if you or whosoever is able and willing; would give to me the *knowledge*.

You know we read of some who are in danger of perishing for lack of knowledge.

Again we read "My son get wisdom, get *knowledge*."

I may be one of those very men who are in this very precarious condition. If you can and will help me to the desired knowledge, you shall be my benefactor and be reckoned one of the saviors who shall stand on Mt. Zion in the "*Latter Days*." You know one stray sheep out of one hundred in a flock, has been considered worth looking after until it be found and restored to the flock. But when the whole *flock* is scattered without a shepherd, who shall gather them? Not hirelings: nor *usurpers*! If then no hireling nor usurper, or impostor can be trusted; how am I to know the "*True Shepherd*?"

Can you, will you, give to me this all important knowledge?

Give it in the place of "*Pleasant Chat*." It shall then be not only pleasant but profitable "*Chat*."

Surely the true shepherd has no doubt of his calling. Elijah had none, neither had any whom God sent. Joseph Smith Jr. had none, nor did his immediate successor have any doubt of his own or of his predecessors calling, to the office of Chief Shepherd, over the whole flock of God on earth.

Why should any one have?

Not only did they know for themselves, but each one were able to prove to all unprejudiced minds, that they were just what they claimed to be. I could not doubt, nor do I doubt to this day the high calling of those men.

Their works or their fruits remain and ever will remain, as proof of their divine mission.

So much knowledge concerning the past I once had, but this knowledge does not suffice for the present. I want to know now since both of those shepherds are gone from earth who is the man, that fills his place who left it vacant. Who now is Chief Shepherd? Or are we now to take books for a guide like the rest of the sectarian world, only we have some books more than they are willing to have. The Book of Mormon, all sects of the Latter Day Saints *own*, and also the Book of D. C., I suppose.

But since those two books of God's revelations have appeared, or since June 1844, the past 24 or 5 years, has afforded no proof to my mind, of any more *fruits* of a true prophet, unless we examine the fruit of James the Seer and Revelator,

I know the *Law* was to go forth from Mt. Zion in the last days, and therefore I would not oppose but welcome it. For when seven women shall take hold of the skirts of one man who is a Jew, saying "We will eat our own bread," etc., "only let us be called by thy name, to take away

our reproach," I am so weak in the garret that I don't know how they could be so called with any propriety unless by marriage covenant or obligation. And if their reproach proves less by so changing their names for one man, I conclude polygamy will be accounted an honor instead of a reproach as it now is by all sectarians, who say nothing against the greater and more wide spread evil of illicit whoredoms known to exist in all Christian countries *unrebuked*. If you will let me speak or make enquiries and answer those inquiries through the *Herald* I will continue to pray for it.

But if not, there is no hope left to me of gaining that knowledge which is so desirable unto salvation.

What fruit of a prophet, seer and revelator do you bear? I have not yet had any access unto it, so as to be able to know you by your *fruits*.

I have read "*Pleasant Chat*," for a long time, without being able to gain a knowledge of the true foundation of salvation in your church organization.

Your exclusion of polygamy is not all that is wanted to make the foundation perfect. If it were, then Brigham would be as right as you by only renouncing it. And each of the other sects in christendom would all be right, by adopting the idea of spiritual gifts as attainable, and revelations possible to these our latter days.

No matter about a living oracle through whom they come to the church, or whether or not we get any more, so long as all opposition is dropped.

I confess myself honestly in the dark, not hopeless however as an individual. But where the church is, I know not. I mean, I know not where the *Church of God* is. I know not who is the true shepherd. I doubt whether there is one *now* on the earth! If there is such a man living, why is he *dumb*. Why not call the sheep together?

J. S. COMSTOCK.

MONROE Co., Alabama,

February 21, 1869.

Bro. Joseph:

Thinking you would be glad to hear from this part of the land, I write to inform you that the saints are alive here. There is a great call for the truth. I baptized two in the Lone Star Branch, three weeks ago to-day. Think they will make good saints. I preached the funeral of a sister to-day, in the Lone Star Branch; and am to do the same for another. I think I will be able, before long, to get my appointments arranged for every Sunday through the year.

Yours in the gospel of Christ,

GEORGE R. SCOGIN.

St. Louis, Missouri,

February, 1869.

Bro. Joseph:

Permit me through the columns of the *Herald* to communicate my address to the presidents of branches, and the saints of the St. Louis District, in order that they may know where to send in their tithings, freewill offerings, etc.

No. 922, North 7th Street, St. Louis, Mo.

JAMES ANDERSON.

Bishop at St. Louis.

Address of Elders.

J. W. Briggs and Josiah Ells, No. 8 Mount Pleasant, Balsall Heath Road, Birmingham, England.

W. W. Blair and E. Banta, care T. J. Andrews, Box 513, San Francisco, Cal.

Wm. Smith, St. Louis, Mo.

M. H. Forscutt, No. 1305, Chambers st., St. Louis, Mo.

Wm. Hazzledine, care Geo. Bellamy, No. 2413, Broadway, St. Louis, Mo.

James X. Allen, M. D., office No. 1019, Morgan Street, St. Louis, Mo.

Chas. Derry, Manteno, Shelby Co., Iowa.

James Stuart, James Caffall and Calvin Beebe, Council Bluffs, Iowa.

Conferences.

Northern Illinois Conference.

The Northern Illinois District held a Quarterly Conference at Marengo, February 20, and 21, 1869. The Clerk read a letter from President Joseph Smith, stating that it was impossible for him to be present; which disappointed the saints very much. All felt to sorrow with him in his afflictions, and also to sympathize with the many who are called to mourn at the present time.

Alexander H. Smith chosen President *pro tem*, Henry A. Stebbins, Clerk.

Minutes of the Mission Conference were read and accepted as reported.

BRANCH REPORTS.

Sandwich: 26 members, including 1 apostle, 5 elders, 1 elder acting as priest, 1 acting as teacher. Thomas Griffith acting president, W. H. Hartshorn, Clerk.

The report of changes made by additions to the branch, and removals by death was rejected, as no names or dates are given as directed. Branch requested to send these, with the other items to the District Clerk.

In Sunday School; number of children 25, of teachers 3, of books 174. W. H. Hartshorn, Superintendent; W. E. Berry, Librarian. General condition of branch, good.

Boone: 24 members including 1 seventy, 3 elders, 1 priest, 1 deacon, 1 added by baptism, 1 by letter. W. F. Randall, President; Curtis Randall, Clerk. In Sunday School: number of children 12, of teachers 2. Curtis Randall, Superintendent. General condition of branch, improving.

Batavia: 30 members including 1 high priest, 1 elder, 1 priest, 1 received by baptism, 2 removed by death. A. G. Jones, President and Clerk.

Plano: 77 members including 3 high priests, 1 seventy, 11 elders, 3 priests, 2

teachers, 2 deacons, 1 removed by letter, 1 by death. Joseph Smith, President; H. S. Dille, Clerk. In Sunday School: number of children 30, of teachers 7, of books 150. J. D. Bennett, Superintendent; T. J. Patrick, Librarian.

Mission: 57 members including 4 elders, 2 priests, 2 teachers, 1 deacon, 1 removed by letter. General condition of branch, good. Thomas Hougas, President; Austin Hayer, Clerk.

Leland: 9 members including 1 elder, 1 priest, 1 teacher. Condition of branch, good. Oden Jacobs, President; C. Danielson, Clerk.

Fox River: 87 members including 2 apostles, 1 high priest, 5 seventy, 6 elders, 2 priests, 1 deacon. Condition of branch, not very good. George Shadiker, President; W. Vickery, Clerk.

Amboy: 70 members including 5 high priests, 1 seventy, 7 elders, 1 priest, 1 teacher, 1 deacon. Condition of branch, good. Edwin Caldwell, President; N. L. Stone, Clerk.

Janesville: 12 members including 1 elder, 1 priest. Noah Dutton, President; Frank Scarcliffe, Clerk.

Burlington: 34 members including 3 high priests, 3 elders, 1 elder acting as priest, 1 teacher, 1 deacon. Condition of branch, good. John C. Gaylord, Pres't. D. M. Montgomery, Clerk.

Marengo: 17 members including 1 seventy, 4 elders, 1 priest, 1 deacon. Condition of branch, improving. Henry A. Stebbins, Pres. Horace Bartlett, Clerk.

Total membership of the District 443 including 3 apostles, 13 high priests, 9 of the seventy, 46 elders, 13 priests, 7 teachers, 8 deacons.

AFTERNOON SESSION.

Officers present: 3 high priests, 2 seventy, 10 elders, 1 priest, 2 deacons.

A. H. Smith reported his labors in this district, at Leland and Kewanee.

Father John C. Gaylord rejoiced our hearts by his timely and heartfelt words of faith and gladness in the work of God.

Father A. G. Jones felt to rejoice in the truth, but spoke with sorrow of the departure of our strong ones.

A. B. Alderman was striving to improve opportunities for the spread of the gospel.

C. H. Jones had worked in various places; was no less anxious than ever to do his part in the work.

P. S. Wixom was willing to do what he could, though not able to do much.

Horace Bartlett and Charles Alderman had failed to go on the mission given them, but would endeavor to go yet, if it were continued.

D. H. Smith reported his labors near Joliet last spring, and afterwards in Michigan, until last month.

Elders W. F. Randall, Anthony Delap, Noah Dutton, Walter Taylor, Perry Cole, F. Squires, Henry A. Stebbins; Priest Richard Marks, and Deacon J. Taylor, reported their efforts and successes.

Resolved, That this be called the Northern Illinois District, instead of the Plano District, the latter name not being sufficiently significant as to the territory over which the conference presides.

Resolved, That the mission heretofore given to Elders Horace Bartlett and Chas. Alderman, be continued.

Resolved, That the mission given to Elder C. H. Jones be continued, and that Priest Richard Marks be associated with him.

Resolved, That Elders Noah Dutton and Henry A. Stebbins be associated in Janesville and vicinity.

Resolved, That Elder P. S. Wixom labor in the District, as his circumstances and condition will permit.

Resolved, That all of the priesthood be requested to report something done in the cause of Christ, at the assembling of the next Conference.

Resolved, That we sustain by prayer and faith, Pres. Joseph Smith, and the authorities set in the church.

EVENING SESSION.

Preaching by Elders D. H. Smith and A. H. Smith, upon the first principles of

the gospel.

MORNING SESSION, FEB. 21.

Elder A. H. Smith addressed the saints upon the importance of the sacrament, its sacredness, and of the blessings to be received, if we partook worthily, and the opposite if not taken in righteousness.—After which it was administered. Bros. Henry A. Stebbins and Richard Marks officiating. The Spirit of peace and joy was present, and in the testimonies which followed, the saints gave expression to their enjoyment of the privilege, and of their desires to be worthy and faithful.

At 2 P. M. preaching by Bro. Henry A. Stebbins, on the church organization.

EVENING SESSION.

A prayer and testimony meeting, at the house of Bro. H. Bartlett. It was a time to be enjoyed by all, as the gentle wings of peace seemed to hover over all, bringing quietness, and the manifestation of the Spirit in the gifts of tongues, interpretation, and strong testimonies.

Adjourned to meet in the Boone County Branch, on the 22d and 23d of May next.

Southern Nebraska Conference.

Minutes of the Southern Nebraska Quarterly District Conference, held at Nebraska City, in McLennan's Hall, February 21st and 22d, 1869. On motion Bro. J. W. Waldsmith was called to the chair. The president desired that the brethren would be free in all actions that would be brought before them. Preaching by the president on baptism, followed by Bro. H. Kemp; there was but a small attendance on account of a very severe snow storm.

AFTERNOON SESSION.

The saints made use of the time, and in the firmness and calm holy influence of the promised spirit, freely spoke of the goodness of their heavenly Father.

EVENING SESSION.

Preaching by R. M. Elvin on faith, followed by the president.

MORNING SESSION, FEB. 22.

Minutes of last Conference read and accepted.

BRANCH REPORTS.

Camp Creek reported 88 members, including 5 elders, 2 priests, 2 teachers, 2 deacons. 7 removed. John Chapel, president; O. M. Evans, clerk. Report, after correction, received.

Nebraska City reported 3 deacons, 4 teachers, 3 priests, 11 elders, total priesthood 21, lay members 64, total numerical strength 85, received by vote 3, by baptism 2, aggregate 90, removed by vote 4, present total 86, scattered 12, residence unknown 1, doubtful 5, present strength 68. H. Kemp, pres.; R. M. Elvin, clerk. Report objected to, speakers limited to ten minutes, objection discussed, report accepted.

Weeping Water as last reported, except one removed by letter. J. W. Waldsmith, president and clerk.

Report of the Nebraska City Latter Day Saints' Sunday School. There are in the school 38 scholars and officers. Since last report, there has been 2,258 verses and 22 hymns recited. In the library 76 books. The school is in a healthful condition, with a manifest desire to acquire understanding and knowledge. We have the best of order, and as a general thing, a faithful attendance. R. C. Elvin, supt.; Dennis Storer, clerk; John Anderton, lib.

The followed elders reported: John Jamieson, John Vanderwoude, K. Johnson, James Thompson, P. C. Peterson, R. C. Elvin and Henry Kemp. Bro. R. D. Cotnam reported that Bro. P. C. Peterson and himself had distributed tracts on the west side of 11th street, and the whole of 12th, 13th and 14th streets. He wished that he was able to purchase enough to tract the entire city. There is considerable talk among the people about this effort on the part of the mormons.

AFTERNOON SESSION.

Elders, Elki Gasper, R. M. Elvin and J. W. Waldsmith reported. R. M. Elvin, in

behalf of the committee to obtain a suitable book for a record, reported writing to Bro. Joseph; none to be had at office; had bought the best book found here, ruled 16 pages, and recorded 136 names.

Resolved, That the committee be released.

Resolved, That all missions be released.

Resolved, That Robt. M. Elvin have the privilege of preaching around Nebraska City, not to interfere with the branch meetings.

R. C. Elvin volunteered to fill all appointments made either by the district president or the branch president, that he can legally get at, it was

Resolved, That he have this mission.

John Jamieson volunteered to labor in his section, and it was

Resolved, That Bro. Jamieson labor in the neighborhood of Camp Creek, not to interfere with the branch meetings.

Resolved, That all the elders preach as much as they can.

Resolved, That P. C. Peterson be on a mission to the Scandinavian saints.

Resolved, That we recommend to Bro. Joseph for him to forward to the European mission, or to lay before the April conference, the name of Bro. Elki Gasper, as a fit person to send to Holland.

Resolved, That every official in this district report at our next session of this conference, in person or by letter.

Resolved, That we consider it the duty of every member living in this district to attach their names to some branch in the district.

Resolved, That the Bishop's agents make a report of the tithing at the next session of this conference.

Resolved, That we request the Annual Conference that is to be held at St. Louis, Mo., April 6th, 1869, that they appoint the October Conference to meet at Nebraska City.

Resolved, That Bro. J. W. Waldsmith represent this district at the annual conference.

Resolved, That R. C. Elvin, E. Gasper

and J. Kemp be a committee to raise means to send Bro. J. W. Waldsmith to St. Louis.

Resolved, That presidents of branches be authorized to collect money to purchase tracts and to distribute them in their own neighborhood.

Resolved, That we uphold and sustain Bro. Joseph Smith as prophet and president of the Church of J. C. of L. D. Saints in all the world, and Wm. Marks as his counsellor, and all the Quorums in the legitimate pursuits of their several callings in righteousness.

Resolved, That we uphold and sustain Bro. J. W. Waldsmith as president of this district, and Robt. M. Elvin as clerk.

Resolved, That we adjourn to meet here at 11 a.m., the 16th and 17th May, 1869.

R. M. ELVIN, Clerk.

Miscellaneous.

Mr. Editor,

Accompanying this note, I send you a copy of lessons No. 1 and 2, prepared for the use of my own Sunday School class.

This class I meet in the afternoon, as I have found the regular session of the school too short to allow me the length of time desirable to impart instruction, as fully as I wish, upon the great theme of "The Gospel."

Knowing that many teachers have not the necessary time for preparing such lessons, the thought occurred to my mind, that through the columns of the *Herald* my labors in behalf of my own class, might be made available to others who have less time at their command. Should the plan meet your approval I will send you, from time to time, the result of my study of the word; and as it is intended solely for the instruction of youth, I shall not apologize for any explanations, which I may find it necessary to make, in order to give a clear comprehension of the meaning of the text to their minds; for my own experience

proves to me, that no one can be successful in teaching, who employs language above the comprehension of those taught.

Each text, as it stands connected with the question, I require the scholars to commit to memory, answering in concert.

I hope, with the blessing of God, to be successful in teaching our youths, how firm and glorious is the foundation of our faith, and if I may assist others engaged in the same good work, to God be the praise.

A SUNDAY SCHOOL TEACHER.

LESSON I.

THE GOSPEL.

The word Gospel is derived from the Anglo-Saxon language. The first syllable, *gos*, from god, signifying good; the second, *pel*, from spell, which signifies history, story, tidings; and literally means, good news, glad tidings, etc.

What did the angel declare the gospel to be? Luke ii, 10.

If then the gospel be glad tidings, good news, can anything which is not good news be the gospel?

Is the doctrine of election, which teaches that God formed a part of His creatures to be saved and part to be eternally lost, good news?

If we reject the gospel, is it still good news? It is, man's actions may effect himself; but never the truth of God?

Was the gospel preached before the days of our Savior? Heb. iv 2, Gal. iii, 8, 19, Gen. (N. T.) v 44.

Who is the author of the gospel? Heb. v, 8, 9.

Did Christ teach according to the will of God? John xii, 49, 50.

Is there more than one gospel? Gal. i, 6, 7.

What is pronounced upon those who preach any other? Gal. i, 8.

Unto whom is the gospel hid? 2 Cor. iv, 3.

LESSON II.

THE GOSPEL.—CONTINUED.

What does Paul declare the gospel to be? Rom. i, 16.

What do Peter and John testify that it is? 1 Pet. i, 25, Rev. xiv, 6.

What does Paul say is brought to light through the gospel? 2 Tim. i, 10.

Unto whom was the gospel to be preached? Mark xvi, 15.

What was promised to the believer?
Mark xvi. 16.

What signs did Christ say should follow them? Mark xvi. 17, 20.

Who were these signs to follow?

By what is a profession of the gospel attended? 2d Tim. i. 8.

What are those who profess the gospel required to do? Phil. i. 27, 28, Jude i. 8.

What if need be are we required to sacrifice for the sake of the gospel? Mark viii. 34, 35.

What solemn question is asked in Mark 8. 36, 37?

What declaration is made in the 38 verse?

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

THERE are 238 newspapers and periodicals published in California.

A POT that belongs to many is ill stirred and worse boiled.

BE frugal: that which will not make a pot, will make a pot lid.

SAN FRANCISCO has now, including a transient population always large, 133,000 inhabitants.

THE ever active and restless power of thought, if not employed in what is good, will naturally and unavoidably engender evil.

WISE sayings are often thrown away, but the influence and remembrance of kind words and good actions will never die, nor easily be forgotten.

DONT be discouraged if in the outset of life things do not go on smoothly. It seldom happens that the hopes we cherish for the future are realized.

MOUNT Whitney, of the Sierra Nevada mountains, equals in height Mount Blanc, lifting itself 15,000 feet, while it is surrounded by one hundred peaks, all above 13,000! In this grand range are the deposits of gold, which have already yielded \$850,000,000.

Original Poetry.

WAITING FOR THE TRAIN.

Thus it is in life's great journey,
At the Stations we must wait;
Still some future good expecting,
When we gain some coming state;
Still o'er reaching all the present,
Missing half its work and joy,
Looking ever, back and forward,
To escape some brief annoy.

Soon the "train" will be incoming,
Who shall then be called to go,
Out into the unknown distance,
All that great unknown to know.
But we need not go in doubting,
For our welfare should we care,
Treat our fellow travellers civil,
Be "on time," and pay our fare.

When we reach that quiet station,
We shall there with Jesus rest;
Nor be summoned, until earthward
Comes the great train of the blest;
Then, in triumph swift descending,
We with him on earth shall reign.
Hark! I hear a distant rushing.
Wonder if it is the Train.

TEMPERANCE IN MAINE.—A State constabulary appointed in Maine to enforce the execution of the prohibitory liquor law, went into operation April 1st, 1867. The chief officer sent his deputies to all the rum sellers in the State, admonishing them to quit the business. They found 3,400 places where liquor was sold. In 99 cases out of every 100 they left the business, when they saw the law was to be enforced, and now there are no open bars in the State. Not one tenth as much liquor is sold and drank in the State as there was one or two years ago. The Boston and New York wholesale liquor merchants, who last year sold one and a half million dollars' worth of liquor to go to Maine, say that, judging from the past six months, they will not sell \$200,000 worth the present year. It is generally agreed that drunkenness is much less prevalent than formerly.

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DIED.

At Atchison, Kan., February 14, 1869, Sister AGNES STEWARD, of cancer, aged 62 years.

At St. Louis, Mo., February 23, 1869, Sister STUBBS.

"HIDDEN evil is like the planted corn; it must sooner or later reveal itself."

"MEN are like wagons, they rattle most when there is nothing in them."

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"Be not afraid to work with your own hands: a cat in gloves catches no mice."

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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

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

No. 7.—Vol. XV.]

PLANO, ILL., APRIL 1, 1869.

[WHOLE No. 175.]

CAN SEVENTIES PRESIDE?

BY W. W. B.

No little darkness has been caused in the minds of some in the Pacific mission, by persistent assertions, in public and in private, by tracts and otherwise, that it is unlawful for Seventies to preside.

Saints, whose duty it is to listen, rather to the legally appointed officers in the church, than to disaffected and disfellowshipped members, have deprived themselves of much peace, and light and joy, by hearkening to the specious arguments, the blinding sophisms, the snivelling cant, and the shallow bombast, of those, who with the mouth profess much love for the truth, but whose acts, both private and public, prove them to be the enemies of God and His people.

The Reorganized Church has ever ruled in her councils, that, while it is not strictly the duty of seventies to preside; yet it may be made their duty by vote of the people, and by their acceptance of the same, and no law would be violated. But some few have doggedly op-

posed this ruling and pronounced it illegal; and some have spent no little effort to bring it into disfavor with the saints by repeated fulminations.

In a pamphlet called the "Choice Seer," pages 10-12, it is assumed that it is against the law, and it is stated, "if we set them [the seventies] to presiding, the law stands against us." The evidence used, is the passage found in D. C. cvii. 44, which says the seventies "has no responsibility of presiding." It is there argued, substantially, that the church could not give them, neither could they accept, such authority. It would seem to be urged, that because they have no responsibility of presiding, being seventies, they are therefore *prohibited* from accepting even a temporary presidency; and that the church is likewise prohibited from conferring it upon them. The law does not say they *cannot* preside, as some would seem to suppose; it says, in substance, that their *duty* is to travel and preach, and leaves it to controlling circumstances, and the dictates of the church, to say whether they *may* preside.

The power, that gives authority, may, for good cause, suspend the same, in part, or in whole. The church giving authority, may extend it, or *add to it*, only so that it does not violate law, or the dictates of wisdom.

A man being a post master has no *responsibility* of acting as judge of elections, and yet if chosen, he may legally act in that capacity. A high priest has no *responsibility* of acting as president of the High Council, yet he may be chosen to fill that office. The term "responsibility" signifies amenability, or accountability.

But we may not use further argument, as Joseph, the Martyr, whom God inspired to lay the foundation of the church and organize the priesthood, says in writing upon this subject:

"The seventies are also members of the same [Melchisedec] priesthood, and are a sort of travelling council, or priesthood, and may preside over a church, or churches, until a high priest, can be had."—Ch. Hist., *Mill. Star*, vol. 15, p. 849.

Joseph's teaching upon this point ought to be satisfactory to all saints, from the fact that he was the highest authority in expounding and applying the law. It was his especial calling to lay the foundation of the church and set the priesthood in order.

The Reorganized Church says the seventies *may* preside. Joseph the Martyr says they *may* preside, whoever may be to the contrary notwithstanding.

It has been stated by those opposed to seventies presiding, that "It is now conceded that seventies *cannot* preside, and also, that young Joseph is the choice seen." Now if it is intended to say that the general or leading authorities of the church have made any such conces-

sions, the statement is not true.

Truth is a jewel, and those who deceive by *inuendoes*, or mental reservation, are but little better if any, than those who tell direct falsehoods.

A REPLY TO WM. H. KELLY.

BY L. DALE, B. P.

I would presume to present a few quotations of Scriptures to Wm. H. Kelly.

What is the soul of man?

I do not read that it is his spirit. 1 Thess. v. 23. I understand that of man there is a body, a soul and a spirit.

The above quotation is the word of inspiration. I will present a similitude. I will take a mill. The edifice, as the body of man. The machinery, as the soul, (of which is the mind.) The propelling powers, that of the blood and steam, to the machinery, to the body of man. Here is the blood and the spirit to the soul. It is not immortal, "for the soul that sinneth, it shall die." Ezek. v. 18. An immortal soul can never die.

If we have been born of the Spirit and of the water, we thus become heirs, and joint heirs with Christ, to an heavenly, that is undefiled that endureth forever.

By this being born again we are adopted then into the family of God. Jesus becomes our elder brother, as well as our High Priest, and Mediator between God and us; and who is our advocate. And we are children of God; therefore, we are the sons of God. There is neither male nor female in Christ Jesus, they are all one, heirs of salvation.

Our souls do not go to God when

we die, only our spirits. When we are raised at the voice of the archangel, and the trump of God. 1 Thess. iv. 16. Then they with their body is resurrected, and their spirits return to them, Ezek. xxxvii. 14, of which is the Spirit of God. These bodies, or they are raised incorruptible, 1 Cor. xv. 52-54; or they are incorruptibly connected, one with the other combined; the ingrafted word of which is the hope of glory; this word, is the word of eternal life, of which raised up Christ from the dead. That word raises up us at the last day, and changes us who are alive, then, from mortality to immortality.

Now, blessed are they who hath part in the first resurrection, for on such the second death hath no power, for they are priests and kings unto God and the Lamb; and will reign with him forever. 1 Cor. xv. 53; also 44-49.

Again, 1 Cor. xi. 9 to 14; also a little of the 6, 19, 20. Again, xv. 45-52. Thus the power that opened the tomb of the Son of God, will open our graves, and bring us forth as He did those at the time He arose, out of their graves.

Those who had looked forward for His first coming, that were the virgins that were there to herald him forth at His first appearing as the Messiah, who had died, of which only a few of them lived to see Him. And those that remained, doubtless, as Enoch and Elijah, were caught up without dying, changed. Those who saw the infant Savior in the manger, (crib of a stable,) and His star, and there had worshiped him; these probably were changed from mortal to immortality, with those who had been in captivity by Satan, of whom He at His ascension took them up with him, and with those that He led up captive to the mansions on high into glory;

to His Father and our Father; into heaven. This was the first resurrection, the sample of the second one. See 1 Cor. xv. 12 to 58. 1 Thess. iv. 13 to 18.

BY "SCORPIO."

[CONTINUED FROM PAGE 105.]

In reference to the remarks called forth by the article upon "The Law" will you permit us a few words—suffer us to propound a few plain questions, stating that we do so with all due reverence not only to yourself, but to all set in authority over us.

From the words of the Lord, as quoted in our last, it will be seen that God calls tithing a part of the law and speaks of it as "the law of tithing." John tells us that "Sin is a transgression of the law" and further adds, "Whosoever is born of God, doth not continue in sin; for the Spirit of God remaineth in him and he cannot continue in sin, because he is born of God." If then, sin be the transgression of the law, and tithing be a law of such importance to the advancement of the kingdom of God, as to call forth a special revelation of God's will upon the matter; not only a special revelation but a charge, solemn as the solemnities of eternity, to those in whose hands the execution of it was placed, and eight years after this charge has been given, the church as a body are living in constant and open violation of this law, are they not continuing in sin?

"Willingness and voluntary obedience, upon solicitation, are the only effectual provocatives to submission to the moral law by which the church is governed."—P. C.

For the sake of illustration upon this point let us suppose a case. The command of God comes to Brother

Blair, for instance, to preach faith, repentance and baptism, to the children of men. He himself has not yet been adopted into the kingdom—has not yet yielded obedience to the law which he is sent to teach others is necessary for their salvation; but like Paul is a chosen vessel. Overlooking this important fact however, he hastens with a commendable zeal but not according to knowledge, to the field of his labor and begins to preach "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Some honest hearted but independent minded individual comes along and asks, "Sir, you that preach a man must be baptized for the remission of his sins, have you been baptized yourself?" Compelled to answer in the negative, do you not suppose that then and there Brother Blair would realize there was a great provocative or incentive to that man's obedience wanting? Indeed we do not believe he would deem it impertinent or uncalled for, if the man should hint at the necessity of his going home and taking his own prescription, before recommending it to others.

However much we may realize that men are not acting upon right principles, when they wait for the obedience of others, as an incentive to their own, we will be compelled to wait until man becomes another being—comes into the possession of another nature than that which he now has, before we shall find him influenced by this. Let those of us who find fault with it realize that it is one of the most effective means of doing good, with which God has endowed us. "Let your light so shine before men, that others seeing your good works [not words] may glorify your Father who is in heaven."

"There is no process of exaction known to the church. Sec. cxii, par. 10, Doc. and Covenants declares against the exaction of property." P. C.

The generally accepted meaning of

the word exaction, is the using or employing of force in the execution of an *unjust* demand. In this sense it is used by Ezekiel xlv. 9. "Take away your *exactions* from my people." To enter into an argument to show that the law of tithing is not exaction, would be like proving to those who believe the Bible, that God is its author, while to show that every design and feature of the law, is diametrically opposed to injustice or extortion, is just as easy of accomplishment, as to show to a man blest with good eye sight, the rays of the sun when that luminary is shining in the heavens. The demands of God cannot be unjust. The Bishop and the Twelve are but His agents to execute the law and they (not the people) are to account to God for the *manner* of its execution. The plea of Saul was, "The people spared the best of the sheep and oxen," but upon Saul, not upon the people was visited the consequence of disobedience to a command couched in language wanting much of the force and solemnity of the command given to the Bishop and the Twelve. Let us not be misunderstood here. We do not mean that upon the Bishop and the Twelve rests all the responsibility. Far from it. When they are at peace with God and their own souls, in regard to the manner in which they have executed the law, then if it still be neglected—trampled upon, they are acquitted before God. "As I live saith the Lord, *in the manner* ye execute this matter, so shall ye be judged in the day of judgment."

Is there not such a thing, as regarding the claims of man, to the detriment of the claims of God? To our mind it appears that those set in authority in the church of God, (perhaps through a commendable fear of transcending the limits of their authority,) do not fully appreciate the importance unavoidably dependent upon *the use* (not abuse) of that authority. Before

adoption, men and women are foreigners and aliens; and of course not subjects of God's government; but when adopted they enter into covenant, to yield obedience to all the laws of God. A kingdom without a government and government without an executive branch, we confess to not being able to understand.

If moral suasion be the executive, then of what force is moral suasion if men are free to think as complacently of themselves, while disregarding the law of God, as they would were they yielding all obedience thereunto. And this will be the inevitable result where there is not an outspoken sentiment of disapproval of such conduct. Every time that a Latter Day Saint partakes of the Lord's supper, they witness to him and before the church, that they are willing to keep all His commandments. Do we witness truly?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 8-10.

A FOREIGNER, on one occasion, indulging in sceptical doubts of the existence of an overruling providence, Sidney Smith, who had observed him evidently well satisfied with his repast, said; "You must admit there is great genius and thought in that dish." "Admirable!" he replied; "nothing can be better." "May I then ask, are you prepared to deny the existence of the cook?" asked Sidney.

MONEY simply represents labor performed, or property of some sort.

T. J. ANDREWS TO ———.

DEAR SIR.—Your letter containing a number of questions for my consideration, concerning the two Churches calling themselves the Church of Jesus Christ of Latter Day Saints is received, and while I may attempt to throw some little light upon those important matters, I do not deem it necessary to examine all in the order which you have written them, but shall select the most important ones, which will be sufficient to meet the substance of all.

"Joseph Smith, the martyr, was the author and founder of polygamy.

I suppose this assertion of yours is predicated upon the testimony contained in your letter, for you say, "the witnesses of those facts are too numerous and too candid for me to reject them."

I must certainly admit the evidence you produce in your letter is of a very striking character, and if true, which I cannot gainsay, goes far to produce sad reflections upon the prophet, as a party to that which I candidly believe is a doctrine of infamy and shame. So far from knowing, I am even loth to believe that the chosen prophet, in the last great dispensation of the gospel, could so far forget his high calling as to be found floating into that fatal vortex.

I am aware that there are a great many who, like yourself, believe that strong and irrefutable testimony can readily be found to prove it, and in consequence of this, a vast number of old saints (or original members of the church) stand, in position like an array of statues, without minds to act, or power to move.

They see the two great extremes: the Church under the presidency of Brigham Young, in Utah, in the full practice of their *essential saving doctrine—polygamy*, and the scattered Church under the presidency of Joseph Smith, vehemently denouncing it as a wicked

innovation upon divine truth, and each calling itself the Church of Jesus Christ of Latter Day Saints, and owing to their minds being obscured by the prevailing darkness, they are unable to determine to which body, that holy name properly belongs.

To identify themselves with the Brigham Young community they cannot conscientiously do, because wickedness is so glaringly apparent in all that pertains unto it, and to identify themselves with the "Josephites," is to openly commit themselves to a bold denunciation of that doctrine which they are unable to determine in their minds, but which they are inclined to believe is a saving doctrine, emanating from the great prophet.

Now as to whether Joseph Smith originated the doctrine or not, I do not intend to prove nor gainsay, but upon the question I am certainly decided in this wise, that it shall not have a consideration with me, as determining which body I shall connect myself with.

In my opinion, every individual seeking life and immortality through the gospel, should, must, and will eventually have to learn that the true church of Christ was the result of, and is founded upon law, and that law not framed by man either, otherwise it contains not the power of salvation; for those of man are changeable in their character, ever subject to reform, to suit the varied circumstances of this meandering life of mortality; not by man, but by God, and with Him and His law it is not so.

The laws constituting the plan of holiness are accurate, precise, and simple in character, and few in number, and in every age of grace have been prescribed for fallen humanity as an effectual remedy, bringing life and immortality to all who received them. Many have received them, and have satisfactorily realized their precious worth for a time, but have learned, to

their sorrow, the result of neglecting its constant application to themselves according to the divine word. We have many instances recorded, by which we may profit, where men have foolishly introduced many wicked innovations; and in consequence of this, whole communities,—yes, entire nations have been dreadfully scourged, and made to feel heavily the chastening hand of God, for daring to change and neglect the laws which He had previously given for their observance.

We are willing to believe that the unchangeable and perfect law of God has been graciously given to man in our day through the prophet, and to him it came pure and undefiled from the hand of its framer, equally in effectiveness, and as terrible in result, if not properly heeded, as in past ages.

From that celestial law, as God chose to call it, came the church of Jesus Christ of Latter Day Saints, organized according to the pattern as therein prescribed, and its continuation as a church organization was promised only upon a faithful observance of the whole law.

This is quite evident in the revelation found in D. & C., sec. lxxxv., [vii] par. 5, "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom. * * * For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory." I apprehend this scripture applies equally to the church in a collective sense, as to individuals, as the subsequent rejection of the entire church organization in 1844, fully proves.

Here then we find is the foundation upon which every individual must predicate his own course of action; it matters not in which body, or under whose leadership, providing it can show a strict conformity with the divine law of the kingdom.

If Brigham Young and his church can be proven so to be, then sanctifica-

tion comes through that source, and as a Church, it is properly entitled to the name it has thought proper to arrogate to itself. If, on the contrary, it is practising contrary to the law, and revelling in wicked innovations, we must shun them as we would an adder in our path.

To more clearly establish the importance of strict adherence to the law of Christ, we quote from D. & C., sec. lxxxiii [iv], 8. "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; * * * 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 poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

Now as polygamy is the question under consideration, the great point to be determined is, not whether it had its origin in Joseph Smith, but whether it is a doctrine incorporated into that accurately defined order of God.

The faith of every one must be built upon the law, and not upon man's real or reputed actions. If Joseph Smith taught polygamy as truth, as you say he did, and all the ancient prophets; yes, and all the hosts of heaven should come and teach it as truth, would that make it so, because they taught it? Most assuredly it would not.

The question should arise in every truth-loving heart, is it an integral portion of celestial or gospel law? The salvation of every soul now depends

upon their remembering, not only to say, but to do, according to those things which were written, prior to the revelation from which we made the foregoing extract.

To prove the correctness of this position we will quote again from the law, as found in the revelation given in March, 1831, nearly two years prior to the previous one quoted.

Its ostensible object was to instruct Sidney Rigdon, Parley Pratt and Lemon Copley, on the occasion of their visiting the community called Shakers, upon the subject of marriage, D. & C., sec. xlix [lxv.], 3, "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, 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."

If it is possible for mortals to understand the meaning expressed by these words we cannot infer, otherwise than this, that the principle of monogamy was incorporated in the great plan of holiness, for the special purpose of filling up the earth with the measure of man, according to his creation before the world was made.

Is not the doctrine of polygamy the complete opposite to the order of God pertaining to marriage? And is it not calculated to frustrate the design of God in the peopling the world with the measure of man? And in the practice of the doctrine by its votaries, is it not made forcibly plain that they do not remember to do according to that which had been previously written, and in continual violation of the holy law they are still under condemnation, making ready for swift scourgings, which fall invariably upon all who will pervert the law of truth and righteousness?

It matters not to you nor me if, as you say, Joseph Smith did originate and teach this abominable doctrine, it sufficeth us to know that it is contrary to that which is written as law.

We must bear in mind that, though he was the chosen prophet, he cannot save you nor me; and to allow his reputed personal acts to be the rule of our faith and practice, only as they conform to the laws of God, is wickedly wrong. There are a great many old members of the church who permit those reputed acts of Joseph to be an unqualified license for them to neglect to remember the written word and act accordingly, but who in the future, I verily believe, will find out, to their sorrow, that they have been resting upon a broken reed.

However deeply, to some, evidence may seem to crminate the Prophet; and, still more, however bitter it may be, and is, to the feelings of those who are called to be defenders of God's precious word and cause, still they do not desire to be sparing in pronouncing against the wicked innovation which has made us, as a people, so despicable with mankind; and, therefore, when called upon, we declare the doctrine to be contrary to the celestial law of the kingdom.

How it came into existence, I know not; but I am satisfied in knowing it is the opposite to righteousness; and though suffered by Almighty God in the day of carnal commandments, when men were too stiffnecked to live by the celestial law, it was nevertheless an abomination. All scripture stamps it as such, the great volume of nature's laws pronounce it so, and the fruits of modern practice clearly demonstrate it to be no less an evil now than in ancient times.

Its practical working and results are the opposite to that of the divine order of God, as uttered from Mount Sinai, opposite to the spirit and letter of the gospel, and entirely opposed to the

spirit of our national and state laws, and last of all, opposed to the natural instincts of moral humanity; and, if not repented of, must, sooner or later, bring the people who practice to irredeemable ruin and death.

The Reorganization view polygamy in this light, and knowing it to be a wicked innovation upon the truth, cordially invite all to return and help defend the holy cause from the foul aspersion and cruel wrong, which this wicked doctrine has brought upon it. To remain longer in doubt and apathy, fearing it may be a part of the celestial law, is to endanger salvation; your own agency demands independent action, and not to put your faith in princes, or trust in the arm of flesh, but to seek diligently the word, and as you find it written, it should become the rule of your life; for salvation cometh through it alone.

THE DANITE SYSTEM.

You declare that Joseph Smith instituted this doctrine. But I am not inclined to admit this; for, with all the imperfections so generally accorded to him, it seems really impossible that he, understanding his relationship to God, and knowing the mercy and justice of the Divine Being, could ever descend into such a pitiful condition.

We might conclude that the Danite system in Utah is the handmaid of polygamy, which you say was instituted by him; for, in fact, robbery and murder are the results of that system, and polygamy has been the moving cause in committing those terrible deeds of blood for which Utah has become so notorious. The Mountain Meadow massacre bears ample testimony to this.—Some might question their participation in that terrible scene of slaughter when one hundred and thirty precious souls were launched into eternity by as ruthless an infatuation as ever marked the progress of Mahomedanism; but to me there is no room for a doubt, and

let me tell you why.

When the fruits of that cruel carnage, consisting of the property of the slain, were brought into the corral, adjoining the tithing house in Great Salt Lake City, for the purpose of inventory, the person appointed to that duty was perfectly unmanned at the appalling spectacle; the wringing of hands, the distorted visage, and the most significant of all, the voluntary expression of the heart by the lips, "Is it possible the Lord will accept such a sacrifice as this?" betrayed at once to the observing eye, their complicity in that monstrous crime of blood.

Your assertion implies that this also is a portion of law which governs the church of Christ. This I wish to first disprove, and then will endeavor to exonerate the Prophet from this foul stigma, and place the dishonor where it properly belongs.

In sec. xliii. [xiii.] par. 6, D. & C., we find a portion of law concerning murder:

"And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come."

With such a law, embodying such an eternal penalty as is here proclaimed, can you accept, dear sir, of any testimony as *de facto*, that the church in the Prophet's day fostered an institution so replete with crime, and so contrary to the divine law here quoted? I do not think you will be willing to admit this; and I am satisfied you must perceive at once that such a system is contrary to the law which must govern the church, concerning murder.

In order to vindicate the Prophet himself, I have no other defence than his own words. I would therefore refer you to his letter, written in Liberty Prison, Clay Co., Mo., and addressed to Bishop Partridge and the Church. He says:

"We further caution our brethren

against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies, but let the time past of our experience and suffering by the wickedness of Dr. Avarad suffice, and let our covenants be that of the everlasting covenant, as it is contained in the Holy Writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy."

I think the above extract sufficient to show Joseph's views on such combinations. If such a principle accorded with the Spirit of Christ and the revealed laws, then, more than any other, was the occasion for it. Joseph and his brethren, without justifiable reasons, fettered with bonds in prison, under penalty of death, and his brethren and sisters being driven and scourged. Homeless, friendless, and in constant dread of destruction, some, no doubt, prompted by the wicked spirit of retaliation, suggested plans for mutual protection; and, seemingly, Dr. Avarad was prominently active, and sought to combine with secret oath and covenant such as felt the retaliatory spirit, like unto himself.

Not so with Joseph and his brethren; for, in his language, quoted above, we discover the meek forgiving spirit of Christ, a willingness to bear meekly all things, and counting themselves worthy sufferers in the same cause as their Master, brooking the spoiling of their goods and the loss of freedom, and all manner of sufferings, in preference to that revengeful, thieving, and murderous spirit suggested in the proposition of Dr. Avarad and others. With such a flat denial, discountenancing all such things, from the Prophet, who can dare attempt to foster such a murderous and thieving system as the Utah Danite system is known to be, upon him.

In Joseph's private history, which was purloined by some agent of the

Brighamite Church about the time of Joseph's death, in 1844, and subsequently published in the *Millennial Star*, the official organ of that faction, we find a lengthy description of Dr. Avard's Danite system, by himself, (Joseph,) which will show what estimate he placed upon it; commencing at page 458, and ends with the following words:

"When a knowledge of Avard's rascality came to the Presidency of the church, he was cut off from the church, and every means proper used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations; but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

"And here let it be distinctly understood, that these companies of tens and fifties got up by Avard were altogether separate and distinct from those companies of tens and fifties organized by brethren for self defence, in case of an attack from the mob, and more particularly, that in the time of alarm no family nor person might be neglected; therefore, one company would be engaged in drawing wood, another in cutting it, another in gathering corn, and another in grinding it, another in butchering and another in distributing meat—so that all should be employed in turn, and no one lack the necessaries of life. Therefore let no one hereafter, by mistake or design, confound this organization of the church for good and righteous purposes with the organization of the apostate Avard, which died almost before it had an existence."

This testimony, coming as it does from a Brighamite source, ought to be considered as authentic, which completely exonerates the Martyr from all complicity in such a diabolical plan to plunder and to shed blood.

The present Danite system in Utah is, I have no doubt, the offspring of Avard's system; if not, it is something equally

as foreign to the truth as it is in Christ, as it was, and does, and ever will receive the merited condemnation, so properly administered by the Prophet, from all good, honest, and upright men in Christ.

WHAT DOES IT MEAN?

FROM THE "PROPHETIC TIMES."

"There shall be earthquakes in divers places."—Matt. xxiv. 7.

"The sea and the waves thereof roaring."—Luke xxi. 25.

"Fearful sights and great signs shall there be from heaven."—Luke xxi. 11.

The attention of the world is being forced to the contemplation of very startling phenomena of late, in the shape of earthquakes, tidal waves, etc. Disturbances of the earth, and of the tides of the sea, and of the course of nature, on an unprecedented scale, have been the subject of excited tidings from all quarters of the globe. Editors and scientific men have been led to pronounce upon them as among the most remarkable and extensive of which there is any written record. They have been experienced at short intervals during the past two years, and especially the last four or five months. It is also believed, by those most knowing on the subject, that the last of this cluster of gigantic commotions have not yet been felt. Later and fuller details are continually increasing, and commanding an unusual degree of interest among scientific men.

A secular paper remarks:

"In both hemispheres, but especially on this continent, and among the adjacent islands, these visitations of tornadoes, floods, and earthquakes, with their tidal waves, and fissures emitting gas, fire, smoke, steam, and boiling water, are becoming alarmingly frequent. Last autumn they had them all in high

revelry at St. Thomas, and the neighboring islands, and such terrific hurricanes of rattling hail along the southern frontier of Texas as was never known there before, back to the first occupation of the country by the Spaniards. This year the line of operations of these celestial and subteranean phenomena appears to be (with the recurrence of the meteors) along the Pacific side of the Continent, and may be traced to the late disastrous convulsions of the dry land and the sea along the western coast of South America. Violent storms follow in the track of the earthquakes, and such storms doubtless result from the derangement of the atmospheric equilibrium by the disturbing gasses and electrical forces arising from these subteranean outbreaks."

The first of this great, and more recent series of convulsions, so far as our intelligence now extends, occurred in the Sandwich Islands, eleven days before the terrible disaster in Peru. Violent shocks were felt in different parts of the group from the 2d to the 9th of August, accompanied with heavy storms of thunder and lightning. The western coast of South America was devastated by awful earthquakes from the 13th to the 15th of August, and at the same time the shocks were felt again at the Sandwich Islands, though less severely than before. On the 17th, there were shocks in New Zealand. About the middle of September shocks were felt by vessels in the Eastern Pacific. On or about the 1st of October they were experienced again in the Sandwich Islands. In California they were felt from the 21st to the 25th, with considerable severity, and were repeated slightly up to the 6th of November. On the 23d of October we hear of earthquakes in Ireland. On the 4th of November there was one at Vancouvers Island.

The shocks have followed no particular direction, and been confined to no particular quarter of the earth. Be-

ginning in the middle of the Pacific Ocean, they seem to have affected all its eastern shores and its southern and western islands, and, skipping the whole breadth of the North American Continent and the Atlantic Ocean, to have broken out in Ireland. We may yet learn that the remoter countries of Asia have likewise been shaken.

The tidal waves, which have accompanied all the most serious of these convulsions, are peculiarly interesting subjects of study. It has been remarked, as an evidence of the rapidity with which they travel, that they reached the California coast as early as the morning of the 14th of August, having moved over a distance of four thousand miles in a little more than fourteen hours. But it now appears that their speed is even greater than this, for they were felt in the Sandwich Islands, nearly an equal distance, on the evening of the 13th, only *four* hours after the earthquake in Peru, lasting through the night, and obtaining their greatest force the next morning, almost simultaneously with their appearance on the opposite California coast. This would give them a velocity of about a thousand miles an hour.

A great tidal wave fell upon Hawaii, one of the Sandwich Islands, on the 15th of October, destroying a great many houses and other property.

Something of the terribleness of these tidal disturbances may be better understood from the letters of eye-witnesses and sufferers. The British Vice Consul at Arica, exclaims:

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as packthread), probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying all before it in its terrible majesty, bringing the whole of the

shipping with it, sometimes turning in circles, as if to allude their fate."

A writer from Lima says :

"I saw the whole surface of the sea rise, as if a mountain side, actually standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crash the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark water. The mighty wave surged, and roared and leaped. The cries of human beings and animals were dreadful."

The New York *Sun*, of November 19th, expresses itself thus :

"Such a universal pother in the bowels of the planet was never known before in human experience. Wicked men of science have, it is true, been profane enough to say that the primeval hell beneath earth's ribs was fast cooling, when it wasn't; and this may have led to the late demonstrations, although one is sorry to attribute vindictive feeling to so august, wise, and venerable a body astronomic.

"Certain it is that a great rebellion has taken place from some cause or other, and that the earth has been shaken from centre to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. Etna and Vesuvius, and Hecla—that pretty toy of the Icelanders—are henceforth to be set down as among the prettiest fire-works of the creation, and have been completely shorn of what used to be considered their grandeur and sublimity, by the tremendous rock-rendings, and oceanic fires, which have made the Pacific islands so famous and so terrible. All over the globe, as by general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance

of destruction and death. Vesuvius and the Tahitian volcanoes roared to each other at the same moment in voices of primeval thunder, across the immeasurable brine, which writhed with a new and unheard of agony, wrecking great ships in its wrath, and swallowing their ruins like so many grains of sand."

On the 8th of December a fresh eruption of Etna broke out. The mountain became enveloped in smoke, and exploded at times with deafening detonations. The streams of lava swept over the surrounding country, and the ashes from the crater were blown into the streets of Messina.

On the 12th of December, the ship Isaac Jans, from Port Townsend, when a few days out from Acapulco, encountered three fearful tidal waves, filling all aboard with consternation. If the ship had not been with her head on, she would undoubtedly have foundered. Like accounts are multiplying upon us with almost every foreign mail.

Now, it is but natural, right, and wise, for intelligent and thinking men to enquire into the meaning of all these commotions in earth, air and sea. They furnish a vast subject for science, and also for the theologian and Christian. There is particularly one relation of these things which no man, with the Bible in his hand, should overlook; and that is, that **THEY HAVE BEEN PREDICTED** by the inspired writers, and by the Lord Jesus himself, again and again, **AS THE FORERUNNERS OF THE DAY OF JUDGMENT.** People may laugh and sneer as they please, but *God hath spoken on the subject*; spoken plainly, spoken repeatedly, and given the assurance that these are the signs by which we are to know that the end of this age is near at hand.

"Earthquakes in divers places," "the sea and the waves thereof roaring," along with other marvelous coincidences, are unmistakably described in the Scriptures as God's warnings

of the nearing of the day of His coming to judge the earth. Nothing can well be more positive and definite than that fearful irregularities in the realm of nature are to herald the "day of the Lord;" and that Christ's coming will transpire in a time specially marked by startling occurrences. Nor does it alter the nature of the case, to allege, that there have been earthquakes, storms and commotions of the sea and sky in other ages, or that they may be accounted for on natural principles. God knew what nature is, and by what laws she is governed, when He pointed to manifestations in her economy for indications of the fulfilment of His purposes. And when, as now, the most intelligent investigators and observers, by figures and dates of history, prove to us that "these upheavings of the earth are *greatly increasing in number and violence*," and assuming a character of universality and terrible-ness never known to have been heretofore, there certainly is just reason to begin to conclude, that He who made these predictions knew something about them, and that the great events with which He has connected them as the harbingers, are really not far off.

The day, the month, the year, we may not know; but *the signs* we may know, and see, and feel. And "when these things begin to come to pass," the command of the Savior to His people is, that they draw from them certain conclusions, and "*know that the Kingdom of God is nigh at hand.*" Luke xxi: 31.

"And yet," writes one of our correspondents, "the great mass of mankind are utterly regardless of all the solemn warnings which these upheavings of the earth are thundering into our ears. There are scoffers who mockingly exclaim, 'Where is the promise of His coming, for all things continue as they were from the beginning.'" The church abounds with evil servants, who say in their hearts,

My Lord delayeth his coming, and are smiting their fellow servants, and are eating and drinking with the drunken. Learned doctors, acknowledging the frequency and terribleness of these visitations of God, yet refer to them as capital jokes, and fit subjects for witicism. Many mockingly allude to 'the shaky condition of the globe,' and make light of these awfully solemn things. Though the Almighty has given it as a sign of His Advent, that '*there shall be earthquakes in divers places*,' and even secular men, caring but little for what Christ in his word has said, are being moved by what is occurring, yet there are those who call themselves Christians, who can close their eyes, and pass it all as a matter of unmeaning merriment. Alas! Alas!

"But whatever careless and worldly-minded Christians may say, and do, in regard to these mysterious doings of God, if we love the Lord Jesus Christ, and desire His coming, and believe that He has given us any sign by which to know that His coming is near, these late terrible 'earthquakes in divers places,' must be viewed as signs that the day is at hand. Blessed, also, is he that will regard them as the noise of the chariot wheels of the coming King. Our duty is, to watch and pray, knowing that soon He that has promised to come, will come and will not tarry. For He will surely come. He has promised to come. God has said that He will come. Angels have come from Heaven to give assurance that He will come. The Holy Ghost has taught that He will come. And everything in and around us augurs that His coming is near. Let men take warning, and be prepared to meet their God."

THERE is always a bitterness beyond that of death in the dying of a friend to whom you have been unjust or unkind.

Little Folks.

WORDS TO CHILDREN.

BY BRO. D. LAMBERT.

Little children, I am young,
But younger much have been,
And if my years were counted right,
They'd number near nineteen.

A little of this world I've seen,
And much more yet to see;
As trials thick and fast will come,
Around our narrow way.

Little children all have trials,
All have crosses they should bear;
And to do what's just and right,
All should take great pains and care.

Various ways they can do good,
And many ways do wrong;
And they should walk upright and just,
Although they're very young.

Methinks I hear a little boy
Look brightly up and say,
Mamma, if I can do some good,
O! tell me in what way.

Now in the morning when you rise,
Resolve within your mind,
That is to say, just think you'll be
To all your playmates kind.

If you have ever angry been,
Or said an angry word,
Be sure to-day do no such thing,
It's sin before the Lord.

And when to school you're daily sent,
Your lessons you should learn;
From wicked boys, and wicked girls,
Ever, ever, quickly turn.

When you grow old, right glad you'll be,
If you have spent your time
In usefulness, as all should do,
While you were very young.

Good bye to all, I'll bid you now
Be good and kind to all;
Remember God, and strive to do
His heavenly, holy will.

ALL difficulties are overcome by diligence
and assiduity.

POLITENESS.

BY "FRANCES."

Boys, I want a nice little chat with you this evening, and in casting about for a profitable subject, none of such importance presents itself to my mind, as "Politeness." You are most of you, I presume in your own homes, surrounded by younger brothers and sisters. Have you ever thought that the characters which you are now forming, will stamp the future man, and you can never claim to be a true gentleman, if devoid of the virtue of politeness.

But, says one, "What virtue is there in politeness? It is a mere form, and I cannot see that any one is the gainer by it, or the better for practicing it."

Politeness, boys, is not a mere form, and I want to impress this truth on your mind now, that it may abide with you in after years. All genuine politeness must spring from the desire of making others happy, and he who lives in accordance with the "golden rule" has the secret of true politeness woven, as it were, into his whole life.

Many children, (and grown persons also, we are sorry to have it to say,) think that it does not matter how they behave at home, when there is none but their own family there, for they imagine when strangers or friends happen in, they have only to put on company manners, and all will be right. Two grave mistakes, my young friends. You are striving to practice deception, but are deceiving few but yourself. You have read the fable of the animal who dressed himself in the lion's skin, but the ears would make their appearance, and so betrayed the deception. Rest assured it will be so with company manners, for before you are aware of it, some word or action will betray the natural manner, and you

will appear in your true colors.

Our heavenly Father has implanted in each one of us, the desire of happiness. Man may seek it from different sources, but he seeks it somewhere. You too, my little friends, are seeking it, and if you want to find a double portion of that happiness which leaves no sting behind it—no remorse—no bitter tears, seek it in the way which God has appointed, and believe Frances when she tells you, you will never find it in any other. If you would be happy yourself, strive to make others so, and I promise you, you will find what you seek.

And now we will come back to politeness. Love you know is of God, and the beloved disciple says, that we know not God unless we love. Now love is gentle, kind and tender. If you love any one you desire to see them happy, and will do all you can to make them so, even when you have to sacrifice your own feelings, your own comfort to theirs. If the one you love renders you a favor, you show your gratitude both in word and act. Boys, do you love your mothers? "Oh yes," you all answer, while your eyes take a new lustre at the very mention of her name. Well then, let us test your love by seeing whether you are polite to her. Have you ever been known to sit still in your chair, while mother went to the well to fill the empty bucket? Have you ever seen her go for fuel to replenish the fire, without interrupting her with the fondness which would shield her from such work, as suited only to men and boys? Have you ever seen her passing from one room to another when her hands were full, without rising to open the door for her? Are you in the habit of receiving from her hands, day after day, the many kind favors a mother is always bestowing, without the kind, cheerfully spoken "thank you mother?" If you cannot answer with a positive no, to these questions, then let me

assure you, you are letting a sweet cup of happiness remain within your reach untasted, and are laying the foundation of a selfish character. Not only this, but you are depriving your mother of that which would throw a halo of peace and joy about her life and make her brave to fight its battles.

I once read a beautiful little story of an angel visiting the earth to take the names of those who loved God. He came to a man who could tell him nothing of himself, to lead the angel to think he loved God. "Can't you write my name as one who loves the Lord," "No," replied the angel. "Write it then," said the man, "as one who loves his fellow men." When the names were unrolled, this man's name stood first on the list of those whom God loved. And so it is, my young friends. We can confer upon God no favor, for He is far above any benefit we might bestow. How then can we show our love towards Him? By loving our fellow men, who are the workmanship of His hands. This love will lead us to seek their happiness. Politeness bestows happiness and should be cultivated by both young and old, but especially by the young, who are forming habits for life and characters for eternity. The Savior promises we shall be rewarded even for giving a cup of cold water to these who love him. Many of these sparkling drops you may measure out in the cup of politeness, and wherever you may fail to exercise this virtue, let it not be at your homes.

Efforts made to put a stop to drinking are worthy of all praise; but, be assured, there is no passion more productive of ruin than the love of show; and when a society shall be established to work against it, they will have as terrible an evil to contend with as drinking itself.

Attend to your own business: never trust to another.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Thursday, April 1st, 1869.

PLEASANT CHAT.

The encouragement which we are receiving from the various elders, who write for the HERALD, is very flattering.

We are increasing the subscription list more rapidly than we anticipated; and, should it increase in proportion for the coming year, it will not be difficult to again enlarge it without any increase in price. This is what we desire, is what we are laboring for, and will accomplish if our efforts are properly supported.

Our correspondents' column is one of the features of the HERALD that we consider of great value. It brings nearer to each other the laborers in the different fields; enables the saint at home to trace the elder abroad; to enter into the spirit in which he labors; to comprehend the difficulties which embarrass him, and to pray for him with the understanding of that which he needs. It strengthens the elder, by giving him an opportunity to present his wants, to state the conditions of his labor, and place himself *en rapport*, with the body of the ministry in the field.

We shall be glad upon request to send specimen numbers of the HERALD to elders *in the field*, for their perusal, for soliciting subscribers, and the general uses of their ministerial labor.

We feel grateful to those who have

extended the helping hand, and the kindly words of comfort and of cheer; for while we can not live without the help and cognizance of God, human sympathy is consoling, brotherly love and kindness are cheering and comforting.

QUITE a number of questions have lately been sent to the office, without the name of the questioners. We shall not answer anonymous questions. It is a task onerous enough to answer those from real questioners.

Some questions are asked, simply with a view to annoy; these are profitless. Some are asked to gratify a propensity for propounding hard questions, which the writers themselves can neither answer, nor be benefitted by, if answered by others; these are useless.

As our Hymn Book is sadly needing revision, we are hesitating whether to issue an edition in its present form, or to attempt one larger and more complete.

We should at once put a new one in process of publication, were we in condition to stereotype it. To print in type would involve the resetting for each additional edition; which, with the present pressure for publications, would incur delay and expense, that it is desirable to avoid.

To print an issue on the plates of the present edition, would be an additional expense to many for the new one when out, which we fear to put them to.

THE assertions made by the Publishing Committee of the American Union S. S. Association, though untrue and unjust, will work a signal benefit to the church, if they serve to place the elders upon a firmer footing of faith, and the practice of holiness.

The pure in heart shall see God, whether they die abroad as captives in a strange land, as ambassadors for Christ for the spread of the gospel, or lie down to rest neath the shade of the vines and the fig trees of a redeemed Zion.

Not only is Zion proper to be rebuilt, but the waste places of Zion also. Nor do we fail to hope, (while others seem to run faster,) that when we shall know a people—the converts of Zion—redeemed by righteousness, there shall be found room in Zion—a Zion redeemed by judgment—for those redeemed converts.

It is not our wish to predict evil to any that we feel desire to do right; but if there be not a serious hitch in the calculation of some who wish to hasten the work of God, we shall need to confess that we are mistaken.

THOSE having paid for *Voice of Warning*, will be supplied with that work bound in paper covers. The difference in price which will be due them, will be repaid as they may direct.

THE brevity of the notice of the death of Sister SARAH STUBBS, was only partially our fault; we hereby apologize, and desire pardon.

WE understand from indirect information, that a number of families of saints, under the spiritual leadership of Granville Hedrick, have settled in Independence, Mo.

Mr. Hedrick was ordained, as we understand it, by John E. Page, (since deceased) one of the Twelve that did not go west with B. Young.

He claims to be *the* President, holds Joseph Smith, the martyr, a fallen prophet; denies the validity of a large portion of the revelations in the Doctrine and Covenants, and yet relies upon the priesthood transmitted through the same man that gave those revelations to the church.

COMMON sense has pricked the bubble of a great many very plausible theories; and Time, with deft fingers, has unloosed many a difficult knot.—Will Time undo the knot, or common sense prick the bubble of that so fallacious theory, that righteousness is a growth of the soil, not a sanctification of the Spirit.

WE have ordered the first installment of machinery for a Book Bindery; and as heretofore, we are moving by faith, not by sight. The efforts of the saints for the increase of publishing facilities, have been successful. We hope not to weary in well doing.

WE are in receipt of a new supply of best bound Holy Scriptures. Also some, bound as tucks.

THE Emigration Fund, by action of Conference in England and America, has been sent to the Committee appointed in England for its reception and expenditure. The amount sent is three hundred and five dollars and eighty-three cents.

WE hope to see as many of the saints at St. Louis on the 6th instant, as can in reason attend the session of the Conference.

It is expected that much good will result.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Is it a correct proceeding to disfellowship members at their own request, by striking their names from the record by vote?

Ans.—It is held that a request thus made is evidence of apostacy; and as such, forms good cause for complaint, trial and excommunication. We are of the opinion that such request, persisted in, should be granted; and that the name should have a line drawn through it on the record, and the words, "this name erased at his (or her) own request," giving the date of the vote. This opinion is strongly controverted by some of the wise men of the church; who hold, that no person should be, or can be dismembered, except by complaint, trial, judgment and vote. Sometimes the shortest way out of a difficulty is the best. We do not

value "red tape" and "circumlocution" as highly as some do.

Q.—Should a lay member be chosen to preside?

A.—No. If it should be found that any person not an official member, would be chosen, he should be ordained, and then chosen.

Q.—Should persons be ordained unless they are first designated by the Spirit?

A.—We think not. Those who are "called" take the honor.

Correspondence.

SHEFFIELD, ENGLAND,

March 1, 1869.

Dear Herald:

Having enlarged your dimensions, which gives you quite a vigorous and respectable appearance; complimentary to all who labor for your production, that you may in your turn be more efficient as an "Herald," making manifest the principles of life and peace, of the which we trust, under heaven, you will continue to be the exponent and advocate of. Your capacity also being extended, we thought we would avail ourselves of the solicitation for material, and volunteer to offer to your friends to become a messenger, and through you communicate to our friends, wherever you travel, the condition and prospects of the European Mission, which you are aware, in some degree, engages the interest of the saints in your land of promise and of hope; and we feel in our heart, it is due to those of our brethren who have sustained the effort with their practical faith and prayers, to say their offerings unto God have not been in vain. Brethren, we speak from experience when we say that by works is your faith made

perfect, and perfect faith in the cause of God and his kingdom was never exercised, that it was not productive of the results desired.

It is true that for various causes known to most of the readers of the *Herald*, the soil upon that part of the vineyard which was allotted as our field of labor, seemed rather unpromising in its aspects, not because the soil was in itself unproductive, but contrariwise; but you know an enemy had been at work, had sown tares, and of such a monstrous and blighting character, that it makes it difficult to separate the wheat from the chaff, so pernicious has been its effects. But still we are not without assurances and evidences, that as the true state of the case between us and the apostasy becomes known, that a better and more favorable condition of things will be manifest, as is elsewhere. We say this because our intercourse with the people make evident the facts, for wherever we can gain the ear to show our true position and character, we evidently uproot the previous existing prejudice, which is so much gained in the cause of truth, which will finally obtain a more considerate hearing, which we trust will be productive of eternal good.

The truth of the living God even under more favorable circumstances, has been slow in its progress compared with the giant strides of error; but the work is of God and not man, and by him sent forth and destined to triumph, because He has declared that it shall accomplish the thing whereunto He sent it, and when moral suasion shall cease to be effective, He will "send forth judgment unto victory," and the knowledge of himself shall fill the whole earth.

"The pebble hath dropt in the water,
And the waves circle round with a shock."

And however imperceptible and unpretending may be the undulations of those waves, our prayer to God both day and night is, that the truth, like the leaven hid in the three measures of meal, may leaven

the whole. Even the Most High has enquired, "who hath despised the day of small things?"

Between twenty and thirty have been added as the result of the mission, exclusive of the work in Wales; and a far better understanding of our position and doctrines, as a people, has obtained; and we intend to labor out of doors as much as possible, as soon as the weather will permit.

In our experience a very important fact has been obtained, with regard to the character of those who may be sent. In the control of this and all subsequent foreign missions, the necessity of the case demands that they really understand the character, and true doctrines of the latter day work. Therefore we desire to urge upon the elders, especially our young men, who must of necessity promulge and bear off the kingdom, by preaching the gospel to the nations, as a witness that the end may come, that they seek to obtain that knowledge of the work which will qualify them for the labor, which must in the nature of the case devolve upon them. Experience teaches that in order to make efficient ministers of the principles of life, they must be students, diligent and persevering; students of all subjects which will have a bearing upon the exposition of the doctrines of the kingdom of the latter day.

Paul, in his epistle to Timothy, (iv. 13,) notwithstanding he had a knowledge of the scriptures, yet he enjoined it upon him "To give attendance to reading;" and the Lord enjoins it upon the elders to seek knowledge by study of history, of law, and of countries, by faith and prayer; that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things pertaining to the kingdom of God, that is expedient for you to understand. See sec. 89: 21.

However much the practice in preaching may improve you in your confidence in public speaking, you may rely that to enable you to be scribes well instructed in

the kingdom of God, being like unto a man who is an householder bringing out of his treasury things new and old. To be thus qualified, you must like others, use all the means within your reach, enlarging your understanding by thus acquiring knowledge, that your mind need not be confined to common place range of thought, but like those of old, not only be able to quote, but like them *reason* out of the scriptures.

Will not some of our young men study the Spanish and Swiss languages? The harvest there is awaiting the sickle of the reaper. Who will qualify? Who will go?

J. W. BRIGGS,
JOSIAH ELLS.

CARSON CITY, Nevada,
February 4, 1869.

Bro. Joseph :

We are in receipt of our package of 100 copies of *Herald* No. 2, Vol. 15, all safe and sound; and knowing your anxiety that the new *Herald* in its enlarged form might give satisfaction to subscribers, I thought I would let you know that it is highly spoken of by all that I have heard from. We have sold some fifty-four of them to people not belonging to the church.

Bro. Penrod, our book agent, has worked hard, and obtained several new subscribers; and I hope to hear that all our brethren, east and west, that are in the field, will offer the *Herald* to all that they come in conversation with. We can present it to the world, and feel proud of it in its new dress, new type, good paper, etc., and ask them if they are not anxious to subscribe for our semi-monthly.

The small pox is here, but the saints have so far escaped. It has been on each side of Bro. Penrod's, and passed by him.

The Carson saints are progressing, and there are many around this section that are almost persuaded.

February 11th.—Last Sunday I had the pleasure of organizing a branch at the upper end of Carson Valley, to be called the

Mottsville Branch. It consists of ten persons. Bro. D. R. Jones, was chosen as President. We had a time of love, and I expect good things from this organization, as they are all good saints.

Your brother in Christ,
E. C. BRAND.

CONNEAUTVILLE, Penn.,
Feb. 19, 1869.

Bro. Joseph :

I have just returned from the branch at Brookfield, Trumbull Co., Ohio. There is an opening, and request for more preaching of the word in this vicinity; and I thought to labor here awhile.

I, with regret, parted with Bro. S. J. Stone, at Brookfield; he having to return home to care for his family. We found Bros. Geo. Martin and Thos. J. Smith, at the Brookfield Branch. They left there on Monday last, for the south part of Ohio. They were going by the way of Pittsburgh, Pa.

A general feeling of gladness is expressed by the saints for the enlargement of the *Herald*, and its useful and instructive contents; may it continue to live and send forth its sweet savor of instruction to those that are hungry for the words of life.

C. G. LANPHEAR.

BLUFF CITY, Feb. 21, 1869.

Bro. Joseph :

The saints in this part are generally well, and I am proud to say there is a rousing up in regard to spiritual matters, thank the Lord.

Bro. Caffal and myself have been traveling and preaching some this winter.

There seems to be more interest manifested at the present time than I ever saw before. We could get good congregations, and attentive ones; and the last and parting words generally were, when will you come again?

Last Sabbath day, Valentine's day, we baptized five persons into the kingdom of

God; and left many others, to all appearance, highly interested. I think soon we will have a branch where those reside that we baptized; and if so, God be praised.

D. P. HARTWELL.

The following narrative was written for, and endorsed by the Society, Daughters of Dorcas, and sent for publication. We insert the lines by Bro. X. in place of those by Sr. Smith, as being more appropriate. —[Ed.]

“St. Louis, Mo., March 10, 1869.

“Bro. Joseph:—I forward a few lines in honor of our dearly beloved Sister SARAH JANE STUBBS, lately deceased. She was about 51 years of age. She died on the 24th of February, and was interred in the Bellefontaine Cemetery, on the 26th. She was followed to the grave by many of the saints. She was the President of the Society of the Daughters of Dorcas, in Saint Louis.

“We feel deeply to mourn her loss. She was an ardent lover of the truth, and was impelled thereby to investigate the claims of the everlasting gospel, and the intuitive perception of the same grew, with her passing years, and became more and more manifest, by her unwavering and unflinching adherence to it during her sickness. She possessed a calm and even mind, and was ever anxious to do good; and though long afflicted with a disease that could with difficulty be baffled in its ravages as long as it was; still she had faith to struggle against it, because she loved to uphold the hands of her beloved sisters, for to them her eyes were ever directed in doing good.

“We feel that we can say that she was a faithful wife, a loving mother, and a true and faithful sister.

“She was also a teacher in the Sabbath School, and was ever anxious to lead the young minds to contemplate upon the beauty and glory of its Creator. O God! wilt thou answer the prayers of our sister

upon the heads of the children, and write upon the tablets of their hearts both the example and precepts of Jesus, that they may learn to walk in the narrow way which leadeth to life eternal. We feel to pray God that we may be prepared to meet our beloved sister around the throne of God; and share with her in the blessings of the first resurrection. We pray God that He will look in tender compassion upon those who are called to mourn her loss. O God, let thy Holy Spirit rest upon them plentifully, that they may never lack the necessary wisdom to direct them in all the changes of life through which they may be called to pass.

S. SMITH.

Sister GEO. BELLAMY, Pres.

Sister SARAH SMITH, Sec'y.

Approved by Society.

Lines on the death of Sister SARAH JANE STUBBS, who died at St. Louis, February 24th, 1869.

What means that soft, enchanting strain,
Harped forth by angel hands,
Soul enrapturing, sweet refrain,
Breathed by seraphic bands?
What the burden of their song,
What the joy of that bright throng?

Hosanna sing, praised be the name
Of our High Priest and King,
Who, when by mortal hands was slain,
Expunged a mortal's sin:
Paid the debt of Adam's fall
For Jew, Gentile, one and all.

By His great love, His saving grace,
Another much tried soul
Hath run the probational race,
And won the happy goal.
Glory be to God on high,
For the life that can not die.

Come Sarah, Ruth, and Tabitha,
Come sisters, one and all,
Come Rachel, Mary, and Hannah,
Our sister to install;
By loving rites—blissful glee,
In our seraph mystery.

He who is just has said: Well done,
Enough—I set thee free;
Thou didst the snares of Satan shun;
Come rest in peace with me.
Haste, attendants on the throne,
Bring the weary pilgrim home.

X.

CANNON FALLS, Minn.,

March 5, 1869.

Bro. Joseph:

We commence our letter by saying we are well, and among kind good friends. We are fast learning, by experience, that the more we do the more we have to do.

For the last week I have been holding a discussion with a Mr. Hall, Adventist, from Owatonna.

We had a session of six evenings, with crowded house; subject, Consciousness after Death.

Mr. Hall has gained great celebrity as a discussionist, and his admirers claim that he is second to none, save Miles Grant, as a debater, hence, the second wonder of the world. He is said to claim the palms of victory from twenty-five well fought battles. But the illustrious and aged hero could not stand the shot and shell from the Mormon Battery, but from the first round, showed evidences of being away from home. He labored hard to reduce the discussion into a pettifogging personal encounter, but failed; and was greatly disconcerted by seeing all hands, on the sixth evening, go up in mass against him as having lost the day, crowned with "three cheers for the Mormons." The congregation was incensed at his manifest unfairness, hence the cheering.

I was strongly solicited to remain in the neighborhood and preach, which I am endeavoring to do.

I believe great good will result from the discussion.

I cannot begin to fill the calls for preaching. People are really in earnest in investigating.

I could leave Minnesota and respond to invitations elsewhere, if there was an elder here to take my place.

I cannot think of leaving Minnesota till I see some manifest fruit of my labor, and if people respond to their convictions, the fruit is at hand. The Lord bless the work here and elsewhere.

W. H. KELLY.

LITTLE DEER ISLE, Maine,

Feb. 16, 1869.

Bro. Joseph:

Knowing the unbounded interest you feel for the welfare of Zion's converts; and your ceaseless efforts to bring about their redemption by righteousness; I have thought it would be satisfactory and encouraging to you, to hear that there are a goodly number throughout this part of the Lord's vineyard, who have made a covenant with the Lord, by the sacrifice of all that is vain or superfluous, (tobacco included,) and are determined to observe the Word of Wisdom, and keep the whole law; and though the poor of this world, they are becoming rich in faith, so that their profiting appears to all. The gospel truths are winning their way to the hearts of the honest, and the Lord's work is making steady, but sure progress.

We are trying to do all that lies in our power to proclaim the restored gospel message, and realize the blessings of God attending our efforts.

The weather has, for the most part, been mild and pleasant this winter, with but little snow.

The saints are well pleased with the *Herald*, since its enlargement.

I am troubled considerably with hoarseness, and soariness of my lungs. Sea coast and Island life, does not prove the most congenial to me, as the air is densely laden with vaporous substance; and frequently a thick fog prevails making it a difficult thing to keep clear of colds, and the more especially since an hour is frequently sufficient time for witnessing the greatest change in the weather; as, for instance, the sea may be at rest, with a zephyr like breeze and cloudless sky, when suddenly a cloud appears above the horizon, rushed on by a mighty wind, until the air becomes greatly darkened; the sea, in the mean time, as if angry, heaves herself high, dashing furiously upon the rock-bound shore, each wave as an unbroken rank of warriors on the double-quick, charges upon

nature's fortifications; but, is immediately broken, the spray flying high into the air, and in quick succession is followed by others which share the same fate, each expiring with the voice as of a thousand distant thunders.

Brother, you have our sincere wishes and sympathies, with our most effectual, fervent prayer in your behalf, and also in behalf of weeping Zion. We wish you and all the saints in the west to remember us in your prayers, and thus, "Let us pray for one another."

HENRY W. ROBINSON.

RUSHVILLE, Schuyler Co., Ill.,
March 11, 1869.

Bro. Joseph:

The most of my labor has been in the Lamoine branch, and its vicinity. I have been laboring some eight weeks, and have held some three meetings each week; I have had good congregations to speak to, and generally good liberty in declaring the word. There are many calls for preaching in this part of the vineyard, but being deprived of eyesight, I am not able to fill them all, but do all that I can to advance the work. God being my helper, I have added three to the church by baptism, and blessed one child.

The saints of this place met together on last Sunday to partake of the sacrament, and to have a testimony meeting; most of the members bore a faithful testimony, and showed their determination to press forward in the work in which they are engaged.

The branch is in good prospering condition, under the pastoral care of Bro. Wm. Curry. With carefulness and sobriety there will be more added in this vicinity.

The saints here will say with me, that the signs do follow the believer, as they did the ancient saints; and my prayer to God is, that the work may roll on, and the honest in heart be brought to a knowledge of the truth.

During my labors here, all my wants have been amply supplied by the saints, for which may God reward them.

Yours in Christ,

D. J. WETHERBEE.

BURLINGTON, Wis.,

March 18, 1869.

Bro. Joseph:

I arrived here to-day with Father Gaylord. Last week we circulated throughout the city of Janesville fifteen hundred notices, and in the Court Room held six meetings, Bro. Powers doing the preaching. Attendance was smaller perhaps on account of the presence, in the city, of a noted revivalist preacher, who taught according to the fashions of man, and moved upon their emotions and passions.

Charlie Jones and Bro. Marks write that they intend to meet me here, as I hope they will by Sunday. The saints in Janesville have rented a hall by the month, and intend to keep the banner raised from Sabbath to Sabbath. Bro. Powers intends being there next Sunday, and hopes to get the Marengo brethren to return with me there by the following one.

As ever, yours,

HENRY A. STEBBINS.

BIRMINGHAM, Eng., Feb. 23, '69.

Bro. Joseph:

There have been some additions to the Church since we wrote, at Nottingham; and from a letter received to-day from Scotland, there is good hopes for a number of additions to the Penston Branch.

Bro. Ells has been to Nottingham lately, but is now at Sheffield.

Some of the Missionaries here from the Valley, express fears of being compelled to leave that place since the incursions of the railroad and the Gentiles into their domain; and the establishing of a barbarous newspaper in the very sanctum of the *celestials* of Utah.

J. W. BRIGGS.

AMBOY, March 12, 1869.

Bro. Joseph :

I was at Rochelle two weeks ago, and had a good time. We had the Spirit of God with us in abundance.

There is a good place there for preaching. I can't fill more than half the calls. They want me in three places at once. There are some splendid sprouts there, and some not so good. The troubles that have existed there are settled, and I thank God for it. He was with us in the affair. Praise His holy name! May the like never happen there nor elsewhere again; but peace and harmony reign in the church of Christ; and may God help us to keep His law, that we may have His Spirit to guide us in all our lawful acts.

I am going to Rochelle as soon as I can get off. I am in a tight place just now. I can't go as I should like. I would rejoice if I could be in the field all the time I could do some good, and may God loose my hands, that I can go, for I want to do some good in this great cause. My heart and soul is in the work. But I am poor, and God knows it, and I can't help it. But I will do all I can, God being my helper. Without him I can do nothing.

CHARLES WILLIAMS.

GALLATIN VALLEY, Montana,
January 31, 1869.

Bro. Joseph :

I thought it my duty to inform you how the work of the Lord is prospering in this part of the vineyard.

I came here last spring, with the intention to go to the states; but to fulfill my duty as a servant of God, I commenced to preach the word in this valley. I found six members here, and organized a branch. I thought it my duty to stay here a while, as I perceived that there could be a good deal of good done here towards advancing the kingdom of Christ. Since last spring our branch has increased to twenty-seven members. I have preached the word every

Sunday since I have been here. There is very little opposition here, and we have endeavored to build us a house of worship, which will be a great help to us. We have held one Conference here. We sent the minutes to the *Herald*, but have seen no account of them since. We have received but very few *Heralds*, as the mail comes very irregular to this place. We hope that some person will be benefited by them.

Your brother in the gospel.

WM. POWELL.

OTOE, Iowa, Feb. 28, 1869.

Bro. Joseph :

It is with pleasure that I inform you that the blessings of the gospel of the Son of God, are being made manifest here in Otoe Bend Branch.

Bro. Isaac Jamieson baptized two into the Church. There was a branch organized here by Bros. Isaac and Jacob Jamieson. Bro. Jacob was chosen as president of the branch. One priest was ordained. I feel to rejoice in the blessings of the gospel.

Your brother in the cause of truth.

R. D. EVANS.

BE patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you or provoke the sharp reproof. Remember the world is new to them, and they have no slight task to grasp with unripened intellects the mass of facts and truths which crowd upon their attention. You are grown to maturity and strength through years of experience, and it ill becomes you to fret at the little child that fails to keep pace with your thoughts. Teach him patiently, as God teaches you, "line upon line, precept upon precept; here a little, and there a little." Cheer him on in his conflict of mind; in after years his ripe, rich thought will rise up and call you blessed.

Conferences.

St. Louis Conference.

Called to order, March 13, 1869, by Wm. Hazledine, President; C. Hall, Clerk.

Minutes of last Conference read and approved.

SUB-DISTRICT REPORTS.

Sub-district Conference No. 1, met at Hard Scrabble, Ill., Feb. 27, 28, Elder Green presiding. Had a good time. Prospects good. Adjourned to meet at the same place, June 5, at 2 P. M.

The following branches reported:

Dry Ford: 32 members, including 3 elders, 2 priests, 3 teachers, 2 deacons; 13 baptized; 6 children blessed.

Brush Creek: 32 members, including 2 elders, 2 teachers; 5 baptized.

Elm River: 10 members, including 1 elder, 1 teacher; 1 died.

Little Wabash: 15 members, including 1 elder, 1 priest, 1 teacher; 2 baptized. Wm. Thacher, President.

Sub-district No. 2 Conference met at Gartside, Ill., March 7, M. H. Forscutt called to preside. Bro. Chas. Crawson ordained elder. Adjourned to meet again at Caseyville, May 29, at 1 P. M.

The following branches reported:

Carbondale: 19 members including 2 elders, 2 priests; 6 removed; 1 child blessed; 16 children in S. School; 52 books in S. School. J. Sutton, President.

Pittsburgh: 10 members, including 2 elders, 1 priest, 2 teachers; 2 received by letter. Wm. Williams, President.

Greenwood: 22 members, including 1 high priest, 3 elders, 2 priests, 1 deacon; 4 removed; 1 expelled, G. L. Moulding, President.

Wood River: 6 members. Wm. Owen, President.

Caseyville: 21 members, including 4 elders, 3 priests, 1 teacher; 4 baptized; 4 received by letter; 2 removed; 4 ex-

pelled; 2 children blessed. Geo. Hicklin, President.

Alma Mines: 17 members, including 1 elder, 1 priest, 1 teacher; B. Jones, President.

Sub-district No. 3 Conference was held at DeKalb, Mo., March 1, 1869. J. Summerfield, President. Adjourned to meet again May 29.

The following branches reported:

DeKalb: 18 members, including 4 elders, 1 teacher, 1 deacon; 1 child blessed. Jas. Wood, President.

Hannibal: 9 members, including 1 elder. J. Taylor, President.

Platte: 18 members, including 8 elders, 1 deacon. C. Christianson, President.

Clinton not reported.

Sub-district No. 4 Conference met at St. Louis March 7. Geo. Bellamy, President. Adjourned to meet again June 6, at 10 A. M.

The following branches reported:

Dry Hill: 37 members, including 7 elders, 1 teacher; 1 child blessed; 28 children in S. School; 59 books in S. School. Wm. Gittings, President.

Blue Ridge: 21 members, including 1 of the seventy, 2 elders, 1 priest, 2 teachers, 1 deacon; 4 removed; 1 child blessed. D. Llewelyn, President.

Gravois: 48 members, including 1 high priest, 5 elders, 3 priests, 3 teachers, 2 deacons; 2 removed; 1 died. J. Slinger, President.

St. Louis: 237 members, including 2 high priests, 18 elders, 8 priests, 5 teachers, 4 deacons; 2 received by letter; 3 died; 2 expelled; 3 children blessed; 125 children in S. School; 247 books in S. School. J. Anderson, President.

Sub-district No. 6 Conference met at Whereso, Mo., Feb. 27. J. S. Wilson, President. Adjourned until May 29.

Whereso branch reported 15 members, including 5 elders; 3 baptized.

The President reported having labored diligently all the past quarter, having been at home but one Sabbath. He is well

pleased with the condition of the church, and is sanguine of the future.

Resolved, That Staley's Hall, (Fourteenth and Biddle streets,) be engaged for use of General Conference, for eight days from Sunday, April 4th, to Sunday, April 10th inclusive; and that the Conference Committee (Bishop Anderson, Bros. G. Bellamy, C. Hall and Kyte) be instructed to get up a *good old English tea party*, in aforesaid Hall on Wednesday evening April 7th; price of tickets: adults 75 cts., children from ten to fifteen years old, 50 cts., and that the proceeds of said party go towards defraying expenses of Conference.

Resolved, also, That the St. Louis S. School be allowed the use of aforesaid Hall on Sunday, April 9, for a children's sociable.

Resolved, That the Committee be instructed to arrange for a course of lectures being delivered in the evenings during Conference, and that they advertise the same freely; also that Pres. J. Smith be requested to suggest subjects and appoint the lecturers.

Committee on engine for *Herald* office reported \$200 on hand; and believed they could collect as much more, should time be extended to April Conference, which was ordered.

Sub-district "No. 2," having in its last session resolved to petition Genl. Conf., that sub-districts Nos. 1 & 2, (both in Ill.,) be organized into a separate district,

Resolved, That this Conference endorse their request.

MORNING SESSION, MARCH 14.

Discourse by the President. Subject, "The Excellency of a Knowledge of God."

AFTERNOON SESSION.

After singing and prayer, Elder M. H. Forscutt made a few introductory remarks, He then presented his two children, (Elizabeth Amy and Celeste Ruby,) for blessing. Four elders were set apart for the office; Bro. F. himself being mouth-piece in each case.

The Holy Spirit fills the house
And penetrates each guest; the while,
The parent high priest's trembling lips
Invoketh blessings on each child.
Recording angels hov'ring round
The benedictions promptly quill;
And hoary Time receives the scroll,
On pledge each promise to fulfill.

The Lord's supper was administered during which was sung, "O God, the Eternal Father," etc. There will I be in their midst, and that to bless them; was verified. 'Twas manna to each soul!

Present: 3 high priests, 20 elders, 3 priests, 2 teachers, 1 deacon.

All the authorities of the church were unanimously sustained.

Elders M. H. Forscutt and Wm. Smith made their reports. Each had done the best he could, and thought that when the weather should become warmer, many souls would identify themselves with us.

Elder F. said, "We expect a general good time at the April Conference, and we trust everybody will come, and invite everybody to come with them."

Choir sang; "Never be afraid to speak for Jesus," assisted by the whole congregation. 'Twas good to be there!

EVENING SESSION.

Bro. M. H. Forscutt delivered a profound doctrinal discourse on Priesthood.

Resolved, To adjourn until the second Saturday in June, at 2 P. M.

From first to last, not one dissenting voice or vote interrupted the harmony of our proceedings. God be thanked for this foretaste of the Millenium.

String Prairie Conference.

The String Prairie District Conference was held at String Prairie, Lee Co., Iowa, March 6, 7, 1869.

John H. Lake, President; R. Warnock, Clerk.

Opened in the usual manner, after which the Conference was suitably addressed by the President.

Minutes of last Conference read and approved.

Officers present: 10 elders, 2 priests, 1 teacher, 1 deacon.

BRANCH REPORTS.

String Prairie: 76 members, including 8 elders, 2 priests, 2 teachers, 2 deacons.

J. W. Newbury, President; Isaac Shupe, Clerk.

Keokuk: 86 members, including 3 elders, 1 priest, 3 teachers, 1 deacon.

B. F. Durfee, Clerk.

Montrose: 41 members, including 5 elders, 1 priest, 2 teachers, 2 deacons. F. Burley, President; N. Skumate, Clerk.

Farmington: 27 members, including 1 of the seventy, 5 elders, 1 teacher, 1 deacon. F. Reynolds, President; L. D. Nelson, Clerk.

The following elders reported: A. Shearer, W. Durfee, B. Shaugh, F. Burley, J. S. Snively, R. Warnock, A. Struthers, E. Benedict, S. Alcott and J. H. Lake; also, priests W. Hall and B. F. Durfee.

AFTERNOON SESSION.

Resolved, That we rent the school house at Croton for six months, for public preaching.

Resolved, That this Conference respectfully request J. H. Lake to attend the Annual Conference at St. Louis, as our representative, and that we pay his expenses.

Resolved, That we sustain J. H. Lake as President of this District.

Resolved, That the next Quarterly Conference be held at String Prairie, June 6, 7, commencing at 10 A. M.

Resolved, That we sustain all the spiritual authorities of the church in righteousness.

EVENING SESSION.

Met for prayer and testimony, and were greatly blessed.

SUNDAY.

Preaching at 11 A. M., by A. Shearer and J. H. Lake. The saints met at 2 30 P. M., for social meeting and to partake of

the sacrament. A goodly portion of the Spirit was enjoyed, which testified that the transactions of the Conference were pleasing to the Lord.

Preaching at 6.30 P. M., by J. H. Lake. Subject—The Book of Mormon. Adjourned.

Western Iowa Conference.

Conference convened pursuant to adjournment at Union Branch, on February 27th, 1869. Organized by J. M. Putney, president; J. H. Hanson, clerk.

Official members: of the twelve, 1; elders, 12; teachers, 1.

Reports of elders called for: Brothers Hartwell, Caffal, Weeks, Liles, Fletcher, and Putney.

Calls for missionaries: Bros. Weeks and Williams were continued. All the elders were then directed to labor as much as circumstances would permit.

BRANCH REPORTS.

Union: elders 10, non-official 27, total 37; added by baptism 1, removed 2. J. M. Putney, Pres.; E. Campbell, clerk.

Council Bluffs: elders 15, teachers 2, deacons 1, non-official 64, total 82. James Caffal, pres; D. Chambers, clerk.

North Star: Total No. members 98; removed 7. J. Cook, pres.; D. P. Hartwell, clerk.

Bros. Caffal and Beebe were appointed to visit Macedonia in connection with Bros. Knapp and Hartwell.

Sunday, Feb. 28. Conference was addressed by Bro. C. Derry, directing the saints to walk in the steps of the Savior; also, by Bro. Hartwell.

AFTERNOON SESSION.

Resolved, That this conference request the clerks of the different branches to be particular in giving the details of their reports to the quarterly conference.

Resolved, That we sustain the constituted authorities of the church.

Resolved, That this conference adjourn

to meet at Council Bluffs on the last Saturday in May, at 11 a m.

Preaching in the evening by Bro. Caffal.

Pittsburg District Conference.

The Pittsburg District Conference was held March 7th, 1869, and called to order by Joseph Parsons, president. Henry M. Wilbraham, clerk.

Official members present: 2 high priests, 5 elders, 4 priests, 1 deacon.

BRANCH REPORTS.

Pittsburg: 62 members, including 2 high priests, 4 elders, 3 priests, 1 deacon. Sunday School: 24 scholars, 3 teachers. J. Price, president.

Waynesburg: no report.

Weston Virginia: report accepted. W. Manning, president.

The following elders reported: A. Falconer, J. Wagner, P. Kay, W. W. Wagner, and J. Reese.

The following priests reported: E. Hulme, R. Wiper, — Collins, and Samuel Mc Birney.

David J. Jones, formerly a Baptist minister, and Ruhamah Jones were confirmed members of the church.

Resolved, That Edwin Hulmes be ordained an elder.

Resolved, That David J. Jones be ordained to the office of priest.

Appointments: Henry M. Wilbraham and David J. Jones to labor in Mansfield Valley; Jas. Wagoner, W. W. Wagoner, Peter Ray, Robt. Wiper and — Collins to labor as the Spirit may direct.

Resolved, That East Liberty Mission be connected with the Pittsburgh Branch.

AFTERNOON SESSION.

The President distributed the prizes to the Sabbath Scholars.

Bro. Falconer addressed the scholars on their duties to their parents and teachers, and also addressed the parents on their duties to their little ones and their God. He spoke in a forcible and impressive

manner to those holding the holy priesthood, showing the high responsibilities resting on them, urging them to live their holy religion.

Afterward the sacrament was administered. Sweet harmony among the saints was realized, and every heart was made glad. The Spirit of God was with us.

Resolved, That we uphold and sustain Joseph Smith as President of the Church of J. C. of L. D. S. in all the world, and all the authorities in truth and righteousness.

Resolved, That we uphold and sustain Bro. Joseph Parsons as President of this District by our faith and prayers.

Resolved, That this District pay the expenses of President Joseph Parsons to the next General Conference.

Resolved, That this Conference adjourn to meet again in council on Saturday evening, June 5, at 7 o'clock.

Oregon Conference.

Oregon District Conference was held in Linn Co., Oregon, Sept. 5, 1868.

Organized by choosing J. C. Clapp, President; Alonzo Ames, Clerk.

Officers present: 5 elders, 1 priest.

J. C. Clapp reported that he had traveled as far south as Roseburg, had preached in every place where there is a possible chance to get a hearing; had preached forty discourses, baptized six, and blessed five children. Had preached near Salem and Albany, Jefferson, Waterloo, and Sweet Home, and had done all he could to advance the interest of the kingdom of Christ.

S. P. Slayton said he had tried to advance the cause of God; had baptized one, and blessed two children.

The following elders also reported: Wm. Ames, Andrew Ames and A. P. Morris; also Priest Thos. Fields.

Sweet Home Branch reported 19 members, including 4 elders, 1 priest; 7 hap-

tized; 2 removed; 1 died; 7 children blessed.

Four were baptized since the above report.

Resolved, That we sustain all the spiritual authorities of the Church of Jesus Christ of Latter Day Saints; Joseph Smith as President in all the world, Wm. Marks as his Counsellor, and W. W. Blair as President of the Pacific Slope.

Resolved, That Elder Lowell Ames be appointed Book Agent for the Oregon District.

Resolved, That Bros. Wm. and Andrew Ames labor in Linn Co., as circumstances will permit.

Miscellaneous.

NOTICE.—General Conference will convene and be opened on the 6th day of April, at St. Louis. A representation of every mission, district, and branch is requested, either by a properly appointed representative, or by letter. All traveling elders are requested to report, either in person or by letter.

Reports and communications for conference should be addressed to Joseph Smith, care of Mark H. Forscutt, No. 2310, Broadway, St. Louis, Mo.

Strangers visiting conference would do well to correspond with, or apply to Bro. Forscutt, who will be advised of the arrangements of the Room Committee, and will impart to them all necessary information.

SUNDAY SCHOOL LESSONS.

LESSON III.

PRINCIPLES OF THE GOSPEL.

What is the meaning of the word principle, as applied to religion?

A.—“A fundamental truth or trust; a comprehensive law or doctrine from which

others are derived, or on which they are founded; an elementary proposition; a maxim, axiom, or postulate.”

What is a maxim?

A.—A maxim is a guiding principle, ever to be received and admitted.

What is an axiom?

A.—“An evident and necessary truth.”

What is a postulate?

A.—“A truth to which assent may be challenged or demanded, without argument or evidence.”—*Webster.*

What does Paul declare the principles of the doctrine of Christ, or of the gospel, to be?

A.—Faith, repentance, baptisms, laying on of hands, resurrection of the dead and eternal judgment.

Where is this list found? Heb. vi. 1, 2.

If these are the principles of the gospel, what can you say of any system of religion which is not founded upon, or whose teachers do not teach these principles?

A.—It is not the gospel, but a perversion of the truth.

Through what are life and immortality brought to light?

What is the power of God unto salvation to those who believe?

Can false doctrines, a perverted gospel possess this power?

What strict charge does Paul give Timothy in regard to this matter? 1 Tim. iv. 16.

What does he exhort him to do? 2 Tim. iv. 2.

What reason does Paul give for the earnestness of his charge? 2 Tim. iv. 3, 4.

Have we any reason to believe that Paul had reference to our day, when he wrote this?

Will you give me some of your reasons?

LESSON IV.

FAITH.

What is the first principle of the gospel?

A.—Faith, or belief.

What is belief?

A.—“The assent of the mind to the truth

of what is declared by another, resting solely and implicitly upon his authority and veracity; reliance on testimony."—

Webster.

Upon what then is belief, or faith, founded?

A.—Upon testimony.

What correspondence will there be between the testimony, and the degree of faith?

A.—The faith produced will be strong or weak, according as the testimony is strong, or of doubtful character.

What does Paul define faith to be? Heb. xi. 1.

Who is the first object of faith? Mark xi. 22.

In whom beside God are we to believe? John xiv. 1; vi. 29.

Are the writings of Moses objects of faith? John v. 46, 47.

Whose writings besides Moses' are we to believe? 2 Chron. xx. 20.

What was the first requirement Christ made of men? Mark i. 15.

Are the promises of God, objects of faith? Heb. xi. 13.

Is there more than one kind of faith?

A.—There is a living, active faith, working by love. Gal. v. 6. And there is an inactive, passive or dead faith. James ii. 14, 26.

A COTEMPORARY recently said: "To caricature the medical profession has been a constant tradition among French wits since Moliere and Boileau." It would seem that the practice is not of French origin. There is a passage in the Bible, which is not unlike some more modern hits at the doctors: "And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers." (2 Chronicles, xvi: 12.)—*Boston Bulletin.*

Poetry.

"THY WILL BE DONE."

My God, my Father, while I stray,
Far from my home in life's dull way;
O! teach me from my soul to say,
Thy will be done! Thy will be done!

Though dark my path and hard my lot,
May I be still and murmur not;
But breathe the prayer divinely taught,
Thy will be done! Thy will be done!

If thou should'st call me to resign
What most I prize, it ne'er was mine;
I only yield them that is thine,
Thy will be done! Thy will be done!

And when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
Thy will be done! Thy will be done!

Selections.

STRANGE PHENOMENON.

With reluctance I send you the following, almost as strange and significant as that of the giant figure seen waving its hands over the Isle of Man, town of Douglas, some time ago, recorded by you.

The event below narrated, occurred a year ago last October; place, near Crescent City, Iowa, five miles above, or north of, Council Bluffs, on the Central and North-west Railroad.

As the married daughter of my senior elder, with her husband, were walking homewards in the dusk, down or along said railroad, she suddenly looked up, and cried to her husband, "Look!" When both clearly saw a large host in the sky—infantry first, cavalry in the rear—all keeping time to the slow martial tramp. They soon quickened their speed to a "double-quick," and then vanished in a

rushing cavalry charge! They were followed by an imposing figure of a general on a snow-white horse, bringing up the rear. All these figures were quite distinct, and all, but the latter, quite dark. Their course was southwest, toward "Salt Lake," and must have been seen some minutes, as the parties hastened down the railroad to call others to witness this very unusual sight, but the fierce "charge" took the army out of sight too soon.

I had this account from the lips of the woman, myself, and cross-questioned her after the manner of witnesses in court. She is perfectly reliable, and is certain it was no optical illusion. "Any one could have seen it." There was no clouds; and the haze, in the dusk, was the ground on which the army moved. She considered it a sign of coming events. What, no one can tell.

R. B.

WOODBINE, HARRISON Co., IOWA,
December 10th, 1868.

—*Prophetic Times.*

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

If "the wages of sin is death," the wages of honest toil is bread and life.

Success in every art, whatever may be the natural talent, is always the reward of industry and pains.

He who produces nothing and earns nothing, does no good in the world; he simply lives on the earnings of others; is worse than a drone in the great human hive.

The eight principal nations of Europe maintain a peace establishment of two and a half millions of men, at an expense of \$360,000,000 annually. In war, each nation engaged would almost double its army, and more than double its military expenses.

BLESSED are the peacemakers, for they shall be called the children of God.

In thirty years, more than 10,000 people were struck by lightning in France, of whom 2,252 were killed outright.

Aim high in life. If you don't hit the stars you can land in the mud. Anything is better than stupid inaction. Even a muddy man is better than a dozen lazy ones.

We are all inclined to take offence too easily. It is better to pass a dozen intended insults without recognition than to take offence at a single unintentional neglect or reflection.

The tax collected on chewing tobacco is over three millions a year. This of course is far below the large amount expended by consumers of this useless, injurious and expensive gratification.

The aggregate receipts of the theatres in New York for 1867, were over three millions of dollars, or much more than double what is contributed for foreign missions by all the Christians of the United States.

BACKBITING NOT TO EDIFICATION.—I was once in a large company, says Mr. Newton, where very severe things were spoken against Mr. W——, when one person seasonably observed, that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known anybody convinced of error by what was said of him behind his back. It was a useful hint I never forgot.

The mineral wealth of Missouri, which contains mines of coal, cobalt, copper, lead and iron, has been increased by the discovery of immense deposits of tin. This is the more valuable, as there has been but few indications of this metal in this country. The main dependence of the world is on the mines of Cornwall, England, which have been worked for centuries, the ore being now raised from a depth of two to three thousand feet.

DIED.

At Rest, at Plano, Ill., March 25, 1869, of Pneumonia, EMMA, wife of Pres. Joseph Smith, aged thirty-one.

"Blessed are the dead that die in the Lord."

At the house of Bro. D. S. Mills, Mission, San Jose, California, January 30th, 1869, Bro. RAMON AVILA, son of Miguel and Inceenta Avila.

Bro. Avila was a convert to the faith from Romanism, and had been a member of the Reorganized Church thirteen months; was a native of California. His parents came into California under the Mexican rule.

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Tracts of Eight Pages.—Divine Authority of Joseph Smith, the Martyr; Great Contrast; one cent each.

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“WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN.”—*Prov. 29: 2.*

“HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE.”—*Book of Mormon.*

No. 8.—Vol. XV.]

PLANO, ILL., APRIL 15, 1869.

[WHOLE No. 176.]

GREAT ISSUES.

BY ELDER S. F. WALKER.

The chief object and hope of the Latter Day Saints is salvation. The salvation they seek may differ somewhat from that hoped for by the sectarian world, but it is a gospel salvation—that they shall stand on the renewed earth—that the earth so stained with blood by all the wars, and reeking and seething with the sins and crimes of a cursed race, will bloom an Eden, and be free from every trace of its pollution. And the Lord himself shall come in like manner as He went away; come again in triumph to the scenes of His agony in the garden, his transfiguration, and death. And the apostles shall come and sit upon thrones, judging the twelve tribes of Israel.

But our salvation is to be temporal also. We are born into a world filled with anguish. History is a frightful tale of wrong, oppression, bloodshed, and wretchedness. On every side of us are scenes that horrify, and sounds that sicken us—prisons, slave-pens and harlots' dens, hospitals, rum shops and apothecaries shops.

The noble souls throughout the earth are seeking out for remedies, but they are not working in harmony with the God of all the universe, and their schemes shall fall, and wreck and ruin cover all.

To a few it has been told that a city is to be prepared, where the poor and the pure in heart will find refuge from sin, and sickness and want and grief, and dwell secure, and see the glory of God revealed. A temple will be built, and a glory-cloud rest upon it. The heavens will be opened and angels descend. The sons of Joseph will be there; and the scattered sheep will be gathered; and they of the north country will come in remembrance before God, and their prophets shall not stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence: and they shall come to Zion and be crowned; and all the redeemed shall come with songs of everlasting joy upon their heads. The would-be-great and learned ones feel insulted that such things should be held in sacredness, and taught as truth; and all the wisdom of the world is combined against each tenet, and each hope and purpose, of those whom God has honored with a knowledge of

His great designs; and the conflict deepens and must soon be great. But the great tumult of the world's clamor is silenced in the believer's mind by these words of the apostle:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, are kept in store by the same word, reserved unto fire against the day of judgment and perdition of ungodly men."

This scripture is having a fulfilment that is becoming each year more surprisingly complete. The principal energies of the men of science throughout the world, are directed to investigation of the origin and probable destiny of the earth—the very things Peter said they would do. That they have made startling discoveries, need not be denied, but that the facts they have accumulated justify them in scoffing at the Bible account of creation, of the flood, of the regeneration of the earth and the coming of the Lord, the Apostle by the Spirit of prophecy most emphatically denies.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall away from your own steadfastness."

But there is another issue of no less consequence, which the true Latter Day Saints must meet, and which they only can decide. Many of those to whom the great work of the last days was committed, "hold the truth in unrighteousness," and have leagued themselves in a "covenant with death," "perverted the right way of the Lord,"

and by their "cunning craftiness" "led captive silly women," and seek "to build up Zion with blood," "and if it were possible," would "deceive the very elect." How strong the delusion! How terrible the confusion!

"Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

This is wonderful scripture. What does it mean

St. Jude paints a scene in the future, identical with it, and says that the apostles of the Lord Jesus Christ had said there should be mockers in the *last time*, who should walk after their ungodly lusts, separate themselves, be sensual, and not have the Spirit.

Now, as Jude says the apostles said thus, and as we find that Peter and Paul have both left records of their prophecies, that certain terrible things

would occur, it is evident that the Epistle of Jude, 2d Thessalonians ii., and 2d Peter ii., all refer to the same events and times.

Jude says it should be in the last time, and Paul says it should be before the coming of the Lord, but after that a temple of God should have been built. How exact and unmistakable! And oh! how enormous, how terribly significant the wickedness that casts its baleful shadows across eighteen centuries! so that the prophets from their watch towers could discern its coming. Even Isaiah in his day gave notice of its coming in like a flood.

It is the "mystery of iniquity," that began to work in the days of Lamech by secrecy and oaths, and was perpetuated on this continent by the Gadianon robbers, and is wide-spread among the secret orders of the whole earth.

And after that the "faith once delivered to the saints" had been restored to the earth in purity and power, the "mystery of iniquity" began to work, as of old, with power and signs and all the deceivableness of unrighteousness, and "certain men crept in unawares, who were before of old ordained to this condemnation."

How foolish for men because that the general providences of God favor their wickedness, to suppose that they are His chosen servants and co-laborers. They may have aforetime been ordained to this condemnation; ungodly men turning the grace of God into lasciviousness. "And many follow their pernicious ways, by reason of whom the way of truth is evil spoken of." Who but true saints can apply this last text? And they "count it pleasure to riot in the day time," and "are the servants of corruption," "*cursed children, which have forsaken the right way;*" "having escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled

therein, and overcome, and their latter end is worse than their beginning;" for "if the light that is in them be darkness, how great is that darkness"! "They received not the love of the truth that they might be saved," and for this cause *God* sent them strong delusion.

Here is the solution of many problems—God himself sent the delusion, as a punishment for the disregard of the perfect law He had given. And it is a most solemn warning to those made acquainted with the fact. "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 of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

How unwise for men to trust their salvation to a priesthood because it was given of God, or to ordinances because instituted by him. This is the mistake the Jews made, and thought themselves the favorites of heaven centuries after they were cast off. It was the mistake of the early Christian Church that maintaining the form of godliness, fell into apostacy. History repeats itself; and the church of the last days—the heir of all the great promises to the patriarch of old—fell into sin while yet the heavens were open to them, and were cast off, and have become a reproach and a shame throughout the earth.

And could the Lord be cheated by those to whom he had committed the keys of the kingdom for the last time? No. His wisdom provided a remedy. And "when iniquity came in like a flood" a standard was raised against it, and there was a "remnant" in which was "deliverance." To a humble little band who sought for the "old paths," He spoke words of

comfort, and told them to give bread and water to the pilgrims on the way; and now so soon all over this great land, and in places beyond the sea, is heard the sounds of rejoicing, and the songs of praise; and the old men see visions and the young men dream dreams, and the gifts of tongues is restored, and prophesying is heard, and the sick are healed, and the poor have the gospel preached to them.

“The Lord is remembering Zion,
And bringing her comfort once more.”

WHO MAY RECEIVE REVELATION?

BY W. W. B.

One thing is clear from the writings of inspired men, and that is, that it is the will of God that *all* His people should enjoy the spirit of revelation and prophecy.

Moses, the man of God, when the seventy were prophesying, and Joshua *envied* for Moses' sake, said, “Would God that *all* the Lord's people were prophets, and that the Lord would put his spirit upon them.” Num. xi. 29. Moses, filled with the Spirit of God, would never have desired this for the Lord's people if it was not right that they should attain to it. Moses was the man in that dispensation through whom God gave His law, but this, He knew, would not prevent others from obtaining the word of the Lord.

Paul, in his letter to the Corinthians, expresses a similar desire for the church, “I would that ye *all* spake with tongues, but rather that ye [the saints] *prophesied*.” 1 Cor. xiv. 5.

Jesus, in person, established the gospel dispensation 1860 years or more since; and established the doctrines of the church, and organized it; yet many after him received the word of the Lord, by tongues, revelation, prophecy, vision, the ministering of angels, etc.,

and we have no account of any being called lunatic, or heretic, for it; except it were by the unbelievers. The apostles received revelations from time to time, the “teachers and prophets,” at Antioch, received the commandments of God, through the Spirit, touching the ordination and sending forth of Saul and Barnabas. See Acts xiii. 1-4.

Phillip, the evangelist, “had four daughters, virgins, which did prophesy.” Acts xxi. 9. And the disciples at Tyre, said to Paul through the Spirit, that he should not go up to Jerusalem. 4th v.

It may seem strange to some that God should command Paul, through the Spirit in those disciples; yet such is the record. It may appear altogether out of the regular order, and so no doubt it was; yet the command was of God, and was binding, and Paul honored it as the word of God.

The Lord does, on some occasions, step aside from His common, or ordinary method of doing things. He has reserved this right to himself.

Paul says, “How is it then, 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. xiv. 26. Again: “Let the prophets speak two or three, and let the others judge. If anything be *revealed* to another that sitteth by, let the first hold his peace. For ye may *all* prophesy one by one, that all may *learn*, and all may be comforted.” vs. 29-31. From the foregoing we learn that it is the will of the Lord that *all* His people should enjoy the manifestations of His Spirit, have tongues, interpretations, revelations, prophesyings, psalms, doctrines; and thus, “all may learn, and *all* may be comforted.”

James evidently had his eye on this subject when he said, “If any of you [the saints] lack wisdom, let him ask

of God, that giveth to *all* men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Jas. i. 5, 6. This wonderful privilege, as is seen at a glance, extends to *all* the people of God. The testimony of John the beloved disciple, is strongly corroborative of this: "But the anointing [of the Holy Ghost] which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 Jno. ii. 27. And Jesus says, "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." Jno. xiv. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." xv. 26.

"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." xvi. 13.

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was promised, unto them who believe, after that Jesus was glorified.)" John vii. 37-39.

"For it is written in the prophets, and these shall *all* be taught of God." vi. 45. Moroni says, "By the power of the Holy Ghost ye may know the truth of *all* things." Moroni x. 1. He further says: "And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and

they come from the same God. And there are different ways that these gifts are manifested; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another, the gift of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning *all* things; and again to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages, and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto *every* man severally, according as he will.— And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever; and that all these gifts of which I have spoken, which are spiritual, *never will be done away, even as long as the world shall stand, only according to the UNBELIEF* of the children of men."

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of *unbelief*. And woe be unto the children of men, if this be the case; for there shall be none that doeth good among you; no, not one. For if there be one among you that doeth good, he shall work by the *power* and *gifts* of God." x. 1, 2.

From the above it is placed beyond question, that it is not only the *privilege*, but the *indispensible duty*, for the people of God to be taught directly of

God, through the revelations, and manifestations of the Spirit.

Nephi reproves his brethren because of their unbelief, and hardness of heart, in not seeking to God for knowledge concerning the vision of their father, Lehi. "And they said, behold, we cannot understand the words which our father hath spoken concerning the natural branches of the Olive tree, and also concerning the Gentiles. And I [Nephi] said unto them, *have ye inquired of the Lord?* And they said unto me, we have not; for the Lord maketh no such thing known unto us; [how like many professed saints!] Behold I said unto them, how is it that ye do not keep the commandments of the Lord? [God has commanded *all* his people to seek to him for *wisdom* and *knowledge*.] How is it that ye will perish, because of the hardness of your hearts? Do ye not remember the things which the Lord hath said, if ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be *made known* unto you." 1 Nephi iv. 2.

In this we are pointed to the danger there is in not being taught of God; and to the fact that if there is a failure in not being taught of him, it is because of unbelief, hardness of heart, and a want of diligence in keeping the commandments.

The prophet Ammon says, "He that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing, unto such it is given to know the mysteries of God; yea, unto such it shall be given to *reveal* things which never have been revealed?" Alma xiv. 16.

The revelations through the martyr, Joseph, are in complete harmony with all the foregoing. In sec. 45: 10, [15: 10,] it is said of all the saints, "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," etc. Again, 46: 3, [16: 3,] But ye ["people of my church,"] are *commanded* in all things to ask of God, who giveth liberally, 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 are of men, and others of devils." Again, 110: 18, [106: 18,] "For it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories, should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be *revealed* unto *babes* and *sucklings* in this the dispensation of the fulness of times."

Surely, here is unmistakable evidence that God will *reveal* His word to others than the President of the church, as claimed by some.

Again, the Lord says, "The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel [teach], his fellow man, neither, trust in the arm of flesh, but that *every* man might *speak* in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends

of the world, and before kings and rulers. * * And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things *known* unto all flesh, for I am no respecter of persons, and willet that *all men shall know* that the day speedily cometh, the hour is not yet, but is nigh 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 have *power* over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."

Here is another incontestible testimony, that it is God's purpose to make known and *reveal* His marvellous doings to the "people" of His church, as well as to the priesthood.

Joseph the martyr, in his teachings, recognizes the *right* and the *duty* of the saints, to obtain knowledge directly from God for themselves, instead of their inquiring for it at the hands of the Seer. When a Bro. Carter desired of Joseph a "special revelation," Joseph replied, "We never enquire at the hand of the Lord for special revelation only in case of there being no previous revelation to suit the case; and that in a council of high priests. * * It is a great thing to enquire at the hand of God, or to come into his presence, and we feel fearful to approach him with subjects that are of little or no importance, to satisfy the queries of individuals, especially about things the *knowledge* of which men ought to obtain, in all sincerity before God, for themselves, in humility, by the prayer of faith; and more especially, a teacher, or a high priest in the church. I speak not these things by way of reproach, but by way of instruction." Mill. Star, vol. 14: 413.

In vol. 17, p. 279, he says: "The spirit of revelation is in connection with these blessings. A person may profit by noticing the first intimations of 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, (i. e.) these 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."

On page 278 he says: "God hath not revealed anything 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 unto the greatest. How is this to be done? It is 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, and that *all saints* receive after 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 body are only exercised by the pure Spirit of intelligence."

We have now brought forward an array of testimonies, abundant, clear, and convincing, that it is the will of God to reveal himself, in word, and in deed, to *any* and to *all* his saints, if they will faithfully keep his commandments, and seek unto him with unwavering faith. Paul said to the Corinthian saints, 1 Cor. xv. 34: "Awake

to righteousness, and sin not; for some have not the *knowledge* of God; I speak this to your shame." Do not many professed saints, at this time, fall under the same censure, and for the same cause?

Having shown that all the saints may receive the testimonies and revelations of God through the Holy Spirit, we now propose to show that all the officers in the church may receive revelations touching their especial and respective duties, and also for others.

Some would pervert the word of God, and gladly make the people believe that none can receive revelations and commandments, for the government of the church in any sense, but the president of the church.

It is seen, by referring to Acts xiii. 1-4, that persons in the church who did not belong to the presidency, neither to the quorum of the apostles, received a *commandment* through the Spirit, touching the ordination of Saul and Barnabas to the apostleship, and the sending them forth on their mission.

We shall not deny but this calling and ordination was out of the general order, but we claim that it was done, and being done by the direction of the Spirit, it was wise, and *legal*, and may be cited as a precedent, when occasion demands. Whose place in the quorum they were called to fill we can only conjecture, as neither bible nor church history is clear on this point.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.— And when they had fasted and prayed, and laid their hands on them, *they* sent them away. So they, being sent forth by the Holy Ghost,

departed unto Selucia," etc.

Here we have men commanded of God through the Spirit, to *set apart* and *ordain*, and *send away* on a mission, two, whom Luke, in Luke xiv. 4, 14, declares "apostles." Luke declares it as the work of the Holy Ghost.

Joseph Smith the martyr, before he held any priesthood by ordination, consequently before he was president of the church or priesthood, received revelations for various ones; and after receiving the Aaronic priesthood, he and Oliver received a revelation commanding him to ordain O. Cowdery to the Melchizedek priesthood, and for O. Cowdery to then ordain him to the same priesthood. This may be regarded by some as a rather extraordinary movement, and contrary to general law, but such are the facts; and the receiving of the priesthood, and the organizing of the church, in the beginning of this dispensation, rests on this mode of getting revelation, and this manner of ordination.

We are told that Peter, James, and John, came down and ordained Joseph and Oliver to the Melchizedek priesthood, and the apostleship.

The "word of the Lord," commanding their ordination, probably came *through* Peter, James and John, in fulfillment of sec. 26: [50] 3, but the personal administration, was *through*, and by, Joseph and Oliver. Joseph's account of it is as follows:

"We now [in June, 1829,] became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood, had given to us, viz, that provided we continued faithful, we should also have the Melchizedek priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost.

"We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord

what we now so earnestly desired, [the Melchizedek priesthood,] and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise: 'Ask, and you shall receive; knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when *the word of the Lord came unto us* in the chamber, *commanding us* that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this *our ordination* until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to *ordain each other*, and have them decide by vote whether they were willing to accept us as spiritual teachers or not." Mill. Star. xiv. 20.

Here we have Aaronic priests receiving revelations to *ordain each other* to the higher, or Melchizedek priesthood; Aaronic priests commanded to *ordain each other* to a far higher office than they then held, viz, to the office of an elder. As to the truth of all this we have to depend on the testimony of these two interested parties, unless we get the witness of the Holy Ghost. On the day the church was organized, April 6, 1830, the Lord said to the church, through Joseph the Martyr, "Wherefore it behooveth me, [God] that he [Joseph] should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you an elder *under his [Joseph's] hand*, he being the first unto you." 19: [46] 3.

Again: "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh, it being regularly organized and established

agreeably to the laws of our country, by the will and *commandments* of God, in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and *ordained under his [Joseph's] hand*." Sec. 17: [2] 1.

By these last two quotations we learn that the *commandments* upon which the church was organized, came to Joseph and Oliver; and that the ordination of both to be elders and apostles, was administered *under each others hands*; and this, as before shown, was by the direct command of God to both of them, when neither of them was president of the church or priesthood. Now, if all this could be done in 1830, and before, why not similar revelations and ordinations be had in 1852-3, in the reorganization of the church? The general, standing law, was to be given by and through the president and seer of the church, but special commands may come, as we have before seen, through others, especially when there is no acting president, or when it is so we can not apply to him.

TO BE CONTINUED.

KNOWLEDGE will not be acquired without pains and application. It is troublesome digging for deep, pure waters; but when you once come to the spring, they rise up and meet you.

AS THEY who, for every slight infirmity, take physic to repair their health, do rather impair it; so they who, for every trifle, are eager to vindicate their character, do rather weaken it.

THE first Christians were advised so to live that they might have a favorable testimony from those who were outside.

SIGNS OF THE TIMES.

BY T. J. A.

When in the present generation we see so many strange phenomena, such as signs in the sun, moon and stars, which brings the wisdom of the astronomical world to nought; and upon the earth distress of nations, upon whom the work of disintegration is rapidly advancing, when thrones are being cast down, and crowns require the constant hand of diligence to keep them properly balanced upon the heads of monarchs, when perplexities, like the sea and waves roaring, brings trouble to millions of hearts, for fear of what may be coming upon the earth; when we hear of the mighty wars and rumors of wars, from all parts of the world; and witness the stupendous martial movements by the great powers of the world, indicating an early dreadful struggle, that has no parallel in the history of the past; when we see famine and pestilence stalking boldly through many parts of the earth, carrying away thousands of our race to a miserable and untimely end, and bringing untold miseries to many homes, it softens the stoutest heart, and melts it to pity for suffering humanity. When we see the very earth troubled, and the invisible powers of nature apparently becoming disarranged, producing those mighty convulsions recently witnessed in our land and many other parts of the earth, with loss of life and property that is really appalling; when we see the sea troubled and heaving itself beyond its natural bounds, and the vivid lightnings, and the angry, bellowing tornado, all conspiring in one general work of destruction; the philosopher, the sage, the priest and the people, all unite in the universal cry, "Why are these things so?"

Many theories are being advanced

by the scientific amongst men as explanatory. The earthquake, the tornado, the pestilence, and the general interest of the world are fruitful themes for their philosophy and deep research; but it is evident their theories are impracticable, without the means of demonstration; they are unsatisfactory, because they do not clearly explain, prevent nor bring respite. The phenomena continue, are more frequent and severe; and new ones are being continually added to the already long list of frightful scenes and strange sights witnessed by the present generation.

Man may take credit to himself for much knowledge in the arts and sciences which are a pleasure and benefit to mankind. They are theories that can be practically demonstrated, and by their known rules difficult problems can be solved satisfactorily; but to endeavor to explain by those rules, the causes that produce the elementary disturbance in the interior of our globe, the signs in the sun, and moon; the many unusual phenomena that now occur, seem a preposterous folly. Such things are past finding out by man's wisdom.

Those who are inclined to believe in the existence of a Divine Ruler, are always ready to ascribe the creation of our world, and also the innumerable worlds that belong to our solar system, to him; that He created them by faith, and the power of His will; and as each world was sent rolling into its orbit, its speed was measured, and its powers of attractions upon other planets, and others upon it, was known by him in perfection, and that its annual and diurnal revolutions would be in strict harmony with the perfect plan and order that had characterized and preserved the works of God from the beginning.

To admit that God had the power to create, is to admit that He possessed the power to properly govern those

creations. Otherwise they would be greater than He. It is evident from what we observe that they were each established according to law, and that they are still governed by law. Not independent and self-existing law, as some suppose, but laws established by the Divine Ruler, who still holds jurisdiction to exercise His will upon all the works of His hands, as seemeth him good, hence any irregularity, phenomena or strange sights which may appear contrary to the ordinary results of those laws, must be attributed to him, as a part of His divine economy or dealings with His creatures.

To ascribe those destructive phenomena to God, to some may appear irrational. Indeed, to say that God created those worlds and their inhabitants, merely as objects upon whom to gratify a morbid propensity to destroy would be extremely so; but to say that their inhabitants are all governed by laws, having penalties to be inflicted upon those who fail to keep them, when given, is rational. But without a communication of the Divine will to man, making him acquainted with those laws, he is left in ignorance of the same, and consequently not receiving them, he cannot reject them, nor be visited with their penalties.

The present generation not presuming to have a communication of the Divine Ruler's will, their ignorance of the many strange wonders now so prevalent can easily be accounted for. The ancients who enjoyed revelation in their day, witnessed many strange scenes, and understood the reason why God inflicted them upon the inhabitants of the earth. Their testimony is left on record for our benefit, but it is not explanatory as to *how* God produced them, but *why* they were visited upon the children of men.

The first instance in scripture where we find God's Almighty hand stretched out in wrath, was in the

days of Noah, to whom He gave a revelation of His will concerning the inhabitants of the earth. I shall quote from the New Translation of the Scriptures by Joseph Smith. Gen. viii. 5:

“And the Lord said unto Noah, My Spirit shall not always strive with man, for he shall know that all flesh shall die, yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.”

Here we learn the cause of the flood—man's wickedness before God—and that their destruction would come providing they did not repent of their sins and turn to the Lord. How should they return? 7th verse:

“But the Lord was with Noah, and the power of the Lord was upon him; and the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch.” 11th verse: “And it came to pass, that Noah continued his preaching unto the people, saying, Hearken and give heed unto my words, believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if you do not this, the floods will come in upon you; nevertheless, they hearkened not.”

The general destruction of mankind by the flood, evidently was the result of their wicked condition; and refusing to listen to the terms of salvation offered through Noah. God made Noah acquainted with his designs upon mankind, and mercifully sent him forth crying repentance, for one hundred and twenty years; and that all who would repent should receive God's Spirit that should clearly manifest unto them the impending calamity,

and the means of escape, the rejection of which message proved the destruction of the entire world, excepting Noah's family.

The calamity that overtook the cities of Sodom and Gomorah was the result of their immoralities, which had come up in the hearing of Almighty God. In his conversation with Abraham, revealing the impending ruin so soon to overtake the cities of the plains, we learn that ten righteous persons could not be found within them, or God would have spared them for their sakes. Lot, his wife and two daughters, were the only ones that had received the gospel like unto Abraham; these were worthy to escape, while all the rest fell victims to the wrath of God.

The strange signs and wonders that attended the mission of Moses and Aaron to Egypt, wrought by Almighty God upon the inhabitants for refusing to hearken unto His servants and the message which they proclaimed, are evidences that the Divine Maker holds supreme power of all the works of His hands, and that He uses it to bless or to curse, according to the condition of men.

The journeyings of Israel and their history in Canaan, is replete with instances of the Divine favor when they diligently hearkened unto His counsel through His prophets. The destruction of Pharaoh and his mighty army in the sea; the striking of the rock Meribah and its abundant yield of water; the feeding by the quails; the many pestilences for disobedience, and their cures; were all striking phenomenon, in that day, to the nations of the earth. To Israel these things were made manifest as from God, for their leaders were in constant communication with him and knew His designs

and purposes concerning Israel.

We will now pass under review the days of Christ, and the testimony of the writers concerning His predictions; not only concerning that age, but down to the end of time. During the time of the crucifixion, when His body hung upon the cross, very strange phenomena occurred, which lasted for three hours; a complete darkness covered the face of the land, attended by a terrible earthquake which opened the very graves of the dead. The veil of the temple was rent in twain, manifesting the anger or displeasure of the Almighty upon the same house which called forth the memorable words from Christ, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves," and the rocks of the earth were torn in twain; all in harmony with the subsequent calamities which befel the entire nation of Jews, for their wickedness before God.

The Savior, when teaching His disciples concerning the calamities which would overtake the Jews for rejecting him and His gospel, says, (Luke xxi. 19, 21, 23,) "When ye see these things come to pass, know ye that the desolation thereof is nigh." "For these be the days of vengeance, that all things which are written, may be fulfilled." "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The history of the Jewish people since those predictions were made, fully corroborates their truthfulness. As soon as the apostles pronounced their house desolate, for having rejected the gospel of the kingdom,

their day of grace was gone—the salt had lost its savor, and become of no more worth than to be cast out and be trodden under the feet of men. Soon their beloved city was compassed with armies; and before its final reduction vast numbers melted away before the merciless sword of the captor. Many were carried in chains to Rome, to swell the conquerors triumphal train, to meet mockery, derision and death. Others were added to the various armies of Rome and sent into different parts of the world. Thus their subjugation became complete, being scattered into all nations, and relapsing into bondage, a despised and downtrodden race, and denied the inalienable rights of man.

The glorious city, Jerusalem! in her fall she lost her glory, and became downtrodden, and low in the dust. For nearly eighteen hundred years the voice of the prophet proclaiming the word of the Lord to Israel, has not been heard in her streets; nor has the gospel (which they rejected) been preached to the sons and daughters of Abraham, in her once pleasant thoroughfares, calling them to repentance and salvation. She suffers like her scattered children, despised and downtrodden she must always remain, until the fulness of the Gentiles shall have come in.

On the same occasion when Jesus preached these things, his disciples asked him, saying, "Master, tell us concerning thy coming?" "And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, like the waves and the sea roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing

them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

In the 24th of Matthew, when speaking upon the same subject, Jesus says, "For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places. * * * And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

In the foregoing are found words of comfort to Jew and Gentile, for in that day of trouble to the world, that same gospel of the kingdom which the Jews rejected, would again be preached to mankind, prior to the final end. To the Jew in particular are these words cheering. "Jerusalem shall be trodden down until the fulness of the Gentiles is fulfilled," implying a release from her bondage in that generation which should witness these signs. To that generation they would be unmistakable evidence of her speedy redemption, when she would rise from her degradation, and grow rapidly into more than her ancient splendor; when her scattered sons and daughters should come from every land, and assist her in her onward progress; when the sacred soil of Judea shall no longer be desecrated with the proudly adorned mosque with its glittering minaret; but when the towering pinnacle of the house of God, the long lost temple, shall again bask in the sunlight of heaven, as an emblem of divine favor; when prophets and seers shall again receive the ministering of angels, and

hear the voice of God, as did their fathers in the days of old.

The question now to be considered is, Have we fallen upon this most eventful period? The Jews surely are emerging from their weary Gentile bondage, and assuming a prominence in the affairs of nations; in the department of finance, science and art, that at once strikes the beholder with the belief that those latent powers which once made them a great nation, are at last being unfettered, and aroused, manifesting that they possess an abundance of necessary element to develop and sustain them as a nation.

The signs of the early and latter rain descending copiously upon the long sterile plains of Judea, causing its ancient fertility to return, are unmistakable evidences that the curse has gone, and that she is being *prepared* as a fit dwelling place for the chosen people of God.

Are these not signs of Jerusalem's redemption? or must she be forever trodden down, in disgrace, by the miserable Bedouins, that have kept her in the dust for so many generations? Israel scattered, and Judah receiving the blessings promised, are marching onward in marked prosperity, and millions of longing hearts are directed towards her as the ancient home of their fathers, and prophets, and mighty kings; and from whence the long looked for deliverance must come. Already she is the chief point of interest for the tourist; and the curiosity of the world is aroused to hear his graphic description of the growing city, of its surroundings, and that the Lord has been favorable to its land. The speculator also is charmed with the portentous signs that denote for her a speedy notoriety, and marks her as a place for lucrative operations. Even the kings and great men in the earth, assured of her returning prosperity are assisting in her development

with measures looking towards their own aggrandizement, all of which denote the speedy deliverance of the Holy City.

TO BE CONTINUED.

UNDEFILED FROM VICE.

BY BRO. A. HAWS.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world." Jas. 1: 27.

"And what is the sign of thy coming; and of the end of the world? (or the destruction of the wicked, which is the end of the world.)" Matt. 24: 4.

Here we find that the world is the wicked, so James must have meant that the saints should not partake of the vices of the wicked.

Now the question arises, at what time did James mean that we should keep ourselves unspotted from the vices of the world? At the time of our baptism, or in a month, a year, or shall we wait until we go to Zion, as many of the saints are now waiting? They say When we get out from among the world and go to Zion, then we will commence having prayer in our family, and then we will teach our children how to pray, and keep themselves unspotted from the world. Some will say, When we get back to Zion among the saints, we will be stronger in the faith, and then we will quit our vices; and let whisky, tobacco, tea and coffee, dancing, going to theatres, breaking the Sabbath day, and all manner of evil alone, and be pure in heart; for the pure in heart is Zion. Some will say, We want our sons and daughters to dance, and be in the fashions of the world; and learn all their manners and customs, so that we will not be ashamed of them when they are in company;

they must dress in all the fashions of the day, and be very nice; because they are smart children, and we like to see them enjoy themselves. It is no harm for them to dance a little, and go round and see the ways of the world. Some say they drink tea and coffee because the word of wisdom does not forbid it; when it says hot drinks are not good for the belly; but it means any kind of hot or strong liquor.

These are some of the vices of the world. Brethren and sisters, look at these things carefully, and see whether we are spotted with the vices of the world or not. If we are, then is our religion vain.

THOUGHTS ON THE DARK AGES.

BY T. STUDIOUS.

I am lonely to-night. I will try and put my thoughts on paper. I was thinking of the wonders of the world; about cities built in ages past. We read of the Pyramids and Monasteries, and the ruined cities of old. We read of them in Europe, Asia, Africa, and America; and yet those remote ages are called the dark ages, when men's minds were darkened by superstition and ignorance, but notwithstanding all their ignorance and darkness, they erected beautiful temples, and built large and grand cities. Can we call them ignorant when their Pyramids, made of fine sculptured rock have stood for thousands of years, and will stand for many years to come.

America can boast of her antiquities, ruined cities have been discovered, with many dead Indians, who were in a good state of preservation, even as the Egyptain mummies are in a state of preservation, and the dead bodies that were found in the caves were clothed in a sort of woollen cloth.—

When the new world was discovered, there was a nation in Mexico, also in Peru that were partly civilized.

“Cuzco, 850 miles south-east of Lima, was the capital of the Peruvian Empire, founded 1043 years after Christ, by Manca Cafac, the first Inca of Peru.” (I quote from Onley's Geography.)

Columbus discovered the American Continent in 1492, which was 448 years after the founding of Cuzco. So we find that when this continent was discovered, that there was a people that could tell when their cities were founded. So much for darkness and ignorance.

Mexico, when discovered by Europeans, was the seat of a powerful empire, the traces of which remain to this day. Thus we find that as Egypt once was, so was America inhabited by an enlightened race of people. A people that could build vast cities, make woollen clothes, instruments of war, &c.

The history of the travels of Catherwood & Stephens, speak of a ruined city being discovered in North America, in the same latitude as the Island of Jamaica, which is 18 degrees north of the equator, and is about eight hundred miles south of New Orleans.

Why are those remote ages called the dark ages of the world? Are we so much more enlightened than they; so much more advanced in the arts and sciences. We are in some of them, but we have lost perhaps as many arts as we have gained. We can no longer build pyramids and monuments that will stand so many thousand years as the pyramids of Egypt, or the monasteries of Greece. We can no longer keep our dead from decomposing, and returning to the dust from whence they came.

TIME is more valuable to young people than to any others. They should not lose an hour, in forming their taste, their manners, and their minds.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Thursday, April 15th, 1869.

PLEASANT CHAT.

The necessity for the saints becoming self-sustaining, is becoming more and more apparent. The widening difference existing between the faith which we preach, and that which has grown upon the people as a gospel of saving grace; is pressing home upon us the great principle of the latter day work, the gathering.

When speaking of this, we deprecate that indiscriminate rushing together, which has, to some extent, marked the rise and rapid increase of the church at an earlier day.

Our reasons for this, are the lamentable results which have followed, the real disregard to the written word upon the subject; the uncertain reliance which it has been the means of fixing in the minds of the many, upon the word which requires a due preparation, before becoming worthy to be called "the pure in heart."

These are grave considerations. We have had far more difficulty in securing the confidence of the saints, than in preaching the word; and, although it may be urged that there ought to be a simultaneous gathering and proselyting, in order to fulfill the rule of law making the observance of certain commands called celestial possible, we cannot yet see how, if this were granted, that it can precede in importance, or obviate

the necessity of a complete and thorough purifying of the heart.

In the purified heart there is no fear. Neither is there doubt of His word, or distrust of His servants.

It follows that those who may be afflicted by fear, or tormented by doubt and distrust, are not ready to be called "pure in heart." If they wait till gathered, before beginning their career of righteousness, or process of heart purifying, they are distrustful of God, fearing lest His power does not reach to the confines of the borders; they doubt the wisdom of the provision which is made for those who repent.

The man who depends upon the continued reiteration of human intentions and evidences, can not be safely grounded upon the testimony which God gives to those who are to be His at the day of gathering. He that has received the truth of God as He gives it to the seeker, is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions and languishing away from Zion may be theirs. They are purifying themselves, and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect, would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precept they would gather.

It requires a more than ordinary amount of faith to look the accumulated

difficulties surrounding the word steadily in the face. Nor does it require less, to bear up under the despondency, which lies lurking in every work, where once flourished this truth.

Those things of which we are assured, ought always to remain in our memories as fixed facts. One prominent truth of which all are convinced, is the goodness, and wisdom of God.—He has so far shown that He is able to control the universe. He did so while Moses journeyed with Israel; and when Jesus came, it was still the same. He has not proven changeable during the years of ancient apostacy; nor may we fear that during the terrible struggles which have fallen to the church in the modern falling away.

Another, which is the Anchor of our hope, is the promised resurrection of the dead, in which resurrection those who have proven susceptible to the influences of gospel grace, are advanced in degrees of usefulness. This gives stability to every phase of our faith and all are concentrated upon it, else are we without hope. The resurrection does not depend upon the gathering of the saints, nor does the strength of God depend upon it. The only great objects to be accomplished by the gathering, is the perfecting of the machinery by which the gospel is promulged; the securing a *unity of action* after the perfecting unity of thought. The unity of action through every branch of the church polity, is to be attained, before an political sovereignty will be permitted by that power which has hitherto ruled the church, destinies, and it can be confidently hoped that any

great power will be vouchsafed to a people not prepared to use that power wisely. That which we have fought, bigotry, superstition, intolerance, proscription and priestcraft, are some of the ruling evils which can not be permitted to enter into the councils of a free people; or are they principles which will in any wise govern the ruler in Zion. That some of those things are in the minds of some who are earnestly desiring the gathering of the saints, themselves will admit.

We are just as anxiously looking for the day when the saints may be at rest in their promised land. But while we earnestly desire this, we can not by any device known to our philosophy, shut our eyes to the sad lack of mental and moral discipline which is calculated to bring honor to the free citizens of a free Zion.

Men are discouraged because church authority does not punish departure from church deportment. Men are doubting because new and strange revelations are not made, while long standing commands are not fulfilled. Some there are who mourn for Zion polluted, whose very breath of weeping is defiled by that which pollutes the body. They load the air with lamentations for the departed renown and the future glory; and smile when conscience charges them with lack of virtue.

We dare not predict a speedy and overwhelming gathering of such elements; nor need any hope for it.

For our own part we would by far prefer to be a lonely but faithful sentinel upon the walls, a "vidette" upon a distant outpost of Zion, unredeemed,

than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home.

The position occupied by us, as a people, has been and is misunderstood, and persistently misconstrued. Shall we continue to foster misunderstanding and misconstruction among ourselves, by refusing to be governed by those things most surely believed by us?

WE expect the next issue (May 1st) will be run off by steam.

Bro. C. E. Brown is here at work, setting up the engine. The saints may expect a shower of tracts, soon. We shall carry on the campaign as vigorously as possible this summer. We shall give a statement of the condition of the office financially, soon. Circumstances have prevented it heretofore this year.

INFORMATION of the whereabouts of Justin Moore, is wanted by his friends. Communicate with Horace Church, Hopkins, Allegan Co., Mich. Justin Moore was a High Priest, in Joseph's day.

OBITUARY notices, when sent to the office for publication, should contain the name of the decedent, the age, the date of death, the place where, and the nature of the disease, if practicable.

No fee is charged for Obituary notices; but there is for marriages, of one dollar.

Those who are happy, can afford the dollar.

BRO. JAMES WAGONER, of Port Perry, Pa., is going into the ministry permanently. So he writes.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do we understand from the reading of the 23d verse of the 9th chap. of Mark, that in the spirit world, there is those without the power of hearing and speaking?

A.—No.

Q.—Is the 11th verse of the 9th chap. of Genesis, binding on us to-day?

A.—Yes.

THE RIGHT KIND OF RELIGION.—I want, says Uncle Nick, and we all want a religion that not only bears on the sinfulness of sin, but on the rascality of lying and stealing—a religion that banishes all small measures from the counters, small baskets from the stall, pebbles from cotton bag, and from sugar, chicory from coffee, alum from bread, lard from butter, strychnine from wine, and water from milk cans. The religion that is to advance the world, says Uncle Nick, will not put all the big strawberries and peaches on the top and all the bad ones at the bottom, and will not offer more baskets of foreign wines than the vineyards ever produced in bottles.

Correspondence.

BERN, Switzerland,
March 25th, 1869.

Bro. Sheen:

Having been without news of any kind from the saints for some time, and feeling very much like writing a few lines to you, I take my pen in hand to inform you of my whereabouts. I wrote a letter to you last October, which I hope you received in due time.

I must inform you now, that I arrived a few days ago in Switzerland, from Montpellier, in Southern France, where I have been since last November, for the benefit of my health, and to avoid a cold winter in a northern climate, which affects my health more or less every winter with colds, rheumatism, etc. The climate in southern France is very pleasant and mild; many invalids and persons of delicate health, from northern countries, go there during the cold winter season, to enjoy the mildness of a southern climate. So with me, being now in my sixty-eighth year of age, and rather unfit to live in the north during a cold winter, I resolved to leave Switzerland for a warmer country, as I always prefer to reside on a part of the globe where snow, ice, and chilly wind seldom make their appearance. In the south of France and southern Europe generally, living is cheaper, and the poor are in a much less suffering condition than in the north. My health is tolerable good, though I am not relieved of a hoarseness; and occasionally feel stiffness in the joints of my knees, I got that hoarseness after a bad cold I caught in Indiana, about a year ago. My plan to visit Palestine again, I was obliged to give up for the present, not being able to raise sufficient means to go and be there; consequently I came to the conclusion to return to the United States, as soon as circumstances will permit. Being a Latter Day Saint in faith, it is my

duty to go to the land where the church and servants of God are; no such things exist in Palestine at this time as prophets or Church of Christ. America in this respect is the favored land of divine revelation. Although the Jews are gathering home to their land, it is not the place where the truth—the gospel shines. If I am permitted to land on the American shore once more, I hope to be able to locate myself among the saints; if possible in a Southern State, for reasons already mentioned; perhaps in Alabama or Tennessee, which have a mild climate suitable for me.

The Brighamites are doing, as I am informed, their utmost to uphold their system of faith, and to prejudice the people against Bro. Joseph Smith and the Reorganized church.

I saw Bro. Fred. Urßenbach in Bern last fall, and his family, Sister Ursenbach, in Lausanne, when on my way to France.—Her husband being a travelling agent in the wine trade, is mostly absent from home. He regrets not being able to take an active part in the work, as he is under absolute necessity of following this business to sustain his family, having no property, having lost what he had by going to Utah and back to Switzerland. He was baptized and reordained by Elder E. C. Briggs, at Salt Lake City. Bro. U's. sons are Brighamites, one of them lately arrived from Utah, with missionary power to uphold Brighamism in Switzerland.

We hear of more earthquakes in Italy lately; and likewise great tempests have visited Europe in various parts; showing that the Lord is pleading with men by the voice of earthquakes, tempests, etc.

I got a letter from a Jewish friend in Jaffa, about last January, with interesting news, showing that Palestine is going ahead. The road from Jaffa to Jerusalem is so far completed that wagons and carriages can run, carrying passengers between the two places. Other improvements are also in a state of progress. The crops were good last year. Jews arrive on

steamers continually, from various parts.

I shall not write much about the political state of affairs in Europe; only we can discern by the signs of the times, the near coming of the Messiah. Crimes of every description are fast multiplying, though it seems that in despotic Europe, order and safety prevails to a greater extent than in America, where mob rule is more the order of the day. To any strict observer of the signs of the times, it must be evident that a change of political affairs is at hand; an universal tendency for more freedom, and some kind of republican form of government, is manifesting itself throughout Europe; but as demoralization is increasing at the same rate, a new order of things will bring on a state of anarchy, such as never existed before. Spain is at it already, without being able to settle their political difficulty. What the political prospect of the United States is, I am not able to tell; all I hope and pray for is, that the gospel will be preached far and wide, and that the church may increase, not only in numbers, but more so in faith, holiness, godliness, and spiritual blessings of God.

I remain as ever, your brother in the new and everlasting covenant.

LOUIS VAN BUREN.

HOPKINS, Michigan,

March 22, 1869.

Bro. Joseph:

The Hopkins Branch of the church are in a prosperous condition. The work here is slowly but surely spreading, and gaining strength. A great door is open here for preaching the gospel. Bro. E. C. Briggs is now with us. He preached in Gaines last Sunday. He preaches in Monterey next Sunday. The saints here are rejoicing in the great blessings of salvation. If any of the saints should visit Hopkins, they would do well to come by way of Kalamazoo and Allegan to Hilliard's Station, on the Kalamazoo

and Grand Rapids R. R., one half mile from my place.

Yours in hope of everlasting life,
HORACE CHURCH.

CARSON CITY, Nevada,

January 31, 1869.

Bro. Joseph:

This bright sunshiny morning I thought I would pen a few lines, and dedicate them to the encouragement and comfort of Bro. Joseph.

We have just received No. 1 of the new volume of the *Herald*, arrayed in a new dress, and would like to give you a vote of thanks for your praiseworthy exertions, in bringing the *Herald* to its present state of perfection, (for the old one was getting a little faded, so we could scarcely read it,) for we realize to some little degree, the uphill work you have had to do. But we are thankful to hear you say, "the saints are getting aroused," and we hope the saints are, and all will awake, and realize we have been asleep till almost midnight, almost to the coming of the Bridegroom, and attend to our duties, filling up our lamps with oil, and putting on the "wedding garment," before the door is shut. And we know however awake and anxious you may be, you cannot bear the burdens alone; and we feel the Lord does not require it at your hands. But cheer up Bro. Joseph. There's a brighter time coming. Remember the adage, "Large bodies move slowly." And as the church is getting to be a large body, so you must allow a corresponding degree of time and patience. But once call upon the saints, and arouse them, and my word for it, they will rally around your standard, and sustain you, like as the Israelites did the hands of Moses, and you will not know the strength and power of the church until you need it. We remember the promise of the Lord, "As I said unto Abraham, so I say unto my servant Joseph, In thee, and thy seed shall all the nations of the earth

be blessed." Therefore you are called with a high and holy calling. And may the grace and power of God sustain you, that you may fight the good fight of faith, and bright may be your crown when the Lord shall number up his jewels.

Brother Joseph, as you have more room in the *Herald* now, will you allow me to offer a proposition for your consideration; to act as you think proper in the matter; but I think it will meet the approval of most saints.

I propose, with your consent, that we have a short chapter of the "History of Joseph the Martyr" in each number of the *Herald*, or as often as circumstances will permit. I know it is in some of the old writings; but it is not one in ten, or perhaps twenty that have, or can get them; and as we are anxious to get it, this seems to be the most feasible way at present; and here I leave it for your consideration.

There is another thing, or rather a favor, I wish to ask of you, as I have not time myself or I would have done it. We hear a great deal of preaching about keeping the commandments of God. The question naturally comes, What are the commandments of God? But of this very little is said, presuming, I suppose, that every one has time to read and study them out for themselves. But I know plenty of saints that have scarce five minutes in a week to sit down and study them; and how is it to be expected that such can keep the commandments if they do not know them. So, for the benefit of those who have not much time to read, if Bro. Joseph would make a call through the *Herald* for some of the elders who have time to write an alphabetical list of the commandments, and publish in the *Herald*, I think it would do a great deal of good, as they are scattered through the books. I mean the commandments given to the Latter Day Saints. The children of Israel had a list written on tables of stone, but we would be content with a list in the

Herald, if some kind messenger would write it out for us. This also I leave for your consideration.

Bro. Joseph, I feel the Lord is blessing His people, and giving them testimonies of His goodness and watchcare over them. The small pox has been around on every side, but I have not heard of a single Latter Day Saint taking it. Our beloved President has had his neighbors down sick on both sides of him, and it skipped right over his house and did not enter, although I understand the family had been visiting, and Bro. Penrod helped dig the grave and bury the dead. But if we live our religion we know these diseases are not for the saints, and can claim the promise of God, and say like Shadrach, Meshack and Abednego, "Our God whom we serve is able to deliver us." I can rejoice, in common with my brethren and sisters, that we serve the God of Abraham, Isaac and Jacob; the God of Daniel, of Joshua; not a God without body, parts or passions, but we "worship him who made the heavens, the earth the seas, and the fountains of waters," and who ere long will manifest His power for the deliverance of His saints and destruction of His enemies; that the very things that will save the saints will destroy the wicked, like the host of Pharaoh, until by famine, pestilence, earthquake, the sword, and fierce and vivid lightning also, the wicked will be destroyed from the face of the earth, and it prepared for the abode of the righteous to spend a thousand years with our Redeemer, and receive His personal instructions, until we shall be prepared, to be presented pure and spotless to God the Father, when the kingdom shall be delivered up unto him; and all things subdued unto God the Father, that He may be all in all; when the elements shall melt with fervent heat, that the earth may be reorganized, renewed, celestialized, until like John the beloved disciple saw, there is a new heaven and new earth, wherein dwelleth

righteousness; like unto a sea of glass mingled with fire, and prepared for the time when Daniel saw, the kingdom and greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, and they shall possess it forever and ever.

Oh! what a glorious hope is ours,
While here on earth we stay;
We more than taste the heavenly powers,
And antedate that day!

Yours in Christ,
M. A. BRAND.

GOSHEN, Utah,
March 29, 1869.

Bro. Joseph:

Being under no particular appointment since I was liberated by the General Conference of April last, I nevertheless opened my own house, and spread the gospel in this small village, and though all the saints emigrated from here last year, yet we now number twenty-five members, and inquirers for the old path are continually increasing. This settlement contains only about fifty families, and 120 baptisms are registered on the branch book since Bro. Christian Anderson opened his house here about three years ago, every hearth almost in the village has changed its occupants during that time. Brigham is now engaged in moving all his Mussulmen from here to another place, lest they should have their eyes opened to the light of the truth. I mention this as a specimen of what good could have been done in the settlements of Utah, where branches have been organized, or elders have lived, if there was only one that would remain in each place to keep his house open for preaching the revealed law of God, what a conquest, by this time, might have been achieved, under God's blessing, over ignorance, foolishness and sin.

We wish our President, (Bro. Blair) was here, great work might now be done here if our Territory was divided into districts, and duly attended to. He gave us no in-

structions, but promised that elders would be sent here in the spring; God speed them, is my earnest prayer.

Many mighty men of God are now in our little branch, qualified and willing to enter the field, under proper government. For the benefit of their numerous friends on both continents, I will insert the names of some of the most prominent amongst them: James Price, who in the old organization travelled in Bedfordshire, Buckingham, Lincoln, and Yorkshire, England. John T. Davies, who travelled in all parts of Wales, presided over the Merioneth, Swansea, and Merthyr Tydvil Conferences, and has been in the first presidency in Wales for four years. Richard Davies, who travelled in South Wales. Rees Williams. David Clark, formerly of Nauvoo, Ill., who lives now in Lehi, who opened his house for preaching last evening, which was the first time an opening has been had in that town.

Your Brother in the Covenant of Peace.
THOMAS JOB.

No. 10 BLOOMFIELD PLACE,
Westbourne Square, Herron Road,
London, England.

Bro. Joseph:

The brethren in London are very poor, they are not able to take the *Herald*. Some time since I forwarded money to Bro. Briggs for *Heralds*. We have some little stock on hand, which we purpose paying for as soon as circumstances permit.

Bro. Briggs intimated to me that you would like to hear from resident brethren.

In the first place, we have no definite meeting house, we meet at a brother's house for private worship, on Sunday evenings. The brethren live at remote distances, we circumscribe a population of over three millions. Your humble servant has to travel eight miles, by the Metropolitan Underground Railway, and foot. Another has nearly five miles to walk; others have an equal distance. We have baptized four-

(three of a family) since I wrote last, we number twelve, four elders, one deacon.

We feel like buckling on the armor and lifting up the ensign; more especially since we had a visit from Bro. Ells. Now and then we get a visit (by invitation) of the Brighamite school, and they express themselves satisfied with the reorganization. No doubt shortly we shall have accessions to our numbers. Bros. Briggs and Ells have promised us another visit in autumn; and we anticipate that by sowing the seed of the gospel truths, we shall see an abundant harvest. The plan adopted in London, by the saints, is to lay hold upon some one, and preach continually to them till they are convinced of the truth, and judging from observation, the plan seems to work well; not forgetting to ask our Father in heaven to bless our efforts, by the aid of His Holy Spirit. Amen.

Yours in the Covenant of Peace.

HENRY PHEED.

HOKKINS, Michigan,

March 1, 1869.

Bro. Joseph:

Since I became a member of the Church of Jesus Christ of L. D. S., I have often had the privilege of exchanging ideas, and in some cases publications, with members of other churches, but more especially with the Adventists. Thinking that some ideas contained in said publications were not according to "law and testimony," I desire to examine some of them by the light of truth. I have no desire to bring a railing accusation against them.

The idea that I purpose to examine, is that the kingdom of God was not established by the Savior, and that it will not be established until He appears in glory.

According to Rom. xiv. 17, the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Now "he that doeth righteousness is righteous, even as he [Christ] is righteous," and we are

sure his righteousness was according to the righteousness of God which is revealed in the gospel, and by obedience to that we have the glorious promise that we shall receive the gift of the Holy Ghost, and the fruit thereof is love, joy, and peace, etc. Now if we obey the gospel in its purity, the ordinances thereof being administered by those who possess the Melchisedek priesthood, we shall surely have the righteousness of God, and not that of man. We shall also be recipients of the Holy Ghost, the fruit of which I have shown to be joy and peace, therefore we would be in the kingdom of God.

Now if the kingdom of God was not established in the days of Christ, why did He exhort them to seek first the kingdom and promise them temporal blessings if they gave heed to His exhortation? We also are assured that the kingdom of God was preached, and all who sought the truth pressed into the same? And again the Savior says, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

I think the evidence that the kingdom exists wherever the gospel is preached and obeyed is plain and conclusive.

I have clearly shown that by obeying the gospel, we are entitled to the Holy Ghost, or Spirit, and we are told that the carnal mind is not subject to the law of God, neither indeed can be. But in order to be spiritually minded we must of necessity be in subjection to said law. Thus we have laws, lawgiver, subjects and blessings, as component parts of a kingdom, even that of God.

I have shown that the kingdom was to suffer violence, and even be taken by the violent; yet we have the testimony of John the Revelator that the gospel should be restored even by the ministration of an angel, and that previous to the second advent of the Savior, with a blessing for those who are found watching and in possession of their garments. I think it

can be clearly seen that the kingdom was established by the Savior, also, from history, that it suffered violence, was taken by force, so that righteousness, joy, and peace in the Holy Ghost was unknown to the inhabitants of earth; and, by the testimony of John, that it will again be set up previous to the second appearing of our Lord and Savior.

This truly is a great subject, and much might be added to these few thoughts that would be interesting, but time will not permit.

Yours in the bonds of love,
A. S. COCHRAN.

—————
DENISON, Crawford Co., Iowa,
February 8, 1869.

Bro. Joseph:

Having just returned from a tour of Carroll, Calhoun, and Sac counties, I thought to let you know, together with all readers of the *Herald*, how the cause of our blessed Lord is prospering.

I started in company with Bros. Jordan and Montague, on the eighteenth of January; commenced preaching on the 19th in Carroll Co., and continued in one place until the 24th. Had a good attendance, among a kind and hospitable people. Many appear to be believing, and are investigating; nevertheless, there were some that said they could not find fault with our preaching, it was Bible doctrine, but they were afraid we were keeping something back, that we were not telling the whole of it. We told them it was true, we did not tell all, from the simple fact that we had a great many things to learn yet ourselves, but we were perfectly willing to tell what we knew; told them we would disclose still further on Saturday evening. At the time appointed we had a crowded house, and understanding full well what they thought we were holding back, we broached the subject of polygamy, taking the stand that the Lord never did sanction it in any age of the world, following down

through the old testament; then the Book of Mormon, and Doctrine and Covenants; and as we had Mrs. Waite's book on Utah polygamy; and the primitive Church of Jesus Christ of Latter Day Saints, as organized in the year 1830, at hand, showing that the introduction of polygamy was at variance with the laws of both God and man, and no part or parcel of the doctrines of the saints.

The effect produced is good, and we pray God that the interest aroused in that people may result in the honest in heart being led to embrace the gospel, as they assuredly will, sooner or later.

We succeeded in getting three copies of the *Herald* subscribed for in that neighborhood. We also visited the friends at Camp Creek, Calhoun Co., where there is considerable enquiry; also at Grant City, a few are interested. We expect to return as soon as circumstances will permit.

There seems to be quite an awakening in the bounds of the Mason Grove Branch, more preaching is being done. Some of the old neighbors that have lived with us for years, have commenced an investigation.

Yours in the Gospel,
THOS. DOBSON.

—————
PORT PERRY, Alleghany Co., Pa.
March 29, 1869.

Bro. Joseph:

Agreeable to the call in the *Herald*, I drop you a few lines. If I may be accounted worthy, I would say, that the one great desire of my heart is to thrust in my sickle and reap. It is my thought constantly. In the past I have had my faults and failings in common with all men. My desire now is to earn a crown, and if opportunity offers, I shall try in word and action to prove myself a faithful representative of the eternal truths of heaven. Could my family be provided with the common necessities of life, I would be willing to go wherever sent, and look out for myself, trusting in my heavenly Father.

There are earnest and prayerful appeals for help from West Virginia. Bro. James Wagner holds the influence of the people. Their desire is for him. Letter after letter has been received, saying "When, oh, when are you coming?" Two elders could be kept preaching day and night, to large and attentive congregations, in that section. For that mission there has been much personal sacrifice, but temporal circumstances has prevented those who have labored there from reaping the fruit, not being able to remain long enough. I am certain that the Virginia Mission would soon support itself and more too. Very little prospect in this section; I might say none. Mr. Cooper, the principal of the school alluded to in my letter for publication, has been baptized.

Your brother in Christ,

WM. W. WAGNER.

COUNCIL BLUFFS, Iowa,
March 22, 1869.

Bro. Joseph:

I am happy to say that the main portion of the saints in this, Pottowatamic, Iowa, District, are trying to honor the cause of God. I hope to see the work revive more fully, and the saints prove to the world that the result of obedience to the gospel is virtue, holiness, uprightness, justice and kindness to all men. By diligence in these and every other duty, the church, as a body, will soon redeem itself from the reproach brought upon it by false guides and false doctrine; may the Lord interpose His hand to assist the faithful few who are laboring to bring about so desirable a result; and inspire the hearts of many who once wielded the sword of truth in the cause of King Jesus, but who have fallen asleep while the bridegroom tarried; that they may arise and trim their lamps, and again commence the cry, "Behold the Bridegroom cometh, prepare to meet him." While I pray for this great work, I intend to labor for it, that there

may be faith and works joined together; for faith without works is dead.

Yours, in the Covenant of the Gospel.

J. M. PUTNEY.

GALIEN, Mich., March 10, '69.

Bro. Joseph:

Since last I wrote you, I have visited the little branch at Knox, Indiana. I found them in good condition, rejoicing in the blessings of the gospel; I remained with them twelve days, and held as many meetings; had large and attentive congregations, and some confessed that they were nearly persuaded to be christians.

Bro. Jas. Prettyman, Presiding Elder, is holding meetings in many of the school districts, assisted by the other officers of the branch, with good effect. May divine blessings attend them.

I also visited the Cold Water Branch, Michigan. They too were rejoicing in the blessings of God, and were cheered as the Comforter sealed instruction, bearing witness of the calling of the "One mighty and strong, to set in order the house of God," and that others may fall on every hand, yea, shall all fall except they trust in God and keep His commands. The brethren are alive to the interest of the work, and have passed such resolutions as will prove they are whole-hearted in their endeavors to build up the kingdom of God, proving their faith by their works. And I must say, to the praise of the sisters in each of these branches, that much of the blessed condition of the churches, may well be accredited to them. Their love for the cause of God, and each other, is manifest on all occasions by endearing appellations. O! such union is lovely to behold; who can but be cheered by such tokens of redemption? And if it was so in every branch, I feel that the sons and daughters of Zion would soon cease to languish. It is true that they have had their bitter trials, as the emissary of evil has endeavored to throw his dark mantle around them, and

embarrassments seemed to retard them for a time in their divine walk; yet in union they have ever found glorious victory, while the many oppositions they have had to oppose, have only served to strengthen them in the great work, and we feel renewed energy to gird on the whole armor of salvation, and shout *courage, COURAGE* brethren; army of the Great King.

On the way I also visited Elder H. C. Smith, of Decatur, Mich., who was ordained last fall. He is preaching once or twice a week; and will soon be known as one of our ablest exponents of the faith, and has the confidence of all his honorable neighbors, where he first began his labors in the vineyard.

Bros. O. B. Thomas, Priest, and Elder S. J. Smith, of Hopkins Branch, ordained last fall, are preaching the word, from whom we hear good news. Calls for preaching are very pressing in all parts of the district. I believe all the baptisms have been reported, except brother and sister Clum, of Decatur, baptized by Bro. H. A. Stebbins, on his return home.

With fervent prayers for the welfare of Zion, I subscribe myself yours in the bonds of love.

E. C. BRIGGS.

PARMA, Mich., March 18, '69.

Pres. Joseph Smith:

I send you two dollars in this letter to *pay for*, (not to "*pray*" for its continuance, as some one has made me say in the printed letter) the *Herald* a while longer, until I get some more money. I did not know as the *Herald* wanted to be "*prayed*" for, but only to be *payed* for; that is what I meant to say, whether or not it was *my* mistake.

And now I want to say a few words more in reference to your reply to my former letter, and I want you to publish this also, because I do not want my name to go out as an advocate of polygamy; for I am not a polygamist. No man in America is

further from it in practice, or inclination. All my acquaintances can certify to this. But I do not deny having said, by way of defending the bible law upon that subject, that if I were so unfortunate and wicked as to make myself liable to that law, or its penalty, as many have done, I know not how to answer for such sin, in God's sight, unless I should do as the law prescribes in such cases. You may argue that I could not marry one whom I had so defiled, provided I had a wife already. I know I could not, by human statute. But can God's law be made null and void, by human statute; and that too so as to exonerate, or clear the sinner? Of course not. Therefore, what shall such men *now* do? Tell us of a better remedy for such an evil.

I know as well as you do, that the Book of Mormon is more pointedly against polygamy than the Bible is, if possible, and I do remember it especially on that account, and often have spoken of it in conversation with such men as pretend to believe the Bible, and deny the Book of Mormon. I believe God decreed from the beginning, that a man should have but one wife. Also He decreed from the beginning that man should dress the garden and keep it, and not transgress His *law*. But because he did transgress, God passed another decree, quite different from the first. And so also in relation to the marriage obligation; none but an ignoramus or wilful zealot of some party religious creed to the contrary, will pretend that God has not made a law since sin entered the world, which law never would have been made, only as the consequence of sin. And because I think and say that I believe that the Bible law is still the best *law* that ever was made to remedy that evil, will you send my name out before this generation as a polygamist, or one who makes an "*idol*" of such an abomination. You tell me in your reply to put away my "*idols*," and remember the Book of Mormon, &c. If you mean by "*idol*" the prophet J. J. S. I never did idolize him when *alive*, and I

do not now, since he is *dead*, and "put away" out of this world. But I only mean to render unto every man his due, according to the best of my judgment. Of course I shall aim to do so by you, without any unholy prejudice. I acknowledge I have been not a little prejudiced, to hear men speak against the leadership of the successor of Joseph the Martyr, as though the Church had been without a prophet from June, 1844, until about eight years ago, a space of 25 years, minus eight. Is it very strange that I *should* be? But I am not "puffed up" any longer, I hope.

J. S. COMSTOCK.

CHESTER RANCH, Cal.,
March 8th, 1869.

Bro. Joseph:

The work of the Lord seems on the Pacific Slope, to be moving onward slow, but sure, and in many instances the Lord is showing forth His power in healing those who are not appointed unto death, and to strengthen the saints, that they may know the Lord has not forsaken His people, and that His saints shall be put in possession of testimony to bear to the world, that we have not only the form, but the power of godliness manifest in the Church of Christ.

Bro. Blair is well liked by all the saints. He has gone to San Bernardino, I have not heard from him since he left for there.

Please give my kind love to the saints. I desire the prayers of the saints in our behalf.

Your Brother in Christ,
H. FALK.

MEN are often as vain of their appearance, and of the impression they produce upon others, as woman is of her beauty, her accomplishments, or her costly dresses. The stronger vanity is allowed to grow the more certain is it doomed to disappointment.

Conferences.

Malad Conference.

The Malad Quarterly Conference was held at Malad City, Feb. 13, 14, 1869.

Amos B. Moore, President; E. R. Walker, Clerk.

Malad Branch reported 39 members, 5 elders, 1 priest, 1 deacon; 44 removed; 2 received by vote; 1 baptized; 2 children blessed. John Lewis, President; Amos B. Moore, Clerk.

³ Henderson Creek Branch failed to report.

Resolved, That we sustain Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints, with all the spiritual authorities, with our faith and prayers.

Resolved, That we sustain W. W. Blair and A. H. Smith, as Presidents of the Utah and California Mission.

Resolved, That we sustain Amos B. Moore as President of the Malad Conference.

J. H. Hurdsmen was ordained a priest.

Bro. Josiah Price gave us a short address on firmness; followed by Bro. John Lewis, showing the increase of faith in the Malad Branch.

EVENING SESSION.

Address by E. R. Walker upon the necessity of obeying the gospel; followed by John Lewis upon the principles of the gospel.

MORNING SESSION.

Reports were made by Elders A. W. Vanderwood, Wm. Richards, Edward R. Walker, John Lewis and Amos B. Moore.

AFTERNOON SESSION.

Preaching by Elder A. W. Vanderwood, upon faithfulness.

Sacrament administered. The meeting was then given into hands of the saints, all present were made to rejoice, under the influence of the Spirit of the Lord.

EVENING SESSION

Preaching by the President, followed by Elder John Lewis.

Adjourned to meet at Malad City, I. T., on the second Saturday and Sunday in May, 1869.

During the entire Conference the greatest peace and harmony prevailed.

At the close of the Conference one was baptized, and others were made to believe.

St. David Conference.

A special District Conference was held at St. David, Ill., March 5, 6, 7, 1869.

Elder J. Patterson, President; E. Stafford, Clerk.

A few questions of a local nature were mooted and discussed.

EVENING SESSION.

Elders F. Adams, David Jones and J. Jeremiah, spoke to the edification of the people assembled.

MORNING SESSION.

Buffalo Prairie Branch reported by J. F. Adams: 91 members, including 3 of the seventy, 8 elders, 2 priests, 2 teachers, 2 deacons; 4 removed. J. F. Adams, President; E. Bryant, Clerk.

Kewanee Branch, reported by J. D. Jones: 86 members, including 13 elders, 2 priests, 4 teachers, 2 deacons; 15 removed; 3 disfellowshipped. J. D. Jones, President; Thos. France, Clerk.

Kewanee also reported progress of Sabbath School, and the deep interest felt in it by the Superintendent and Clerk, and also stated that, awaiting the time when text books published by the church should come forth, they do the best they can to obtain the most suitable books for the children, under the circumstances.

Henderson Grove: 25 members, 2 elders, 1 teacher; 1 removed. C. M. Brown, President.

Orion and Galva Branches reported verbally. Reports rejected as not being legal. Princeville and Victoria failed to report.

SPECIAL MISSIONS.

The President having been appointed at the Kewanee Conference, to visit the the branches of Wilton, West Buffalo, and Davenport, (in place of Moscow, which was a mistake in the name,) to ascertain their feelings relative to their being annexed to this District, and obtain the consent of Bro. Chas. Derry to the same, succeeded in accomplishing the object sought.

Some little exchange of ideas was entered into, as touching the case, which brought forth the following resolution.

Resolved, That (having first obtained the consent of Bro. Chas. Derry, through Bro. J. Ruby, President of West Buffalo Branch,) the branches of West Buffalo, Wilton and Davenport, agreeable with their desires, be annexed to this District.

AFTERNOON SESSION.

Officers present: 1 of the Seventy, 18 elders, 2 priests, 4 teachers, 1 deacon.

St. David Branch reported by L. S. Jones: 53 members, including 9 elders, 1 priest, 3 teachers, 2 deacons; 1 baptized; 5 received by letter; 1 removed; 2 children blessed. L. L. Jones, President; Wm. Edwards, Clerk.

J. Jeremiah, L. L. Jones, T. F. Stafford, J. D. Jones, (of Kingston,) Jas. Clifford, J. F. Adams, T. R. G. Williams, Jas. Hart, C. M. Brown, J. D. Jones, (of Kewanee,) and David T. Jones reported their labors.

The President, in the report of his labors, stated that Bro. Jas. Hart and himself had organized a branch at Galva, Ill., called the Galva Branch, numbering 14 members including 4 elders, 1 priest. E. Stafford, President; Stephen M. Moore, Clerk.

Elders Wm. Gould and Robert Lyle, sent in a written report of their labors.

EVENING SESSION.

E. Stafford preached from 2 Chron. xx. 20. "Believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper."

SUNDAY MORNING.

The President, having received a verbal statement from Bro. T. Gibbs, appointed to labor with Bro. Harris in the Coal Valley Mission, that they had made several attempts to preach, but could get no hearers, and came back discouraged, whereupon, on motion, the said brethren were released from said mission.

On motion, the Coal Valley Mission was discontinued.

On motion the report of Bro. J. S. Patterson, concerning the branches of Wilton, West Buffalo and Davenport, was accepted.

Resolved, That we sustain the Orion brethren in their endeavors to rent a room in Canton for preaching, and for branch purposes; and that the Conference authorize the removal of the Orion Branch to Canton, if necessity requires it.

Resolved, That Bro. J. S. Patterson be appointed our delegate to General Conference.

Resolved, That when this Conference adjourns, it do so to meet at Truro, Knox Co., Ill., on the first Saturday and Sunday in June, 1869.

Resolved, That the presiding elders lay before their respective branches the propriety of raising means to defray Bro. J. S. Patterson's expenses to and from the General Conference, and that the Clerk of the Conference write the same to the absent presidents.

Resolved, That we sustain Bro. Joseph Smith, Bro. Marks, and all the authorities of the Church in righteousness.

Resolved, That we sustain Bro. J. S. Patterson as President of this District, with our faith, prayers and means.

Bro. J. D. Jones of Kewanee preached from Rom. viii. 7. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," followed by a few seasonable remarks from Bro. Patterson.

AFTERNOON SESSION.

Wm. Bennett was ordained to the office

of priest; afterwards partook of the sacrament, had a social meeting, but the elders felt led to preach to the people.

EVENING SESSION.

Bro. Patterson preached to an attentive congregation. The minutes of the Conference were then read and accepted.

Adjourned.

Montana Conference.

John H. Thomas, President; Ezra W. Depue, Clerk; Rosser J. Jenkins, Assistant Clerk.

BRANCH REPORTS.

Gallatin: 30 members, including 4 elders, 1 priest, 1 teacher, 2 deacons; 4 received by letter; 2 by vote; 3 baptized.

John H. Wilson, President and Clerk.

Willow Creek: (Gallatin Co. :) 26 members, including 3 elders, 1 priest 1 teacher, 1 deacon; 4 removed by letter; 7 baptized. R. C. Moore, President; Rosser J. Jenkins, Clerk.

Resolved, That we sustain Bro. Joseph Smith as a Prophet, Seer and Revelator, and President, and Wm. Marks as his Cousellor, and all the authorities of the church in their respective offices.

Resolved, That we, as elders, will spread this gospel as far as lies in our power.

EVENING SESSION.

Isaac Ross was ordained an elder, by Elder Alexander Williams.

MORNING SESSION.

Bro. Alexander Williams addressed the Congregation with a lengthy discourse.

EVENING SESSION.

R. C. Moore preached on the first principles of the gospel.

Resolved, That we adjourn our Conference till the first Saturday and Sunday in May.

We had a prayer meeting at early candle light, March 1st. We had a good meeting. The Lord of heaven blessed us greatly with the gift of tongues and prophecy. We had a time of rejoicing and thanksgiving to our heavenly Father.

Andrew Moore was ordained an elder by Melvin Ross and R. C. Moore.

Poetry.

ALIVE TWO THOUSAND YEARS.

In the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveller, accidentally came across a mummy, which the inscription upon it proved to be two thousand years old. In examining the mummy, after it was carefully unwrapped, he found in one of its inclosed hands a small round root. Wondering how long vegetable life could last, he took the little bulb from the mummy's hand, and planted it in a sunny soil, allowed the dews and rains of Heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower. This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following verses upon

"THE RESURRECTION."

Two thousand years ago a flower
Bloom'd lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That man had lived, and loved and died,
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life—long hidden there—
Into a glorious flower burst forth.

Just such a plant as that which grew,
From such a seed when buried low;
Just such a flower in Egypt bloom'd
And died two thousand years ago.
And will not He who watched the seed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod,
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh shall I see God,"
E'en though I sleep two thousand years.

Miscellaneous.

MICHIGAN DISTRICT.

A special Conference for this District is appointed to convene on the 28th of May, 1869, in the Coldwater Branch, Branch Co., Mich., located three miles east and one mile south of the City of Cold Water, in Quincy Township. Enquire for Bros. George and Bradford Corless, and S. V. Bailey. Those coming by the M. S. R. R., enquire in the City for Geo. Pope.

Elders of the States of Ohio, Indiana, and Michigan, are all requested to attend if practicable; if not, send in reports of your labors and the condition of the work in your several localities.

E. C. BRIGGS.

NOTICE.—The Conference for the Little Sioux District, will be held at Raglan, Iowa, Saturday and Sunday, June 5th and 6th, 1869.

HUGH LYTLE, PRESIDING. H. P.

VIEW the groves of Autumn, and observe the constant succession of falling leaves; in like manner the generations of men silently drop from the stage of life, and are blended with the dust from which they sprang.

SUNDAY SCHOOL LESSONS.

LESSON V.

FAITH WHICH WORKS BY LOVE.

What must be the foundation for the exercise of saving faith?

A.—A knowledge of the existence of God, His character and attributes, together with His claims upon man; an acknowledgment of the divinity of Christ, and of the binding nature of the claims of the gospel.

By what reference do you prove a knowledge of God necessary? Rom. x. 14.

By what, a knowledge of His character? Heb. xi. 6.

By what a belief in Christ? John iii. 16.

From what source may we derive testimony sufficient to establish such belief, or faith?

A.—From the revelations of God contained in the Holy Scriptures, supported by the fulfillment of prophecies, as recorded in profane history, and the concurrent testimony of the history of various nations. *

Who is the author of the faith which dwells in the people of God? Heb. xii. 2.

How is the sinner justified? Acts xiii. 39; Jas. ii. 21, 22.

What then is the perfecting of faith, or the proof that faith dwells in us?

Is this faith likely to be tried?

A.—It is.

How are we to accept such trials? Jas. i. 2, 3.

What does Peter assure us the trial of our faith is? 1 Pet. i. 7.

What is required of those who possess it? 1 Cor. xvi. 13.

How are they to continue in it?—Col. i. 28.

* Let the teacher here refer to some of the prophecies as contained in the Holy Scriptures, and then to their fulfillment, as recorded in history. The denunciations against Babylon, for instance, and literal fulfillment. The calling of Cyrus by name years before his birth, the predictions against the Jews now being fulfilled, and many like remarkable facts, events clearly showing that none but God could have foretold them.

What does faith represent in the christian armor? Eph. vi. 16; Thess. v. 8.

LESSON VI.

FAITH THE PRINCIPLE OF ACTION AND OF POWER.

Is it faith which leads men to action, or produces works?

A.—It is.

By what texts do you prove this? Heb. xi. 7, 27.

Is faith the governing principle of action in man?

A.—It is. (Let the teacher here illustrate how it is so.)

What is it beside the principle of action?

A.—“It is the principle of power in both Deity and man.”

How do you prove it the principle of power in God? Heb. xi. 3.

How in man? Matt. xvii. 19, 20; Heb. xi. 32-34.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

It is no mark of superiority to lack interest in our fellow creatures.

It will cost something to be religious; it will cost more not to be so.

A DESIRE of happiness is natural, a desire of holiness supernatural.

SIN yields its pleasures first; but pain is sure to follow.

BE willing to make sacrifices of your own convenience, that you may promote the happiness of others.

It signifies nothing to say we will change our religion, if our religion change not us.

CHRISTIAN graces are like perfumes; the more they are pressed the sweeter they smell. They are like stars that shine brightest in the dark; like trees, the more they are shaken the deeper root they take, and the more fruit they bear.

MARRIED.

In Camp Creek Branch, by Elder W. A. Litz, at the residence of Bro. T. Massey, on the 30th of March, 1869, Mr. JAMES R. RUSSELL to Sister SARAH JANE MASSEY; all of Otoe Co., Nebraska.

DIED.

At Suamica, Wis., March 10, 1869, of a burn, WILLIAM JONATHAN, son of Wm. and Mary Strope, aged 2 years and 7 months.

O! we have buried Willy;
We have laid him down to sleep:
And silent stars at midnight,
O'er him their vigils keep.
We have given love's last token;
We have parted back the hair
From off the marble forehead,
And left the last kiss there.

We'll go and plant sweet flowers
Upon your tiny grave,
When first the summer zephyrs
O'er it shall gently wave;
And when we kneel above it,
To breathe a silent prayer;
Smile as we look to heaven,
For we've an angel there!

At Mantua, Ohio, Nov. 5, 1868, Sister ABI McINTOSH, of lung fever. Aged 89 years.

At Spring Valley, Iowa, Feb. 22, 1869, EDWARD, son of George and Maria Braby. Aged 1 yr. 5 mo's, and 5 days.

At the residence of his parents, Mission, San Jose, Cal., Feb. 13, 1869, JACOB HORNER, son of John M. and Elizabeth Horner. Aged 12 years, 10 months, and 13 days.

He has gone to his rest. The probation o'er,
He is found as a jewel so bright.
His spirit has gone to that happier shore,
Where sorrow and sighing are heard nevermore;
To the region of life, and of light.

Could we, but like him, on the Saviour rely,
And believe in the truth of His word;
We victors would be; and no dread would come nigh.
To-day or to-morrow, be ready to die:
And receive a new life from our Lord. C.

Near Yuba City, Sutter Co., Cal., Aug. 21, 1868, SARAH ELIZABETH, daughter of Matthew T. and Almira Jenifer. Aged 2 years and 7 months.

At Amboy, Ill., ABBIE FRANCES, infant daughter of Abbie F. and Stephen J. Stone. Aged eighteen years.

Near Yuba City, Sutter Co., Cal., March 5, 1869, Bro. ELI D. WALKER. Aged 55 years and 8 months.

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The present Number of the HERALD is 176. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

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\$1,00 each—E Robinsoli 178, A Owens 176, W E Carter 182, L Minton 183, J Thamsen 184, L Gamet 194.

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THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCURINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 9.—Vol. XV.]

PLANO, ILL., MAY 1, 1869.

[WHOLE No. 177.]

SIGNS OF THE TIMES.

BY T. J. A.

[CONTINUED FROM PAGE 233.]

Aside from the direct evidences predicted by the Savior concerning the deliverance of Jerusalem, the generation that should witness them should also witness some very notable signs that should denote His second coming. "Signs in the sun and moon and in the stars." [I need not ask, Do these appear? when for twenty years past they have been visibly plain, and some of them to the naked eye. Those planets when viewed through the powerful instruments of the astronomer, present a very strange and different aspect from what they did in the previous century. Many large mucous protuberances are observed on their surface, and their rapid growth fill the astronomer with fears as to their meaning and issue. So wonderfully curious are the astronomical societies of England and France to ascertain the true character of those signs, that during the present year they have spent vast sums in fitting out expeditions, furnished with the most modern and costly instruments, and have sent them to India to examine

the moon for a few moments, whilst under a total eclipse. These signs and the many meteoric showers, and other strange sights that have been witnessed in the present generation, are strong evidences that the powers of heaven are in more than usual commotion.

The prediction of the distress of nations seems to be fulfilling in our day, also. The history of the world cannot point us to a period when all nations were in distress more than at this time. Without an exception there is a general distress arising from enormous national debts, requiring a taxation that at once is excessive, and grievous to be borne. Another cause of perplexity is the feeling of unrest, and the desire for reform that is now pervading all nationalities. The day seems to be waning forever when men will willingly submit to relinquish the inalienable rights of thought and action, for their own government, into the hands of a few. Hence the dynasties reared, and which have endured for ages, are now trembling for safety, and dread to meet the impetuous shock that will sweep them away forever.

The nations wherein are blended church and state, are particularly in commotion, for the same unconquer-

able spirit which now proclaims for self government politically, clamors for freedom of religion, the right of conscience, to worship God as they please. In its triumphant march, the superstition that has reigned and held humanity in chains for ages, is being swept from the path, and dogmas give away to more enlightened views, views becoming the age of universal progress.

"The earth also shall be troubled, and the waters of the great deep. Men's hearts failing them for fear, and for looking for those things which are coming on the earth." The great elementary disturbances in many parts of the earth at this particular time, are ample testimonies of its troubled condition. The great upheavings of the sea, the dreadful pestilence, and severe famines, all occurring in our day, causing men's hearts to fear and tremble, filling them with consternation and painful anxiety, for what may be coming upon the earth, are sufficient in themselves to arrest universal attention to the predictions of Christ concerning the day of His coming.

These notable signs, infallible proofs as they are, would alone not be sufficient to prove demonstratively, that we are living in the generation that must witness the Savior's return to the earth. According to His own words a more striking sign should be given, by which all that would hearken should know conclusively. He says, "and again *this* gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and *then* shall the end come, or the destruction of the wicked." Here we find is a test that all may know the character of the strange signs that now appear. If that same gospel of the kingdom that Christ established when upon earth, without alteration or change, is not being preached now, those signs have no significance, and are nothing more than the ordinary visitations that have befallen the wicked in all ages. If that gospel of the

kingdom, perfect in all its ministrations, its diversities of operations, and gifts, as at the beginning, is now being preached to all nations as predicted by the Savior, then those signs have more than ordinary significance. They are the legitimate tokens of the redemption of Jerusalem, the gathering of Israel, and the return of Christ to establish His kingdom forever.

What is the gospel of the kingdom? Primitively it was understood to be the doctrines of God's kingdom, including its requirements, its ordinances, its promises, and its organization. This kingdom was to be established upon the earth, before Christ's coming in person to the earth. The church itself is called the kingdom; and of this church, primitively, we propose an examination to ascertain its true characteristics, so that the reader may be assisted in finding a similar church or kingdom in this generation.

The preaching of the gospel, or law of the kingdom, suggests at once an authority; for no person can suppose that such an important work could be done without it. Hence the Savior's saying, "I came not to do my own will but the will of him that sent me." We find the first preliminary step to *organizing* the church was the calling of the twelve apostles, to be special witnesses in all the world, of the Savior. In Eph. iv. 11, we have an elaborate description of the organization by Christ, when He ascended on high. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Some are inclined to doubt that it was intended to perpetuate this system, but the 12th verse places this beyond all controversy. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we in the unity of the faith all come to a knowledge of the Son of God." Christ gave those offices to the church, as necessary to the work of the ministry;

they were integral parts of the church, without which the work of the ministry could not be carried out, the saints could not be edified, neither could the saints ever arrive at a fulness of the knowledge of Christ.

Entrance into the kingdom, through those officers, was effected by complying with certain conditions, or laws of adoption, which by the Apostle Paul, (Heb. vi. 1,) is called "the principles of the doctrine of Christ," viz., faith, repentance, baptisms, laying on of hands, and of the resurrection of the dead, and eternal judgment. In the first gospel sermon delivered by Peter to the Jews, (Acts ii.) those principles are clearly set forth as the terms of admission, and may be explained as follows, Faith in Christ, as the legitimate King of the kingdom, to be found on the earth at His coming, comes by the hearing of the word from those who have authority to proclaim it. Repentance is the changed condition of the mind through faith, having resolved to reform by abstaining from sinful practices, and by doing works of righteousness.

Baptism is an ordinance of immersion in water by one having authority, as the means of entrance, and without which no man can enter the kingdom of God. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God." John iii. 5. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." John x. 1-3. It is also the means by which God remits the sins of the person entering. "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." Acts ii. 38. "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. Hence he is born to newness of life, in the likeness of the death, burial, and resurrection of Jesus Christ.

Laying on of hands is the ordinance next to baptism, and is for confirmation into the church, of those who have believed, repented, and been baptized. Beside being the ceremony for confirming members, it was the ordinance whereby the Holy Ghost was received, as we find in Acts viii. 14-17. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen on none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve." Acts xix. 5-7. This ordinance was also used in blessing little children, in healing the sick, in casting out devils, and in ordaining to the ministry. The spiritual gifts which followed the believers in that age as evidences to confirm the divine character of the kingdom, are found promised in Christ's great commission to the apostles, when sending them out to build up the kingdom in all nations. "Go ye into all the world, and preach the gospel to every creature: He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall

“speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mark xvi. 14-19.

In the foregoing we have a brief but plain view of the primitive church and gospel. The words of the Savior, that “again *this* gospel of the kingdom shall be preached in all nations for a witness” in the last generation, implies its having been lost, and restored again. Not another, but the same organization, and same laws of adoption in every particular, so that the kingdom might be found on the earth when Christ should make his appearing.

The restoration must now have our attention. The prophet Malachi (iii.) clearly predicts the sending of a messenger to prepare the way for Christ's return. The application of the prophecy to that time is made sure. “Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years.” Mal. iv. 3. The character of that messenger is ascertained in Amos iii. 7. “Surely the Lord God will do nothing, until he revealeth his secret unto his servants the prophets.” The preliminary step in all the great works of God with the inhabitants of earth, has been to raise up a prophet, and to reveal his designs unto him. This is exemplified in the deluge, the exodus from Egypt, and the first advent. The second Advent of Christ, in power and great glory, is an event that is of far greater importance than any of these, implying, as it does, the end of the wicked and the establishment of His universal empire in all the world forever. No sane individual can doubt or deny the necessity of God revealing this great secret or design to some one person or more, as a preparatory measure to such a great work. John the Revelator describes clearly as he saw it in vision, how God would reveal the great secret of setting

up the kingdom in the last days; (Rev. xiv. 6;) that an angel should be sent to restore it; not I presume to preach it personally, to all nations, but like the angel Gabriel, who communicated the great secret of the first advent of Christ unto John, he would communicate the glad news of the kingdom being restored to the earth, unto him who should be the prophet to commence such a work.

Who is the messenger? Which of the many reformers presumes to such a great calling as founding the kingdom of God, corresponding in every particular to the primitive kingdom? The works which they founded, and which remain to this day, bear no likeness to it. To presume so, is to contradict the visions of John, and Christ's words, as the messenger and the restoration of the kingdom would be events peculiar to the generation that should witness the many strange sights and appalling scenes of trouble, presaging the coming of Christ; hence we must look elsewhere for these notable events.

The founder of the Church of Jesus Christ of Latter Day Saints declared himself to be the one to whom the glad tidings of the kingdom was first communicated, and to whom was committed the necessary power to organize the church after the primitive pattern, without alteration or change, so that the gospel might be preached in all nations, to all kindreds, tongues and peoples, and the kingdom prepared for the return of Christ, who will take vengeance on those who know not God, and have not obeyed the gospel. It offers the same evidence to the believer now, to prove this divine calling, as was given to prove the gospel anciently.

To the entire inhabitants of the globe he gives the word of God as it came to him as follows:

“And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall

cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." "And with famines, and plagues, shall the inhabitants of the earth be made to feel the wrath, the indignation, and the chastening hand of Almighty God."

The gospel of the kingdom is being preached in many nations, and for thirty-eight years these terrible warnings have been proclaimed by thousands, properly commissioned. They have been regarded by the great mass as fanatical dreamers. God's visitations, in their incipency, are terrible. Their intensity will increase in proportion to the stubbornness of the inhabitants of earth to form allegiance to His kingdom that He has established, and which will never again suffer violence, or be hindered, but continue to grow until the world is redeemed from sin and the will of God done on all its surface, as it is done in heaven.

I offer you no theory upon earthquakes, nor the many phenomena and strange sights now appearing, but we declare them as the voice of God, proclaiming the hour of His judgment, the last generation, in which Jerusalem will be redeemed, Israel gathered, and the Son of God, even Jesus Christ, will return to the earth, to the joy of all those who have received the gospel, learned the tokens, and are anxiously watching the day of His appearing.

If we wish to overcome our evil habits, the first and greatest thing necessary is to make a firm resolution to do so. It is useless to endeavor to make a barrel hold water when there is a hole in the bottom. Prayer is an excellent thing to assist in overcoming them.

SCANDAL ILLUSTRATED.

BY ELDER T. J. SMITH.

SCENE. I.

BRO. JONES—

"I'd like to know if you can tell
Where is Bro. William Bride;
I cannot find him here to-day,
Although I've searched far and wide."

BRO. BROWN—

"Why yes, I saw him an hour ago,
Or I think about noon,
Passing very rapidly by
Old lame Frank's Beer Saloon."

II.

TATTLER No. 1—

"Well, Bro. James, I've something new,
And what it is you cannot guess,
So I'll tell you what I've heard
As along the street we pass.
Brother Brown told Brother Jones,
It was this afternoon,
*That Brother Bride had passed an hour
At 'old Frank's Beer Saloon.'*"

III.

TATTLER No. 2—

"Dear me, Brother Smith, 'tis very odd,
And very strange to tell,
How men profess to be good
And still in wickedness dwell.
I heard it said of Brother Bride,
Just this afternoon,
*He had been taking a glass
At 'old Frank's Beer Saloon.'*"

IV.

TATTLER No. 3—

"Ah! Brother Price, I've news to tell;
Your faith it will shake, I know;
A brother has fallen in sin,
And on us righteous brought woe.
It was this day they told me,
Just this afternoon,
*Brother William Bride was drunk
In 'old Frank's Beer Saloon.'*"

THE road to happiness runs all the way
through the land of Charity.

WHO MAY RECEIVE REVELATION?

BY W. W. B.

[CONTINUED FROM PAGE 233.]

For further evidence that other officers in the church than the presidency may receive revelations and commandments, in the building up of the church, we may quote from B. of D. & C. 46: (16) 1. "But notwithstanding those things which are *written*, it always has been given to the elders of my church, from the beginning, and *ever shall be*, to conduct *all* meetings, as they are *directed* and *guided* by the Holy Spirit."

It would be impossible, comparatively, to be supplied with *written* revelations to suit every case and circumstance the ministry would meet with in building up the church in all the world, hence this wise provision, that the elders shall be under the immediate direction and guidance of the Holy Ghost, which always teaches the mind and will of both the Father and Son.

Again; the Lord says to the elders concerning their commanding the waters, 61: (72) 5, "Let him [the elder] *do* as the Spirit of the living God *commandeth* him, whether upon the land or upon the waters." If God, through the Spirit, may command the elders in the cases here indicated, why not in any exigency not provided for by specific written revelation?

The Lord tells us that it is His will that His "word," and His "Scripture," (which is His *written word*,) should come through his elders. He says, 68: (22) 1, "And this is the ensample unto them, [the elders,] that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be *scripture*; shall be the *will* of the Lord; shall be the *mind* of the Lord; shall be the *word* of the Lord; shall be the *voice* of the Lord, and the *power* of God unto salvation;

behold, this is the promise of the Lord unto you, O ye my servants; wherefore, be of good cheer, and do not fear, for I, the Lord, am with you, and will stand by you." This is conclusive, that God's revealed word may come through the elders.

It is said of the sons of Mosiah, B. of Alma, 12: 1, that "they had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and had searched the scriptures diligently, that they might know the word of God. But this is not all; they had given themselves to much prayer and fasting, therefore they had the Spirit of prophecy, and the Spirit of revelation, and when they taught, they taught with power and *authority* of God." Similar, no doubt, to the elders mentioned before.

Joseph the Martyr taught the ministry, in 1837, in the house of the Lord, at Kirtland, O. (see Mil. Star v. 15. p. 849,) saying, the Melchizedek high priesthood was no other than the priesthood of the Son of God; that there are certain ordinances which belong to the priesthood, from which flow certain results; that the presidents or presidency are over the church; and revelations of the mind and will of God *to the church*, [evidently the standing, written law,] are to come through the presidency. This is the order of heaven, and the power and privilege of this priesthood. It is also the *privilege* of *any officer* in this church to obtain revelations, so far as relates to his particular *calling* and *duty* in the church. All are bound by the principles of virtue and happiness, but one *great privilege* of the priesthood, is to obtain revelations of the mind and will of God. It is also the privilege of the Melchizedek priesthood, to reprove, rebuke, and admonish, as well as to *receive revelations*." By this it is put beyond question that the officers of the church, *any of them*, may receive revelations for themselves, in their ministry, in build-

ing up the church. It is said in the law, 104: (3) 17, that "It is the duty of the twelve, [apostles] in all large branches of the church, to ordain evangelical ministers [patriarchs] as they shall be designated unto them by revelation." Here we find that the twelve are to receive *revelations*, and ordain men to the patriarchy in the church, and Joseph the Martyr teaches in his history, Mill. Star, v. 15, p. 213, that the things God may *reveal* unto them, are to govern their decisions, which are to stand in the church, as "items of doctrine and covenants." He says, "For neglecting to write these things when God *revealed* them, not esteeming them of sufficient worth! the Spirit may withdraw, and God may be angry; and here is, or was, a *vast knowledge*. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few moments in writing all these decisions, * * *. Now if you will be careful to keep the minutes of these things, as I have said, it will be one of the *most important records ever seen*, for every such decision will ever after remain as items of *doctrine and covenants*."

Their *revelations* were to shape their *decisions*, and their decisions thus made were to remain "as items of *doctrine and covenants*," hence their revelations were to affect, and help to shape, the government of the church.

By Joseph's history, as well as by the Doc. & Cov. we learn that the revelations were to be given to the high council were to govern the church, in Zion.—It is according to the dignity of his office, that the president of the church should preside over the council, and be assisted by his two councillors; but the high council may be organized, and *receive revelations*, and neither the president of the church, nor his councillors be among them. For proof of this, we may turn to the history of Joseph concerning the first high council

organized in Missouri, and learn from him its privileges and powers. Mill. Star v. 15, p. 109, he says: "On the 3d of July, [1834] the high priests of Zion assembled in Clay Co., and I proceeded to organize a high council, agreeable to a revelation given at Kirtland, [B. of C. 99, old ed. 5,] for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his council. David Whitmer was elected president, and William. W. Phelps and John Whitmer assistant presidents," on the 7th the "council assembled according to adjournment, at the house of Elder Lyman Wight; present, fifteen high priests, eight elders, four priests, eight teachers, three deacons, and members. After singing and prayer, I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; [sec. 99, old ed. 5,] read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I desired of the Lord; and that I had done my duty in organizing the high council, *through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.*" By referring to the revelation cited, par. 10, we learn that, "In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency *written* to make the case clear to the minds of the council,) the president [of the council] may inquire and obtain the mind of the Lord by REVELATION."—Of the character of the high council, Joseph says, Mill. Star, v. 15, p. 284: "The high council has been expressly organized to administer in all her [Zion's] *spiritual affairs*; and the Bishop and his council are set over her temporal affairs." We see the high

council has the right also to sit upon cases *referred from* the Bishop's council.

The foregoing testimonies are quite sufficient to show that the officers of the church may receive the "word of the Lord," "the mind of the Lord," "scripture," and revelations and commandments to instruct and guide them, and others, in building up the church and kingdom of God. Much more evidence might be brought, but this shall answer for the present.

We now propose to show the *prerogative* of the President of the Church to receive the written *law* for the whole church. By sec. 104: (3) 42, we learn that the president of the high priesthood is the president of the church, and is "like unto Moses," that he is "a seer, a revelator, a translator, and a prophet; having all the gifts of God which He bestows upon the *head* of the church."

By sec. 27: (51) 2, we are told that "No one else shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jr., for he receiveth them *even as Moses*," (see also 43: (14) 1.)

The last clause of this quotation is explanative of the first, and shows what revelations and commandments are alluded to, that it was those that constituted the standing law to the church. Moses received the law, and the covenants, to found a dispensation, which dispensation was to continue until Christ came. That law, and those covenants, were binding upon Israel for 1520 years, during which time they could not be altered, by either adding to, or diminishing therefrom. Yet there were many, even in the days of Moses, who obtained revelations of the mind and will of the Lord, and prophesied. During the 1520 years, God raised up many prophets and prophetesses, who received the word of the Lord for Israel, yet Moses' revelations continued to be the *law*, while the revelations through others was auxilliary to

it, explanatory of it, or given for special purposes. Those prophets and prophetesses likewise received revelations, and prophesied concerning the present and future, but none claimed the right of giving the law—the standing written law—to Israel.

Israel and Judah were rejected from time to time, and carried into captivity, in part or in whole, for their sins against the law and covenants given through Moses; but when rejected, and scattered, they did not lose their citizenship in Israel; they did not lose their national identity; neither did they lose their priesthood. Rejection works disfavor, captivity, scattering, and great suffering; but it does not necessarily work entire alienation, nor destruction. This may be readily seen by the history of Israel and Judah, and during the time of their various captivities, God raised up and inspired men, and women, who gave the word of the Lord to them, to call them back to faithfulness in observing the law and covenants. Joseph Smith, the Martyr, "as Moses," received the standing law and covenants for this, "the dispensation of the fullness of times," which law and covenants are to remain in force with the church, and remain unchanged, and *unsuperseeded*, until Christ comes. 38: (12) 5, 7. 41: (61) 1, 2. 42: (13) 1. But this fact does not debar others from receiving revelations and commandments which shall aid in building up the church of God. If persons would keep the fact before their minds, that Joseph was "like unto Moses," that he received the revelations for the church, "even as Moses," and then learn in what sense, and for what purpose, Moses received the revelations for Israel, they could readily see the relationship which Joseph sustains to the church in this dispensation, and in what sense it is that "no one else shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr.,—

they could see that this *exclusive right* related to the general law.

Joseph was to have a successor, whom God would "raise up" to the church, who also was to be "like unto Moses," for the Lord says of him, 100 : (101) 3. "The redemption of Zion must needs come by power, therefore I will raise up unto my people a man, who shall lead them *like as Moses* led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of *bondage* by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be." Moses led Israel by direct revelation, 7 : (34) 2, as did Joseph the Martyr, and by holding the full power and keys of the Melchisedek priesthood, which he undoubtedly received under the hands of his father-in-law, Jethro, 83 : (4) 2, before he went down into Egypt to deliver Israel, consequently the successor of the Martyr must lead the church by direct revelation when necessary, and be like Moses and the Martyr—be "a seer, a revelator, a translator, and a prophet"—this would enable him to "set in order the house of God," "which is the *church* of the living God," 1 Tim. 3 : 15, which had been "rejected," "scattered," and brought into "bondage." Prominent among other duties of this successor, he was to *teach* those revelations which the church had received through his predecessor, the Martyr, 43 : (14) 2, and he *must* be appointed of God, 27 : (51) 2; 99 : (5) 6; and that appointment *must* be made *through* the Martyr, 43 : (14) 2. But the successor, thus called and qualified, would not have the *exclusive right* to receive revelations and commandments for the church, only so far as relates to its general, universal law. If so, God would change His mode of governing His people, from what it has been in all time past. The president of the church is *unlimited* in his privileges of receiving revelations

for the church, but his privileges does not exclude others, only so far as relates to the general law and covenants by which the church is to be governed. This I trust we have shown clearly, especially in the first two divisions of this article.

Joseph the Martyr, in his church history, defines, as we have seen before, the privileges of the members, and officers, in regard to this subject. He further says, Mill. Star, v. 14, p. 38 : "Bro. Hiram Page had got in his possession a certain stone, by which he had obtained certain revelations concerning the upbuilding of Zion, the order of the church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations." Joseph then inquired of the Lord concerning the matter, and the answer was, "No one shall be appointed to receive commandments and revelations in this church, excepting my servant, Joseph Smith, Jr., for he receiveth them even as Moses." This renders it plain that it was the general law.

Again; in alluding to the exclusive privileges of the president, he says, Mill. Star, v. 15, p. 849, "Revelations of the mind and will of God *to the church*, are to come through the presidency. It is also the privilege of *any officer* in this church to obtain revelations, so far as relates to his particular calling and duty in the church."

Again he says, Mill. Star. v. 14, p. 412, "As it respects the vision you [Bro. Carter] speak of, we do not consider ourselves bound to receive any revelation from any one man or woman, without their being legally constituted and ordained to that authority, and giving sufficient proof of it. I will inform you that it is contrary to the economy of God for any member of the church, or any one, to receive instruction for those in authority higher than themselves, therefore you will see the impropriety of giving heed to them ;

but if any have a vision or a visitation from a heavenly messenger, it must be for their own benefit and instruction; for the fundamental principles, government, and doctrine of the church, are vested in the keys of the kingdom."

From what we have seen thus far, we are led to conclude:

1st. That it is the privilege and duty of *all* the saints, to have the revelations and testimonies of the Holy Spirit.

2nd. That it is the privilege and duty of the officers of the church, to have the revelations of the Spirit, in regard to their callings and duties.

3rd. That it is the exclusive privilege of the president of the church to receive the standing law for the government of the church.

4th. That it is contrary to the economy of God for any one in the church, to receive revelations for the authoritative instruction or counsel of those above them in authority.

5th. That the word of the Lord has, in some cases, been given through the lesser to the higher, for their learning and edification, if not strictly mandatory. Acts xxi. 4, also the xiv. 29-31, of 1st Cor. seems to contemplate the same, or similar.

6th. That prophets and teachers have received commandments through the Spirit to ordain men to the office of apostles, and send them away on their mission. Acts xiii. 1-4.

7th. That Aaronic priests have received a commandment from God to ordain each other to the office of an elder, and to the apostleship, in the Melchisedek priesthood. Mill. Star, v. 14. p. 20. Doc. & Cov. 19: (46) 3. 17: (2) 1.

Therefore, the calling and ordination of apostles in 1853, in the reorganization, (which calling and ordination was by the command of the Holy Ghost, through H. H. Deam, a high priest, ordained in the days of the first Joseph,) was not without precedent, but was after the *pattern* of the calling and or-

dination of Joseph, Oliver, Paul, and Barnabas. All these callings and ordinations were *extraordinary*, but the circumstances in each case fully justified it; and the Holy Spirit, which always bears witness of the truth, is a witness to these things.

A SIGNIFICANT DREAM.

The other night I was blest by having what, to me, appeared a very significant dream, and, as I was writing, I made free to send the purport of it, so that you could read it if you thought proper, then cast it into the fire.

I thought, in my dream, that my husband came home, bringing with him a full sized coffin, containing the body of a man who had been dead some three or four years; and after placing two chairs in the center of the room I now occupy, to rest the coffin on, he said, "See what I have brought unto you, to give you a more perfect knowledge and understanding of what is going on preparatory to the coming of the Son of Man; and as he lifted off the lid of the coffin; I instantly recognized the features of our late Bro. Matthew Smith. Although his general appearance was different to what it was in life, yet, any one that had once known him, could distinctly see the features of Bro. M. Smith. But he now appeared to me as if the head and breast, had undergone a great change, for they looked supremely clear and beautiful to look upon, although the lower part of the body still remained in a state of decomposition rather offensive than otherwise. But such was the peculiar difference that the two parts of the body exhibited, and as I looked upon him this thought came to my mind, "Now

you behold mortal putting on immortality, by the power of the indwelling of a germ, of that Spirit that raised up Christ Jesus from the dead." And as I still stood gazing upon the beauty of the countenance I perceived the lips beginning to move with an effort to speak. Presently words came forth, as from a person who is partially awakened from a deep sleep, saying, "It's sweet to sleep," evidently meaning while the body was changing from mortal to immortality. Afterwards I thought he made a stronger effort to speak, saying, "Mount Zion, Mount Zion, will we stand upon Mount Zion." Then I said, "How his mind seems to dwell upon Mount Zion!" And my husband said "Yes. But it is not time yet, but it is nigh at hand. Therefore I must put him down to rest, until corruption has put on incorruption." So laying his hands upon his head to invoke the aid of the Spirit, he fell fast asleep again. Then he closed the lid of the coffin, and I awakened out of sleep, with a calm and peaceful mind. E. E.

Address of Elders.

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THE man that asks God to do what he can do himself, is like the child that asked its father to get out of bed and pick up its bread and butter.

WHILE the world is crying "Prepare to die," the saints should be preparing to live.

LEAVES FROM MY JOURNAL.

BY ELDER S. F. WALKER.

Arrived second night at mouth of canon—made a fire by a high rock that broke the wind. The snow was eight inches deep, but the sage brush bare—affording excellent feed. The night was bright and beautiful: the north star was high up from the horizon, so that the dipper cleared the mountain tops, as it swung sublimely round its pole. The Pleiades—that hold the worlds in place, by their "sweet influence—were directly overhead—mighty suns, so far away that they are but a faint twinkling cluster, shining with bewitching lustre, "angel faces yearning for the sad below"—Near by was Orion, the hunter—with his jeweled belt—out on the pathway of glory; and close by his side was Luna, just rounding into the fulness of queenly grace, and making of the arch of the sky her throne. Lyra and Andromede stood at their respective stations; and Jupiter and Mars, as if on some mission, hurried down together to the western hills. I lay on the snow thinking regretfully of the nights passed on the clear Sierra's heights, watching the same scene with emotions that are unrecorded, and lost to me.

"It is to suffer thus, and feel but half and feebly what we feel. Deep in our hidden heart festers the dull remembrance of a change, but no emotion, none."

I expressed these sentiments to my comrade, and he called my attention to a fox that was barking near by. I resumed the subject of the stars saying; When the Lord was born a new star appeared in the heavens: that this appearance had been predicted by Zoroaster, who had told his disciples to look for it, as the harbinger of the Savior of the world; and when it appeared three of the magi followed it; before starting

they had observed a conjunction of Saturn and Jupiter; and being skilled in mystical lore knew it to be the sign of a great event. On their way was a second conjunction of the great planets; and to their utter astonishment a third. I said I believed all this and could have believed more if it had been written; for if all things were made by him, they were probably made to subserve his purposes, and subject to certain fixed laws: that it is probable that he to whom all power is given in heaven and on earth, has power over the stars, and that the moral and physical world are harmoniously combined; and to all this my *companion de voyage* made no reply.

Is it probable that the disciples of Zoroaster were looking for the coming of the Messiah? There was a promise made to Eve that her seed should bruise the serpent's head. Enoch prophesied of Christ. The names of the first twelve patriarchs from Adam to Noah; when written in their order, are a prophecy that God should come down from heaven and die, for man's consolation. Noah was a preacher of righteousness, and lived while Enoch yet lived; and knew of the coming of Christ. He probably taught his sons this truth, and he lived till near Abraham's time. Wherever his descendants went they retained much of the primitive faith, and it may be, retained the priesthood among them; for Melchisedek was a priest of God; and Jethro also was a true priest.

Balaam, a Moabite, prophesied, "There shall come a star out of Jacob and a sceptre shall rise out of Israel." So it is not only possible but probable that Zoroaster, who preceded Moses, had a knowledge of Christ, and that his followers knew him when he came, and offered gold, frankincense and myrrh.

Astronomy teaches that stars appear and disappear; that some are now on fire and burning up. And as a star

foretold the first coming of Christ, and as when he was crucified the sun was darkened, the veil of the temple rent, and the American continent racked and torn, and cities destroyed, (Isaiah 29: 8;) so before his second coming will there be a "sign of the Son of Man" in the heavens.

Events in the physical world keep even pace with those of the spiritual; and "after your testimony cometh the testimony of earthquakes." The mount of Olives shall be cleft in twain; the tongue of the Egyptian sea shall be destroyed, and a highway shall be cast up in the midst of the sea, just at the time when the ten tribes are ready to return: "the highest shall stay the streams and springs again."

"Is it not a little while and Lebanon shall be a fruitful field?" "Sing oh heaven, and rejoice oh earth;" and thou oh house of Israel!

AN EVIL AND INCREASING HABIT.

FROM "SANDWICH GAZETTE."

Of all the evils that prevail in this beautiful country and pleasant community, (excepting the habitual use of intoxicating liquors), the use of tobacco is the most alarming and injurious. It is so common that he who writes or speaks against its use, is looked upon as one beating the air or fighting a windmill. Nevertheless the duty is upon me to communicate a few thoughts, by no means new, upon this monstrous and increasing vice, whether man will hear or forbear. "Would to God that by the foolishness of this preaching, I might save some." I have said it is an increasing vice. In the early records of Harvard University, may be found a regulation that "No scholar shall take tobacco unless permitted by the President, with the consent of his parents and good reasons first given by a Phy-

sician. This fact but fairly indicates the public sentiment and public practice at that time. Now in that college a very large proportion of the scholars and may I not say, Professors too, not only in Harvard, but in all our Colleges, make daily use of the pernicious weed. To-day the air is foul in shops, cars and boats, in public and private dwellings, and in churches even, with poisonous juice, smoke and snuff. Probably nine-tenths of the male population of the country, above the age of eighteen years, and in the Southern States half the other sex make daily use of the narcotic plant. It is painfully surprising to perceive how many educated and intelligent men—merchants, physicians, lawyers, clergymen, snuff, chew or smoke. Men that should be patterns for the humbler class; men that presume to teach morals and religion to the people, themselves are guilty of a habit that takes half their teachings' force away, and leads to temptation, misery and death, their neighbors and friends. Oh for a Paul to reason into trembling and repentance those who thus lead their fellow men astray, and preach to them of righteousness, temperance and a judgment to come. The tobacco plant is a native of America. It has been known and used but little longer than three hundred years. It was carried to Europe by Sir Francis Drake, about the year 1560. It was called tobacco by the Spaniards, from Tobago, a province of Yucatan in Mexico, where it was first found. In England its cultivation was forbidden "on penalty of forfeiting forty shillings for every rod of ground planted with it." Russia, Persia and Turkey prohibited its use. The King of Denmark wrote against it, stating facts relating to its manufacture into various articles of trade that make the stomach sicken as we read. The first President Adams who was a minister at the Court of the Hague, and afterwards at the Court of

London, says, speaking of the use of tobacco, "No such offensive practice is seen there." The courts and legislative halls of foreign countries at the present day are not to any great extent polluted with it. America is best entitled to the sin and shame of using it, in private houses, in courts and legislative halls. The habit of using tobacco to those who do not partake of it is most offensive. It is uncleanly; tainting the breath, defiling the person, and making the user repulsive and disagreeable.—We have often been constrained to turn away from the unwholesome and polluted breath of some smoker, chewer, or snuffer of the disgusting weed—a weed so noxious that no living creature excepting man, the foul tobacco-worm, and a species of filthy goat, will taste or touch it. Again, it is a costly habit; many a one pays fifty dollars a year and some twice or thrice that sum for his cigars.

Thousands who find it hard to pay their annual tax, to gratify a vicious appetite throw foolishly away ten times the amount without complaining and perchance without remorse. The sum that many a poor man pays for his tobacco would clothe and educate his suffering, neglected children; multiplied millions of dollars are expended for it in our country every year: more than enough to liberally maintain the educational, charitable and religious institutions of the land. Schools and churches need not languish were there no tobacco used, and pauper houses would not be so much required. Tobacco awakens an appetite for spirituous drinks—it deadens the sense of taste, so that ordinary food and drink becomes insipid and something pungent is required. Dr. Agnew says: "The use of the pipe leads to the immoderate use of ardent spirits." Dr. Rush says: "Smoking and chewing tobacco, by rendering water and other simple liquids insipid to the taste, dispose very much to the stronger stimulants of ardent spirits."

Other well known authors make the same declaration. It will not be disputed that most persons who use tobacco use also intoxicating drinks, and that nearly all who use intoxicating drinks use tobacco. It is seldom that persons make frequent use of intoxicating liquors till they have learned to use the weed: first the cigar, then the quid, and then the exciting draught. It is worthy of remark that persons who have habitually used both assure us that when they had subdued the appetite for tobacco they lost the desire for stimulating drinks.

Tobacco seriously affects the mind injures the health and shortens life. Dr. Hitchcock says,—I group Alcohol, Opium, and Tobacco together, as alike to be rejected, because they agree in being poisonous." Again—"The ultimate effect of opium and tobacco upon the animal system is to produce torpor and insensibility." He further says,—“Most of the powerful vegetable poisons, such as henbane, hemlock, prussic acid, deadly night-shade, &c., have an effect on the animal system scarcely to be distinguished from opium and tobacco.” Dr. Reese says—“A drop or two of the chemical oil of tobacco, being put on the tongue of a cat, produces violent convulsions and death itself in the space of a minute.” Dr. Hossack calls it a “fashionable poison,” and says—“The increase of dyspepsia, the late alarming frequency of apoplexy, palsy, epilepsy, and other diseases of the nervous system, is attributable, in part, to the use of tobacco.” Dr. Waterhouse says—“The oil of this plant is one of the strongest vegetable poisons; inso-much that we know of no animal that can resist its mortal effects.” Again he says—“I never observed so many pallid faces and so many masks of declining health and consumptive affections, as of late years, and I trace this alarming inroad on young constitutions principally to the pernicious custom of smoking

cigars.” A German periodical tells us that the chief physiologists compute, that of twenty deaths of men between the ages of eighteen and twenty-five, one half originate in the injury to their constitutions caused by smoking.” They also declare, that “tobacco burns out the blood, the teeth, the eyes, and brain.”—Professor Silliman mentions two sad cases of young men, students of Yale College, with which he was connected, who went down to early graves by the use of tobacco. Governor Sullivan says—“I have known some persons to live to old age in the extravagant use of tobacco, but they bear a small proportion to those, who, by the habit of using it, have been swept into the grave in early or middle life.” Another celebrated person says “I am confident more persons have died of apoplexies in one year since the use of tobacco, than died of that disease a hundred years before. Two persons of the writer's acquaintance have been called from the stage of usefulness in the great theatre of life within the last two years, in consequence of the habitual use of the poisonous weed. They were inveterate chewers.

But these, it may be said, are extreme cases. Be it so. The users of tobacco may furnish other extreme cases. Extreme cases grow out of common ones, and the habit that leads to such extremes should be at once and forever broken off, avoided and denounced by every lover of himself, his country and his race. Citizens, patriots, Christians, I speak to you as unto reasonable, accountable men. “Hear me for my cause.”

THE beauty and sweetness of the flowers would never be noticed were it not for the ugliness and deformity of surrounding objects. So, in like manner we would never appreciate happiness fully, unless known to sorrow and pain.

Little' Folks.

THE LITTLE BOY'S DREAM.

Last night when I was in bed,
Such fun it seemed to me,
I dreamed that I was grandpapa,
And grandpapa was me.

I thought I wore a powdered wig,
Drab shorts, and gaiters buff.
And took, without a single sneeze,
A double pinch of snuff.

But he was such a tiny boy,
And dressed in baby-clothes;
And I thought I smacked his face, because
He wouldn't blow his nose.

And I went walking up the street,
And he ran by my side;
But, because I walked too quick for him,
My goodness, how he cried!

And after tea I washed his face;
And when his prayers were said,
I blew the candle out, and left
Poor grandpapa in bed.

ENDEAVOR.

BRO. BRO. W. C. LANYON.

My young brothers and sisters of the cause of our Savior, being one of God's weakest children, I feel desirous to be a means of good for those of like precious faith as I desire also to cultivate, and I feel to try, praying God to direct my mind and pen aright, that the few words that I may write may prove of cheer and edification to all that may read them; and if so, to God be all the praise, for without His aid the strongest can do nothing, for we are all as apt to err as water is to flow downwards, or as smoke is to ascend. But with that spirit of love, which giveth inspiration to the spirit of man, we can be of use,

and keep off the influence that would have us depart from the way of truth and light.

It seems very plain to us from our own experience, that we, as true followers of Jesus have to become instruments in the hands of God in doing good while we live, or else we do become instruments of Satan in doing evil, for

"The path is before us,
We've only to choose;
We win if we're active,
If slothful we lose."

And "to whomsoever ye yield yourselves servants to obey, his servants ye are to whom ye obey." Then let us be diligent, and ever be found trying to cultivate every pure principle which we understand is pleasing in the sight of our heavenly Father, and bear in mind the two great promises found in the Psalms, "If a man's ways please the Lord, he will make even his enemies to be at peace with him." "The angel of the Lord encampeth round about them that fear him, and will deliver them."

The mind which cannot cheerfully, and with full purpose, go from the world of thought and fancy to that of light and action, has yet to learn its fitting use, its true distinction.

THERE would be much more good accomplished by many of the elders, if they would magnify the office of their callings, instead of magnifying their brethren's faults.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

MEN often pray for more knowledge, when they don't make use of half they have got.

The mind of man is never idle; if not employed in doing good, it will be in doing evil.

The L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Saturday, March 1st, 1869.

PLEASANT CHAT.

This number of the HERALD is worked off by steam.

We have so far been well sustained in the effort, which one year ago, we began to put forth for strengthening the publishing arm of our spiritual army.

When we thought of the Power Press, a cut of which accompanies this article, we feared, to some extent, to disturb the sleeping prejudices of some non-progressive minds; but as it appears to have fallen to us to run counter to many theories, in this we but obeyed the rule and, quite unexpectedly to us, we have been largely supported by the moral tone of the church, expressed in behalf of the measures adopted to bring success.

All projects are judged by their success; and, so far, the enlargement and different conduct of the HERALD are giving evidence of success.

The power of the press being acknowledged, it is only in keeping with that acknowledgment to adopt and use that power.

The expensive price of the works of the church, (publications) has prevented, hitherto, that spread and extensive use of those works which is commensurate with the cosmopolitan character of the truth that we hold.

We pray for the spread of the work; and often while we are but praying,

some poor widow's mite is dropped into the active fund; from thence, it moves the lever of the world,—knowledge. Our prayer is answered by the hand of another.

The only method of cheapening our publications, is to increase the rapidity of their production. The Power Press was many times in advance of the hand press; the cast, over the cut type; but to render the superiority more strikingly apparent, nerves of steel with pulsations of steam are needed; reform follows ever in the footsteps of reforms gone before; and within one year we have reached the comforting condition, of having a tireless agent to take the place of muscular tissue which will tire.

Our next care shall be, to carry into effect the recommendatory resolve of the Annual Conference, respecting a Hymn Book; for such clamorous calls as are weekly being made for Hymn Books, would, if coined, make a capital sufficiently large to put a first rate edition in and out of press.

Courage is necessary in other vocations beside that of soldier; and we think that there are few vocations in which courage can find a wider field for exercise than in that of, morally, fighting a people up hill, to the height of their privileges.

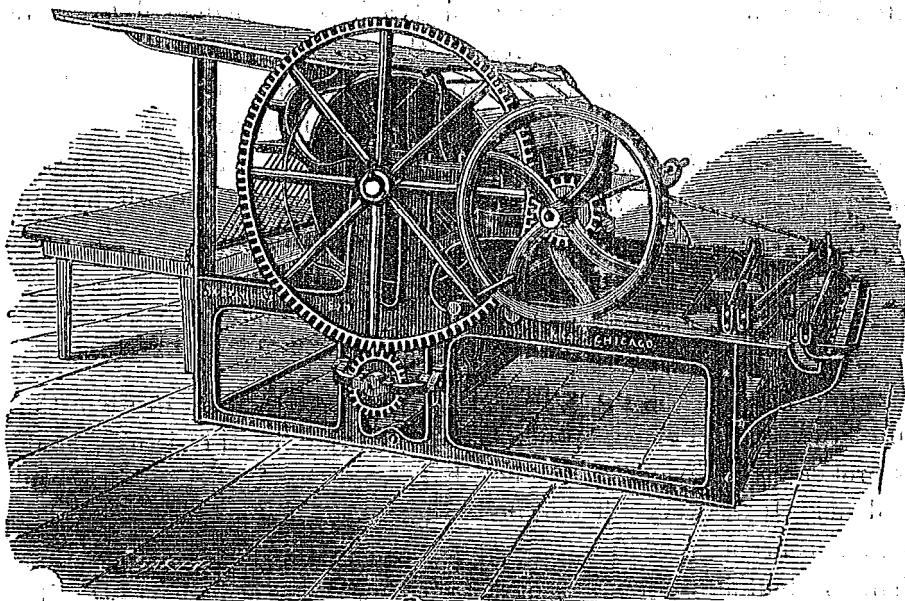
We are now almost in a condition, to wish that there were ready for the work of the ministry (in a book enterprise) a stereotyper, and an engraver.

Our child's paper would take better with both parents and children, if it were neatly and appropriately illustrated; but to do it now is to do it by the labor of those not of the faith; to which we

can make only this objection, that it is employing talents that should be in the church.

Our supply of Book of Mormon is lamentably limited; and we can look for no other until we secure the stereo-

effectively, by those who look at it with an affection of the head only; it must be an affection of the heart. As that upon which the heart is fixed earnestly, seems to be most worthy of consideration at the time for its accomplishment;



TAYLOR CYLINDER POWER PRESS.

typing of a new edition.

Our tract enterprise is pale with emaciation, weak with leanness. It should be ruddy with health, and strong with energy and fatness; "as the liberal soul shall be made fat."—The same economy that would say send abroad the preaching, would say stereotype the standard works, tracts and all.

Our publishing department is but in its infancy; whereas, it should be in vigorous age. Nor can any amount of desire upon the part of those who pray for its success, ever become an equivalent for the *strenuousness of war*.

Broad and comprehensive views of the latter day work can never be taken

we have bent our energies to this work; and although the result is in the aggregate small, very small, compared with those vast establishments which men of other faiths have in their possession, for us, under the circumstances, it is a great success.

THE Conference at St. Louis was one of the happiest meetings of the spiritual authorities; that it has been our lot to attend. From the first, there seemed to rule every mind but this one thought, "how shall I serve the cause of Christ?" No man seemed to think his way, or will, should govern or control; but let righteous counsel

prevail, and peace continue. Advancement in the work was the desire of all; and the enhancement of their usefulness to the Master's call felt by every one.

Every temper was under strong and contented control; every opinion or thought expressed was so expressed, frankly, calmly, and earnestly; every man felt to assist his brother to express his view by listening with attention, and holding him in estimation, as a brother indeed.

The "old fashioned English tea party," was, to many a new thing; but it proved to all very pleasant. Whatever of prejudice we may have entertained against the idea before we went there, was broken away by observing how it was done. It was very different indeed from our conception of it.

The substantial results were sufficient to defray all the expenses of the hall for the conference session, and none felt severely the tax upon their purses; which might have been the case had the same amount been raised by direct levy.

There were not many missions taken; by reason of the fact, that nearly all the elders who can take the field actively and entirely, are already out; nor was the representation very large for the same reason.

The reports received indicate a healthier condition of the work in most places. In some, however, the contention and strife of some, with the apathy of others, are doing their legitimate work of disintegration.

A MAN may be poor in purse, yet proud in spirit.

It has been decided to issue from the HERALD office a child's paper. We now think that we can have the first number ready by the beginning of the next volume of the HERALD.

Sunday School Superintendents and Teachers are requested to canvass for the paper.

Specimen numbers will be sent to any one upon request.

The price will be at present fifty cents per year. It will be published semi-monthly until such time as it warrants a weekly issue.

THE notice of the death of Col. John E. Gurley, in this issue, should have been in the April 15th number, but for our absence.

The Colonel was among those with whom the reformation of the Reorganization began, and became obedient to the gospel while yet a boy, being baptized at Yellow Stone, Wis., in 1853.

He was an eye and ear witness to many of the strange displays of God's power, during those trying days; and perhaps none has felt more keenly, or mourned more devoutly, the untoward events which have transpired in the Church's early history than he.

For a time he was busy with the world, ever hoping for good to Zion; but fearful of overwhelming calamity. He was an excellent citizen, was found a patriot in the day of his country's danger, fought his way to promotion, and when peace came, he went to his home wearing the distinction of bravery, the sword of a Colonel.

He was a man of great personal in-

fluence, and his only regret at passing from earth was, that he was not permitted to live to sound the fame of Christ, after the manner of his father.

Evidences received by himself and others, ourself included, carry conviction that he fell asleep in Christ.

Those who know Bro. Zeños H. Gurley, of the Quorum of the Twelve, will not need to be told to pray for him, that his help be ever near, to comfort him and his in their bereavement.

It was expected by some of the brethren that Bro. John S. Patterson, of Kewanee, Ill., would, this spring take a mission to Scotland. His reasons for not doing so are valid. His circumstances, together with the urgent request of the saints of his district that he should remain with them, forbid the taking the mission.

Bro. Patterson is an able minister, trustworthy and efficient, and he hopes at some, no very distant, day to carry the good news to his native hills in fair old Scotia.

If a proper effort is made during the next six months, we may add to the HERALD another sixteen pages without increase in price, or issue it weekly the same size as now at the same rates.

Those of the saints who favor the idea may work to that end. Will it do?

THE Holy Scriptures, bound in "Tucks," now on hand. For price, see list.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Has an elder a right to appoint a meeting and preach in the branch in which he resides?

Ans.—Yes, by the consent of the branch.

Q.—Are elders, who are sent out by the General Conference to labor in regularly organized districts, amenable to the District Conferences where they labor?

A.—Yes. It is understood that they labor in such districts by the consent of the church there.

Q.—Has a District Conference power to send elders into any part of such district?

A.—Yes.

Q.—When a member is cut off from a branch, is it necessary to report his name, and date of excommunication to the General Conference?

A.—Yes, either directly, or by District Conference.

Q.—After a report has been made once of scattered and removed members, should they be reported subsequently if their condition is not changed?

A.—Yes. A yearly statement should be made of the entire condition of the branch.

Great vices are the proper objects of our detestation—smaller faults, of our pity; but affectation appears to be the only true source of the ridiculous.

They who deserve nothing, should be content with anything.

Correspondence.

No. 8, MOUNT PLEASANT

Balsall Heath Road,
Birmingham, England,

March 16, 1869.

Bro. Joseph:

I feel it a duty as well as a pleasure to write a few lines to you, to inform you how we are moving along here in Birmingham; not that I suppose for a moment that brothers Briggs and Ells have sent you all particulars concerning the work in this region of country; but I guess they have not said much about themselves, and that, more particularly, is what I wish to say. How they were received, and likewise how their labors are appreciated.

I feel thankful to your instrumentality, as well as their kindness in coming to this country. I can assure you, they did not come before they were needed. Had they not come when they did, I do not know what the consequence would have been. Although I know the work of the Lord must and will triumph, still things are very hard for them, on account of the poverty of the saints.

I must now tell you what we think of their teachings. It surpasses anything we have ever had yet; they are so tangible yet so plain and simple, that it is impossible to misunderstand. When Bro. Briggs commences to preach we scarcely want him to leave off. It is meat and drink to all who hear him, and many out of the church are as delighted with it as those in it; and I do think as the weather opens, they will do a great deal of good.

There is only one thing I fear, and that is, their stay will be too short with us, and about the time they are going to leave us, will be just the time they will have need to stay.

This climate is very hard on Bro. Briggs. He has suffered very much from ill health

this winter. There has been a great part of the winter he has not been able to be up more than half the time; but I am thankful to say he is quite recovered now, and is looking first-rate; and I am anxiously looking forward for a good summer's preaching, and I do think there will a great deal of good result from it.

Bro. Briggs is busy in publishing the *Restorer* and tracts for the benefit of both saint and sinner; but I am sorry to say the means that roll in for the publishing is so small that it would quite discourage many men. The principal cause is from poverty; but I think some is from neglect. I hope the saints will "round up their shoulders" and do better.

I do think there will be a good work done here yet. There are some good people here; but, owing to the absurdities and abominations of the Brighamites, and the unwise teachings of some of our elders, who have come to this country, it has caused a coolness with many, and it is very hard work for these brethren, Briggs and Ells; but they labor like valiant soldiers, and may the Lord bless them. I am thankful we have such men in the church, and were they more plentiful than they are, the work of the Lord would soon triumph. May the Lord bless you and all who desire to see the work of the Lord roll on, is the desire of

Your brother in Christ,

THOMAS TAYLOR.

CAMPOBELLO, N. B.,

March 30, 1869.

Bro. Joseph:

After a five months stay at Grand Manan, New Brunswick, (not Maine, as in a late *Herald*,) we left on the 25th for this place—Campobello. The Lord blessed our labors while at G. M. Beside the scores who evidently believe we have the truth if the Bible is true, which they admit, some nineteen were added to the Branch, making a membership of twenty-six. Some noble, earnest souls were

added to the church, who bid fair to be of great use in the cause.

The cause here is in rather a low state. The number is small, only six now belonging. The leading spirit, the light of the household, Sister Annette Parker, lately passed away from the present life, at the age of twenty-six. She died on Friday night, March 19. Several are aged people.

There is a matter I would like to bring before the brethren. There is a family here, consisting of a father and mother, who are able bodied and energetic, and four grown children, three sons and a daughter, strong and willing to work at any honorable employment. They are all believers in the doctrine. The mother is a member of the church. The others may obey before I leave. They could, by disposing of their property, raise funds enough to pay the expenses of two or three of them. The prospect before them is absolute want, if the fishing business is as unsuccessful this season as last. There are three young men among them. Now, if any brother has a farm that he would wish to let out on shares, or if any need such help, either the whole family or part, and could assist them in immigrating, they will obligate themselves to work, and devote the first wages for refunding the amount. Or they may be able to raise sufficient by this fall to bear their own expenses, if some sure employment and a home could be guaranteed them. The idea is that they could have some definite place in view before starting, as they could not afford to travel much in hunting a home and employment. I am acquainted with them, and know they are deserving of sympathy and help.

This region is one of the hardest places for a poor man that I ever saw. Wages are low and expenses high. On Grand Manan there are good brethren who are living from hand to mouth, who could live comfortably in the west, and not labor day and night, as these herring

fishermen have to do. But how can those who depend on their daily work alone for a living, and who cannot make their receipts to balance their expenses, ever get enough to get to a better country? If any of the brethren need good efficient help, they can get it by offering to pay part of the expenses of some here, who will agree to work for food alone till the money is refunded. If any feel like corresponding on this subject, they can write to Mr. Wm. Bell, Eastport, Maine, care of J. & S. Griffin, or to me. I would give no names except those who are energetic and willing to work, and who will be of use and not an encumbrance to any who would want their help. Those here are straining every nerve to keep their heads above water. Shall those who can, help them to live, or work? They do not ask any help, only such as they will promise to return, and may not any, except assurance of a home, work, and a definite place to aim for.

Your brother in Christ,

T. W. SMITH.

ELKHORN, Brown Co., Ill.,

April 7th, 1869.

Bro. Sheen:

My health has been quite poor this winter, and is yet, but think I am on the mend. I did not go to the Conference this spring, my health was so bad. The branch, since we reduced its members, or those that went out from us, not being of us, has enjoyed much of the good spirit. Peace reigns in the branch; we have good meetings, good preaching, good doings, and noble hearts. The Lord has multiplied exceedingly our blessings as a branch.

As to myself and family we are in the faith; our days are passing away, and our strength wasting with exceeding toil, but it matters not, there are more states of existence than one, and there are riches besides this world. Abraham sought to become an inhabitant of a city, as Paul declares, he looked for a city which hath

foundations, whose builder and maker is God. Abraham was aware that the city had foundations, as well as buildings, and he knew that God was the builder and maker of it, or in other words, that God gave the pattern.

May God bless you and the saints in all the world, is the prayer of your brother in Christ.

LOREN W. BABBITT.

GRAND MANAN, N. B.

April, 15, 1869.

Bro. Joseph:

Feeling, as I do, a lively interest in every movement that affects the welfare of the Redeemer's kingdom, and believing that all the subscribers, if not all the readers of the *Herald*, are alike interested with myself, I therefore take this opportunity of informing your readers of our present condition, and so far as I can judge, of future prospects.

Since our Bro. Smith left us, about three weeks ago, we have added three to our branch, one by letter and two by baptism.

Notwithstanding that we have had much opposition, and it has not altogether ceased, we have great cause for rejoicing. Many who a short time ago stoutly opposed us, have ceased all outward demonstrations against us, and, judging from appearances think favorably of the doctrine.

The work moves steadily forward, and, with few exceptions, the saints appear determined, if necessary, to make the greatest sacrifice, in order that the work may be accomplished.

The glorious truths of the gospel were ably set forth among this people by Bro. Smith, and we trust by the efforts put forth by the saints, accompanied by the Spirit, that great good will be accomplished, and that even, on this Island of the sea many more may be brought to a knowledge of the truth.

I trust that ere long I shall have the pleasure of informing your readers of more additions to our branch, and of such as shall be saved.

Your brother in Christ,

JOSEPH LAKEMAN.

Conferences.

Annual Conference.

Minutes of the Annual Conference of the Church of Jesus Christ of Latter Day Saints, held in Stolle's Hall, St. Louis, Mo., April 6th to 11th, 1869.

Pres. Joseph Smith, presiding; Elder Thomas J. Smith and John Ritchie, clerks.

After the usual opening exercises, the minutes of Semi-Annual Conference were read and approved.

The following districts were heard from:

Southern Nebraska, represented by Elder J. W. Waldsmith presiding. Prospects fair. District in a flourishing condition. The saints united, and the ministry determined to push the work. Prejudices of the people in favor of the saints. Three branches, and one hundred and thirty-two members in district.

Western Iowa district, by letter. No material change since last reported. Numbers three hundred and fifty-two members. Elder Jarius M. Putney, presiding.

Western Virginia, by H. P. Joseph Parsons. Prospects very good.

Kewanee, by Elder John S. Patterson. Prospects better than ever before.

On motion, adjourned.

AFTERNOON SESSION.

String Prairie, by Elder John H. Lake. The majority of the branches in good prospering condition.

Sub-District No. 1, of St. Louis Conference, by Elder Thomas P. Green. The cause is flourishing. The brethren at work.

Southern District, Illinois, by H. P. James Whitehead. A disposition on the part of all to walk the narrow way, in the discharge of duty, faithfully and diligently.

St. Louis Sub-District, by Elder George Bellamy. In good working condition. Many calls for preaching. Much good will be done, if the brethren prove faithful.

Northern District of Illinois, by Pres. Joseph Smith. General condition of district good.

St. Louis Conference, by H. P. William Hazzledine. General condition very good. Sabbath schools in flourishing state. The financial condition of the Conference District not so good as it should be.

REPORTS OF MISSIONS.

Elders Thomas J. Smith and George Martin reported travelling in Ohio, pursuant to mission given. Thought much good had been done. Many calls for preaching the word in the State.

Bro. M. H. Forscutt reported being unable to fill the mission to the South. Reports an excellent feeling prevailing in the district where he has travelled during the past six months.

Bro. Gordon E. Duell had labored diligently in Iowa; had been instrumental in establishing three branches, had vanquished opposition. He presented the report of the Newton Branch, Jasper County, Iowa.

Bro. C. W. Lange had labored in Iowa and Wisconsin; had met with much opposition; had not been confounded, but was enabled to sustain and defend the truth to the discomfiture of its foes; during his ministry sixteen were baptized, though not by him; he had blessed nine children; had organized one branch of eleven members.

Bro. John H. Lake. Labors mostly local, confined to String Prairie district.

Bro. D. H. Smith, for brethren E. C. Briggs and H. A. Stebbins. They had endeavored to do what they could; had met considerable opposition, but had been quite successful; thirteen had been baptized un-

der his own hands, many others by brethren Briggs and Stebbins. The mission had been a success.

Bro. Wm. Anderson had labored in portions of Iowa and Illinois; had baptized a few; a sentiment for good prevailed where he had labored.

ELDERS REPORTED.

Bro. Wm. Smith, travelling elder in St. Louis District, has filled a number of appointments, should try and fill more.

Bro. Horton had filled two appointments since his missions was given three weeks since, and had a good congregation.

By letter: Elders Ben. Ballowe, Stephen Malony, H. A. Stebbins, Thos. W. Smith, Samuel Powers, Stephen Butler, James Wagner, Davis H. Bays, S. J. Stone, Jesse W. Nichols, C. G. Lanphear.

On motion, adjourned.

EVENING SESSION.

Preaching by Pres. Joseph Smith; subject, "Church Government," as per printed poster.

On motion, adjourned.

MORNING SESSION, APRIL 7.

Elders James X. Allen, Wm. Anderson, of Montrose, Iowa, and Thomas P. Green, were, on motion, appointed committee to examine, audit, and report the presiding Bishop's accounts.

The reports of the Philadelphia; Pittsfield, Ill.; New Bedford, String Prairie, Keokuk, and Montrose branches, ordered put on the general record.

Missions released, appointed, and continued: Elder Samuel Longbottom from the British mission.

A petition signed by forty-two persons, requesting the re-appointment of Elder Wm. H. Kelly to the mission in Minnesota, was presented and read; upon motion it was *Resolved*, That Elder Wm. H. Kelly be continued in the Minnesota mission.

On motion, adjourned.

AFTERNOON SESSION.

A lengthy and interesting discussion respecting the propriety of sending mission-

aries to England, occupied the greater part of this session. An excellent spirit prevailed during the entire afternoon.

Motion, limiting time of speaking, passed.

Brethren Alexander H. and David H. Smith were, upon resolution, associated in a mission to Utah and the Pacific slope.

Elder James Wagner appointed to West Virginia.

Elder Gordon E. Duell was associated with Bro. Wagner.

Elder Charles W. Lange was continued in Wisconsin.

Elder Benjamin Ballowe was continued in his mission to Illinois, Kentucky, and Tennessee.

Resignation of H. P. Mark H. Forscutt as president of the Southern mission was accepted; and, on motion, he was appointed to labor under the direction of Pres. Joseph Smith.

The compilation and publication of a new Hymn Book was authorized; and upon motion, the President appointed a committee of three, consisting of the following named brethren, to collate and compile said book: Mark H. Forscutt, David H. Smith, and in case of his absence before the completion of the work, Bro. Norman Smith; Pres. Joseph Smith, by vote, being one of said committee.

On motion, adjourned.

THURSDAY, APRIL 8, MORNING SESSION.

Bro. Elki Gasper was, on motion, appointed to Holland, and he is hereby instructed to report to Brethren Jason W. Briggs and Josiah Ells of the European mission.

Bro. Henry A. Stebbins was appointed to labor in Wisconsin, as his way should open.

Elders G. W. Martin and Thomas J. Smith were released from their mission to Ohio and Indiana.

Elder S. J. Stone was released from his mission to the Eastern States.

On motion Sev. C. G. Lanphear was appointed to the Southern mission.

[According to resolution to that effect, I hereby direct that the Southern mission comprise those States lying South of the line running parallel with the south line of the state of Tennessee, from the Mississippi river to the Atlantic. Bro. Lanphear will please report to me by letter for further instructions. Joseph Smith, Pres.]

On motion, adjourned.

AFTERNOON SESSION.

On motion, that portion of Kansas lying north of Kansas river and south of the State line, be organized into a district, to be known as the North Kansas district.

Elder Davis H. Bays was assigned to this district.

Sev. Thomas W. Smith was reassigned to and sustained in the Eastern mission.

All missions heretofore appointed and not released, were, on motion, sustained.

MISCELLANEOUS BUSINESS.

The report of committee appointed to examine and audit Bishop's account was received, and the committee discharged.

Report of auditing committee:

Tithings, free-will offerings, &c., received		
in year		\$872 16
Scripture Fund		28 00
	Total received	\$900 16
Expenditures during year for missionary		
and other purposes		\$2,130 93
Amount due Bishop last account		2,452 29
	Total Cr.	4,585 22
	Total Dr.	900 16
Amount due Bishop from Church		\$3,685 06

The committee find no discrepancy in the account, and recommend the adoption of the report.

WM. ANDERSON, }
 THOS. P. GREEN, } Com.
 JAMES X. ALLEN, }

On motion it was

Resolved, That this Conference does not endorse the censure impliedly cast upon Elder Henry J. Hudson, the president of the Central Nebraska District, at their last conference, and hereby request that the said district do honorably release Bro. Hudson from the presidency of said district.

[It is intended that this action shall not be construed as censuring the district conference; but as injury was inflicted without intent upon Bro. Hudson, this was intended for his relief, and to point out the proper action in the premises. Joseph Smith, President]

The following resolution was introduced, and after considerable discussion, passed.

Resolved, That it is not the true policy of the Church of Jesus Christ of Latter Day Saints, that the Twelve shall control the funds of the church in the hands of the Bishop, but that the Bishop shall be amenable to the General Conference alone.

A motion prevailed, recommending to the publishing committee the issuing of a Sunday School paper, monthly or semi-monthly.

On motion, adjourned.

EVENING SESSION.

Lecture by Pres. Joseph Smith, subject, "Ministerial Labors and Powers."

FRIDAY, APRIL 9, MORNING SESSION.

The ordinance of baptism having been administered by Elder Wm. Anderson, of Montrose, Iowa, the following were confirmed members of the church by the laying on of hands: Abigail Jones, Elizabeth Tanner, and Nathan Jones. Brethren A. H. Smith, Joseph Parsons, M. H. Forscutt, and John S. Patterson officiating.

The following preamble and resolution presented, and resolution passed.

SCHOOL OF THE PROPHETS.

The need for an educated, intelligent, and sincerely devout body of seventies to promulgate the gospel, and high priests to preside over the Churches, has been and now is felt very sensibly by very many who have the salvation of souls and prosperity of the church at heart.

Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor Rabbi's with the Jesuits; nor can we reasonably expect a plentiful supply of genuine L. D. S. elders to be furnished by the schools of the Gentiles; as well might we look for the

sturdy oak in the hot-house, or the orange in Lapland, as for thorough, devout, self abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinctured with the mind of his professors.

Church property contributes to the stability of the work, and we need a school wherein to educate our own young men.

As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth; but on the contrary would give confidence, couple wisdom with their knowledge, and judgment with their zeal.

Suggestions.—A quarter section of land could be purchased, a building erected, the land fenced and broken, professors elected, and the land worked conjointly by professors and students. Four or five hours a day of close study is sufficient, six or eight hours a day of farm labor would contribute to the health of both body and mind, and by this means a school could be made both efficient and self sustaining.

In keeping with the above, I respectfully offer the following:

Resolved, That this conference recommend for the consideration of the Twelve and the General Church Authorities, the feasibility and advisability of establishing a school for the education of our own young men, with a view to the ministry; and that the question be brought up at the next sitting of the General Conference.

Brethren John H. Lake and Joseph D. Snively associated in mission to Canada.

The following preamble and resolution were discussed at length, and resolution adopted:

Whereas, the past financial policy of the church is believed by many to have a damaging tendency, and to some extent is drying up the various financial streamlets that would otherwise flow freely to assist the work of God; wherefore,

Resolved, That in the opinion of this Conference, the true policy of the church, in this matter, is to be found in the epistle of the Twelve to the Church on tithings and offerings, viz.: through the branch presidents as Bishop's agents, should all moneys come into the church treasury, and that the spiritual authorities of the church should discountenance the paying of moneys directly to the Bishop, *where that policy works to the injury of the poor in districts or branches.*

On motion, adjourned for one hour.

AFTERNOON SESSION.

Resolved, That when this Conference adjourns, it does so to meet at Galland's Grove, Shelby Co., Iowa, Oct. 6th, 1869.

By resolution the Conference recommends to the several Districts that they each furnish one or more men unencumbered, by the time of, and to, the next Semi-Annual Conference for missions.

Resolved, That this Conference consider Bro. James Anderson a member of the Reorganized Church, on his original baptism.

EVENING SESSION.

Lecture by Elder David H. Smith; subject, "Angelic Visitation—Revelation."

Adjourned.

SATURDAY, APRIL 10, MORNING SESSION.

Elder Thomas Kay was requested to labor with Elder Benjamin Ballow, as he should be able.

It was

Resolved, That the Conference deprecate the circumstances which seem to surround many of the elders of the church, causing them to withdraw their presence from the different sessions of the Conference, and request for the future a closer attendance.

Upon motion, Zenos H. Gurley, of the Twelve, and H. P. Mark H. Forscutt were appointed a committee to inquire into and adjust the difficulties existing in the Nauvoo District.

*By "unincumbered" is meant, that the district support the families of those men if they have any.

Resolved, That brothers holding the priesthood, being convicted of inactivity in consequence of lukewarmness, may be silenced by the Conference, or quorum of which they are members, and henceforth be reported as lay members, until such time as they reform and are re-elected to fill their offices.

WHEREAS, A period of nine years has passed away since the church was organized with a First Presidency; and, whereas, there has never been a complete representation by report, it is hereby

Resolved, That this Conference does hereby deem it imperative upon it to demand that hereafter, every mission, district and branch, (where there is a branch not belonging to an organized district,) send to every Annual and Semi-Annual Conference, such properly authenticated reports as the general church authorities may from time to time require, that a complete report may be had.

Resolved, That this Conference sustain all the spiritual authorities of the church in righteousness.

Resolved, That we sustain the Bishopric of the church.

Resolved, That a Bishop for the St. Louis District be appointed and ordained.

On motion the minutes were read, corrected, and approved.

Financial report of Elder M. H. Forscutt to the Bishop acknowledged by the Bishop, and read.

On motion adjourned.

SUNDAY MORNING, APRIL 11.

The President then gave some instruction respecting the organization of branches.

Elders David H. Smith and John S. Patterson then addressed the saints in peace and with good effect; showing manifestly that the Spirit was with them. Text, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv. 4.

On motion adjourned.

AFTERNOON SESSION.

At this session, the ordinance of the sacrament was administered, Bishop Israel L. Rogers and H. P. William Hazzledine, administering.

After the sacrament, there was the bearing of testimony, the speaking to one another the words of peace. The spirit of peace was with the saints. The favor of God was manifest and all were rejoiced.

The officers present were:

First Presidency, 1; High Priests, 6; Elders, 41; Priests, 8; Teachers, 8; Deacons, 4.

A vote of thanks to the Committee of Arrangements, and to the St. Louis saints, was passed unanimously.

On motion adjourned.

EVENING SESSION.

Lecture by Bro. A. H. Smith, followed by Bro. Joseph Parsons. Subject, The Church of Christ. At the close of this session the Conference, upon motion, adjourned.

The utmost good feeling prevailed during the entire session.

JOSEPH SMITH, PRESIDENT.

THOS. J. SMITH,
JOHN RITCHIE, } Clerks.

San Bernardino Conference.

A Quarterly Conference was held at San Bernardino, Cal., March 6, 7, 1869.

Bro. W. W. Blair, President; R. Varley, assisting; Joseph Brown and A. R. Baldwin, Clerks.

Teachers Richard Allen, A. E. Young, James Baldwin and A. R. Baldwin, reported.

Elders J. L. Miller, M. McKenzic, A. Whitlock, Daniel Brown, Z. J. Warren, John Rush, E. M. VanLuvan, G. W. Sparks, Richard Varley and Joseph Brown reported.

Deacon Edward Ridley reported.

Resolved, That we release Bro. Z. J. Warren from the Clerk and Book Agency.

Resolved, That Joseph Brown be our Clerk and Book Agent.

Resolved, That Richard Varley be our District President, until our next Quarterly Conference.

AFTERNOON SESSION.

Resolved, That the minutes of our last Conference be corrected where it says, "Adjourn to meet April 6," to read "March 6," also give the reports of the officers that reported, which is left out, as follows: Richard Allen, John Brush, James Prothero, A. E. Jones Jun., J. L. Miller, S. McE, and James Baldwin; and also where E. P. Prothero baptized one in the Montie and one on the Wapa.

Resolved, That the boundary lines of the San Bernardino Branch commence at Lytle Creek Canyon; thence to Slover Mountain; thence, following the Ranch line round to the mountain range; thence following the mountains to the starting point.

Question.—Has the priest a right to a voice in an elder's conference?

Answer, by Bro. Blair.—No, not in the regular or special business.

Q.—If an elder was out on a mission, and he, being detained, and should, at any place in his mission, baptize several, would he have a right to organize a branch there?

A.—Yes, just as much as he had or baptize them.

Resolved, That Daniel Brown and E. P. Prothero labor at the Wapa and vicinity as circumstances will admit.

Bro. Varley said he wanted to do all he could to forward the cause.

Resolved, That F. M. VanLuvan and G. W. Sparks have Santa Cinta and vicinity as their field of labor.

Resolved, That they extend their labors to San Juan and vicinity.

Resolved, That Bro. A. Whitlock assist R. Varley as circumstances will admit.

Question.—Has any one a right to lead meetings without an appointment to the same?

Bro. Blair.—If he does not come in conflict with the regular officers.

Resolved, That we sustain Bro. Joseph Smith as our Prophet, Seer and Revelator.

Resolved, That we sustain all the other officers in their labors.

Resolved, That James Baldwin be ordained to the office of teacher.

He was accordingly ordained by W. W. Blair and M. McKenzie.

Resolved, That this Conference adjourn to meet again three months from yesterday, March 6, 1869, at this place, at 10½ o'clock.

Brookfield Conference.

Held at Brookfield, Ohio, March 26, 27, 1869.

Bro. John R. Lewis was chosen President; and Wm. Lewis, Clerk.

Resolved, that Bro. Wm. Lewis be released as president of the Brookfield Conference, according to his desire.

MORNING SESSION.

We held a prayer meeting.

AFTERNOON SESSION.

Resolved, That we, as the priesthood of this Conference, think it wisdom to have the Pittsburgh Conference and ours made one.

Resolved, That they shall be made one, if the brethren of Pittsburgh will accept of it, and for them to choose the President, and notify us where it shall be held.

The following elders reported:

D. M. Lewis, Morgan Williams, George Moore, and Wm. D. Williams.

Brookfield Branch reported 57 members, including 11 elders, 3 priests; 1 baptized.

Resolved, That we uphold all the authorities of the church in righteousness.

EVENING SESSION.

Preaching by Bros. John Morgan, Morgan Williams and Isaac Philips.

He that ruleth his own spirit is greater than he who taketh a city.

Original Poetry.

DUTY'S PATH.

BY SISTER M. A. HIGGINS.

When through duty's pathways shaded,
Conscience points the way;
Where, when tints of hope have faded,
Many go astray.
Though a sacrificial altar
Seems it to our view,
Shall our courage weakly falter,
To the right untrue?

Shall we wait when God hath spoken,
Till He speaks in wrath?
Can He give a clearer token
Than to us He hath?
Sinal's thunder not more plainly
Sounded forth His will,
Than the "Still, small voice," which vainly
Warns us off of ill.

Hopeless, to all human vision,
May the work appear;
Which hath scorning and derision
For its wages here.
Shall we cease a weak endeavor
In the cause of right?
Nay! by arm of weakness, ever,
God hath shown His might.

Were no blessed pillar given,
Our frail steps to guide;
And the thunder-clouds were riven,
Should we turn aside?
Never! till above us flowers
Bloom from parted clouds;
Be the path of duty ours,
Consequences God's.

Selections.

EXHUMATION OF AN ANTEDILUVIAN SKELETON.

While the quarrymen employed by the Sauk Rapids Water Power Company, were engaged in quarrying rock for the dam which is being erected across the Mississippi at this place, they found embedded in the solid granite rock the remains of a human being of gigantic stature. About seven feet below the surface of the ground, and about three and a half feet beneath the upper stratum of rock, the remains were found imbedded in the sand, which had evidently been placed in the quadrangular

grave which had been dug out of the solid rock to receive the last remains of this antediluvian giant. The grave was twelve feet in length, four feet wide, and about three feet in depth, and is to-day at least two feet below the present level of the river. The remains are completely petrified, and are of gigantic dimensions. The head is massive, measures thirty-one and one-half inches in circumference, but low in the *os frontis*, and very flat on top. The femur measures twenty six and a quarter inches, and the fibula twenty-five and one-half, while the body is equally long in proportion. From the crown of the head to the sole of the foot, the length is ten feet and nine and a half inches. The measure round the chest is fifty-nine and a half inches. This giant must have weighed at least nine hundred pounds when covered with a reasonable amount of flesh. The petrified remains, and there is nothing left but the naked bones, now weigh three hundred and four and a quarter pounds. The thumb and fingers of the left hand, and the left foot from the ankle to the toes, are gone; but all the other parts are perfect. Over the sepulchre of the unknown dead was placed a large flat limestone rock, that remained perfectly separated from the surrounding granite rock. These wonderful remains of an antediluvian, gigantic race, are in the possession of a gentleman who has started with them to his residence east. This gentleman, it is said, will send the remains to Boston, and possibly we may hear all that can be said on the subject by the learned in these things. It is supposed by some of our ablest men, among whom is Gen. Thomas, that many more skeletons will be found during the process of excavating the granite rocks in this place.

THE EYE, the study of which, alone, old Sturmius tells us, is a cure for atheism—is perhaps one of the most marvelous constructions in nature. Its movements, its expressions, its protection,

its chambers, its lenses and the great delicacy of all its component parts, have been the study of the anatomists of all times. How I wish I could show to the readers of this paper one single portion of the human eye—that part called the vitreous humor. It resembles half-molten crystal in its purity and brilliancy. And, above all, could I show you the beautiful adaption of every structure to the office it performs in the animal economy, you would probably be lost in amazement. Imagine yourself for a single moment standing on a mountain eminence, with an autumn landscape of twenty miles in extent before you, every constituent which goes to make up the beauty and the harmony of the scene is fully appreciated by your sense of vision, the great variety of color, the fields, the hedges, the foliage, the cottages and the village spire in the distance, the river as it curves around the gentle slope, and the clouds that float overhead. That landscape of twenty miles you take, and are able to see entire through an aperture an eighth of an inch in diameter.—*Atlantic Monthly*.

THE OPPRESSED PEOPLE OF EGYPT.

Lady Duff Gordon, in a recent number of *MacMillan's Magazine*, wrote thus concerning the condition of the people of Egypt:

I cannot describe to you the misery here now. Indeed it is wearisome even to think of it—every day some new tax. Now every beast, camel, cow, sheep, donkey, or horse, is made to pay. The fellaheen can no longer eat bread; they are living on barleymeal mixed with water, and raw, green stuff, vetches, etc, which to people used to good food is terrible; and I see all my acquaintances growing seedy and ragged and anxious.

The taxation makes life almost impossible; 100 piastres per feddan as tax on every crop, on every animal first, and then again when it is sold in the market, and a

tax on every man, on charcoal, on butter, on salt. * * * It is not a little hunger, it is the cruel oppression which maddens the people now. * * * They never complained before, but now whole villages are deserted, and thousands have run away into the desert between this and Assouan. * * * The hands of the Government are awfully heavy on us. All this week the people have been working night and day cutting their unripe corn, because three hundred and ten men are to go to-morrow to work on the railway below Siouf.

This green corn is, of course, valueless to sell and unwholesome to eat. So the magnificent harvest of this year is turned to bitterness at the last moment. From a neighboring village all the men are gone, and some more are wanted to make up the *corvée*. The population of Luxor is one thousand males of all ages, so you can guess how many strong men are left after three hundred and ten are taken.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

CONTENTMENT is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and a happy purchase.

Inquisitive people are the funnels of conversation; they do not take in anything for their own use, but merely to pass it to another.

"I have learned," said the apostle Paul, "that in whatsoever state I am, to therein with be content."

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

In play and for pleasure, you can not speak too much with children, nor in punishing or teaching them, too little.

We may expect God's protection, so long as we live in God's bounds.

Courage consists not in blindly overlooking danger, but in seeing it, and conquering it.

They that do nothing are in a ready way to do worse than nothing.

Miscellaneous.

EXPLANATORY!

In the article on "Priests Presiding," HERALD, Vol. 15, No. 4, page 99, it is not intended by the writer to convey the idea that all who deny the right of priests to preside, also err in regard to the doctrine of the atonement; but there are some who hold both views erroneously, and these are the ones especially referred to. Many hold that priests cannot preside, who have correct views regarding the atonement. These are not meant in the stricture impliedly given as the article appears.—Ed.

SUNDAY SCHOOL LESSONS.

LESSON VII.

REPENTANCE.

What is the second principle of the gospel?

What is implied in gospel repentance?

A.—1st, Sorrow for sin; because it is offensive to God; 2d, a resolution to forsake all sin for the same reason; 3d, actual amendment.

Whom did Christ come to call to repentance? Matt. ix. 14.

Is repentance required of all men? Acts xvii. 30.

Does repentance precede, or is it the result of faith?

A.—It is evidently the result of faith, for he who does not believe in God and also believes that sin is offensive to him, cannot be sorry for having sinned against him.

By what is gospel repentance evidenced? Matt. iii. 8; Acts xxvi. 20.

When is the time to repent and remember God? Eccl. xii. 1.

Whom has God exalted to give repentance? Acts v. 31.

Will you give some exemplifications of true repentance? 2 Sam. xii. 13; Jonah iii. 5-8.

Unto whom is repentance denied? Heb. vi. 4-6.

ERRATUM.—In last number, on page 256, on third line from top of second column, for "years" read "days."

DIED.

At Prairie Du Chien, Wisconsin, of consumption, on the 12th day of April, 1869, Sister LUCY P. HEWITT, relict of Alanson Hewitt, aged 64 years and 6 months.

Sister Hewitt united with the Latter Day organization during the summer of 1846, and in the spring of 1848 removed to this State, in company with her husband and family. About 1850 she, with her husband, ceased to fellowship with any of the factions of the church, but upon the reorganization of the church, she was rebaptized, at the General Conference held in Plano, in the spring of 1865. From this time she was a firm and zealous advocate of the faith. A few hours before her death she called the members of her family around her, and exhorted them to engage in their Master's service. A sister and brother in the church were sent for to pray with her, and she received testimony that she should come forth in the first resurrection. She has fought the good fight of faith, and has fallen with her armor on. Of her it can be said, that she *lived* as she believed and taught. Peace to her ashes!

Fell asleep in Jesus, on Friday, April 2, at 2 o'clock P. M., Col. JOHN E. GURLEY, second son of Bro. Zenos H., and Sister

Margaret Gurley, aged 80 years, 11 months, and 9 days.

"Death loves a shining mark."

They stood by his bedside, an unbroken household,
But he—loved most fondly—was passing away;
His feet pressed the shore of the swift rolling river,
His locks were bedewed with the gems of its spray.
They stood by his bedside, their spirits in anguish,
Demanding the farewell his lips might not speak;
While the shadow drew nearer—the spray from the river,
In mist, softly fell upon forehead and cheek.

They stood by his bedside—his loved form beholding
The anguish was theirs, but 'twas triumph for him;
The glories of heaven; upon his wrapt vision;
Were opening, as scenes of the earth grew more dim.
Death, there had no triumph—the Savior extending
The arms of His mercy—His brother took home;
The hands that were pierced, the side which bled
for him,
Were his staff and his portion—his "guide through
the gloom."

They stood by his bedside—his spirit departed;
The casket of clay, oh! how beautiful still;
And darkness crept o'er them—the darkness of doubt-
ing,
The mercy and goodness of their Father's will;
The angels in pity beholding their sorrow,
Threw shadows, faint shadows, upon the loved face,
Of the glory enshrouding the form, which the Savior,
When He comes, shall return to their loving
embrace.

The angels, they tell us, have ceased to regard us,
And visions belong to the days which are past;
But thanks be to God, for we know that the Savior
Revealed His loved face, was with him to the last,
He confessed him on earth—he acknowledged His
gospel;
And this be thy comfort who mourn for him here,
When he comes in the glory of God, with the angels.
The reward of his faith to all men shall appear.
M. A. F.

At Greenwood, Madison Co., Ill., Feb. 18, 1869, of disease of the throat, Mr. JOHN CLIFFORD, aged 57 years.

Fell asleep in Jesus, at Elkhorn, Brown Co., Ill., March 21, 1869, Priest JOHN LITTLE, of the Elkhorn Branch, aged 69.

The aged soldier sleeps.

At New Bedford, Mass., April 10, Sister HENRIETTA PETTYS, aged 78 years and 10 months, of lung fever.

Very suddenly, at his residence at Farm Creek, Iowa, May 20, 1868, SAMUEL BADHAM, aged 52 years, 9 months and 5 days

At St. Louis Mo., March 25, 1869, Sister JANNETTE ANDERSON, aged 68 years.

Sister Anderson was the mother of Bishop James Anderson and Pres. Wm. Anderson, of St. Louis Mo. She was

Secretary of the "Society of Dorcas," which in her has lost an efficient and faithful member.

At Carson City, Nevada, Dec. 18, 1868, Sister SARAH WINTERS, daughter of Jesse and Lydia Spergen, aged 66 years and 9 months;

Her death was that of the righteous. Discourse by Elder J. W. Gillen.

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THE TRUE
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HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD; FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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[WHOLE No. 178.]

THE KEYS.

BY W. W. B.

There has been much ado of late by way of a vengeful crusade against the church in California, in relation to the keys.

It is assumed, with pretended candor and godly purpose, that the keys of the Melchizedek priesthood are not upon the earth. I propose to show that they have been on the earth for the last thirty-eight years, and that they are to continue on the earth until the glorious appearing of the Son of God.

In prosecuting our discussion of this subject, we should first learn what "the keys" are; so that we may proceed understandingly.

We hold that the word keys, in scripture parlance, means legal authority—lawful power; authority given by God through Christ, through angels, through his ministry, or through direct revelation of His own will.

To illustrate this we may quote, first, Matt. xvi. 20. "And I [Jesus] will give unto thee [Peter] the

keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The "keys," constituted the binding and loosing power on earth and in heaven, or, in other words, it was the authority of Jesus Christ, to act for the kingdom of heaven. And when this authority was exercised in righteousness, in accordance with the word, and the dictates of the Holy Spirit, it was almighty either to bind or loose, and the heavens would accept and ratify the act.

This is the view taken by Joseph the Martyr, as any one may see by turning to his second letter on baptism for the dead, D. C., ex. 9-11. He says, "It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven; nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of

the Lord, and did it *truly and faithfully*, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying. Who can bear it. * * * Now the great and grand secret of the whole matter, and the sum and bonum of the whole subject that is lying before us, consists in obtaining the powers of the holy priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living."

That the word keys signifies *authority*, as the Lord understands it, is seen in the following. "The bishoprick is the presidency of this [Aaronic] priesthood, and holds the keys or authority of the same."—D. C. xiv. 8. This is the Lord's definition. And we see that the Martyr adopts this definition in his letter on baptism for the dead.

The "keys" being *authority*, or legal power, it follows that wherever there is authority, there are "keys." And it follows that the keys differ in kind and power, just as there is different kinds and degrees of authority given. Joseph the Martyr had authority and power given him to translate the Book of Mormon, and to obtain revelations, and to have the visions of eternity opened to him, and likewise to prophesy, and this before the priesthood was given at all; hence, God gave him the "keys of the mysteries and the revelations, which are sealed," until He should "appoint unto them another in his stead." D. C. xxvii. 2.

God gives these keys to the Prophet and Seer of His church; and the successor to the Martyr, as

Seer and Revelator to the church *must* be appointed of God *through the Martyr*; for the law says, (xliii. 2,) "none else shall be appointed unto this gift except through him."

The "keys of the church," consists of the authority that belongs to the different offices in the church, each office having its own "keys," or respective authority. "Verily I say unto you, [the church,] I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchizedek." D. C. cvii. 37. Then the Lord proceeds to point out the different officers who hold the "keys."

1. The Patriarch.
2. The Presiding Elder over the whole church, with his Counsellors.
3. The Quorum of the Twelve, who hold "the keys to open up the authority of my kingdom upon the four corners of the earth."
4. The High Council.
5. The President of the quorum of High Priests.
6. The President of the quorum of Elders.
7. The Presidents of the Seventies.
8. The Presidents of the Bishoprick.
9. The Presidents of the Priests.
10. The Presidents of the Teachers.
11. The President of the Deacons.
12. The President of the Stake and his Counsellors; and then says, "the above officers have I given unto you, [the church,] and *the keys thereof* for helps and for governments, for the work of the ministry, and the perfecting of my saints."

So we see that "the above officers," which God had given to the church, each had its "keys," i. e. authority. Therefore when you find a person holding an office in the

church, though he be but a deacon, yet he holds some of the "keys of the church," because he holds *authority* in the church.

The President of the church, holding authority over *all* the officers in the church, holds "the keys of the kingdom," in their completeness; and other officers hold keys over all those offices they are authorized to act in.

The Lord tells the elders, at the time they came together in February, 1831, to receive the law for the church, that He had given unto them the kingdom; and "the keys of the church." *xl. 18.* And why had God given to them "the keys of the church"? Because he had given them *authority* to govern, and minister for the church.

It is said of the Melchizedek priesthood, that it "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority [keys] the power of godliness is not manifest unto men in the flesh." *D. C. lxxxiii. 3.*

It is through this priesthood, that the Holy Ghost is given by the laying on of hands; that devils are cast out; that the sick are healed by anointing; and laying on of hands; and that little children are blessed. The Aaronic priesthood holds no such authority.

The church and kingdom of God cannot exist without this priesthood, even as one of the governments of earth cannot exist without lawful authority being vested in officers.

The law says the Melchizekek "priesthood *continueth* in the church of God, in *all* generations, and is without beginning of days or end of years." *lxxxiii. 2.* "This greater [Melchizedek] priesthood *holdeth* the

keys of the mysteries of the kingdom, even the key of the knowledge of God." *Par. 3.*

From these two passages we learn that the priesthood is *always* in the church, and that the priesthood "*holdeth* the key of the mysteries of the kingdom, even the key of the knowledge of God." Therefore, whenever the church exists, these keys exist in it.

The "rejection" of the church did not work its annihilation, but only its marked condemnation, its disfavor in the sight of God, its chastisement, its being darkened and scattered, its being *disorganized*. It affected the church in the same general manner as the rejection of Israel and Judah affected them. See 2 Kings xvii. 20; Jer. vii. 29; Jer. xiv. 19; Lam. v. 22. To reject is not to destroy, but it is to deny favor, to repel, to refuse to bless.

The "rejection" of the church, mentioned *cvii. 11.*, was to be marked by "cursings, wrath, indignation and judgments," (*par. 14.*) but not by the entire destruction of the church, as some vainly pretend.

This state of things in the church, was pointed out plainly in the revelation given Sept. 1832, to Joseph the Martyr, wherein the Lord says, "And it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God," etc. *Mill. Star, vol. xiv. p. 284.*

Paul tells Timothy, that the "house of God" "is the *church* of the living God." *1 Tim. iii. 15.* Peter says the same in substance. *1. Pet. iv. 17.* Again, Paul says, (*Heb. iii. 6.*) "But Christ as a Son over his own house; whose house are we" [*the church*].

When the one mighty and strong comes, it is not to lay the foundation of, and build a *new house*, or church,

but it is "to set in order" the one he finds at his coming; and this he could not do, unless it was first thrown into disorder; and this disorder could not be effected without disorganization. This is precisely what took place at the death of the Martyr, and what Joseph, his son, found when he came to the church in April 1860. The church [house] remained, and the priesthood continued to remain with it, but in a state of disorder. And inasmuch as the Melchizedek priesthood holdeth the keys, as we have before seen, therefore the keys remained with the church.

PROPHECY.

BY BRO. J. E. HOPPER.

It is claimed by the so called, Christian world, or sectarian churches, that prophecy ceased, or that there was to be no more prophesying after St. John wrote the revelation that he received while on the Isle of Patmos, A. D. 94.

We would ask what it is to prophesy. It is to foretell future events by the power of the Holy Ghost; or, in other words, God reveals future events to man by His Holy Spirit; this being the case, it is revelation.

To prove then that the Spirit of prophecy has been manifested since John wrote his revelation, we must prove that the spirit of revelation has been manifested since that time, and is to be, until the second coming of Christ. The Church of Jesus Christ, as founded by him, is built upon the foundation of the revelation of God, given in all ages of the world; from the days of Adam to the present time.

And how do we know that it is built on the rock of revelation; some may ask. By referring to what Jesus said to His apostles, Mat. xvi. 16-19.

"He said unto them, But whom say

ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Here Jesus says that God revealed it unto Peter that He (Jesus) was the Son of the living God, and then He makes the broad declaration and promise, that upon this rock (revelation) He would build His church. And by this we know that we belong to the Church of Jesus Christ, because we receive revelation from God. And any church that denies this power, and is not built on this rock, is not the true church.—St. John writes to his brethren, in the year A. D. 98, four years after he wrote his revelation, "But ye have an unction from the Holy One, and ye know all things." 1 John ii. 20. Again in the same chapter, 27th verse: "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." Now if they knew all things by the anointing they received, and because that they had received an unction from the Holy One, it must have been revealed to them by God.

In the same year John wrote, 2 John 9th verse, "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."

We find the doctrines of Christ are enumerated in Heb. vi. 2, and among the rest is that of the laying on of hands for the reception of the Holy Ghost.

Then after receiving the Holy Ghost, what follows? Why, they prophecy,

or at least some do; as all have not the same gift. See 1 Cor. i. 12. Then if any person does not believe in the laying on of hands, they do not believe in the doctrine of Christ.

Again we read in Acts xix. 6, That when Paul laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied. This same Holy Ghost is promised to all, (not a part), that believe, repent, and obey the requirements of the gospel.

"Then Peter 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 ii. 38, 39. "Then if God has ceased calling, the Holy Ghost is not given; but if God is calling; (and He surely is), then the Holy Ghost is given, and those that receive it will prophesy.

Some use as an argument, that prophesying was to cease, by referring to 1 Cor. xiii. 8: "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease," &c.

This would be a good argument against us, if it was not explained in verse 10, where it says, "But when that which is perfect [Jesus] is come, then that which is in part, [prophecy], shall be done away." Paul writing further on this subject, in 1 Cor. xiii. 12 says: "Now we see through a glass, darkly; but then [second coming of Christ] face to face." For then we have no more need of the gifts of the gospel, for we shall know even as we are known.

In 1 Cor. xii. 28, we read that "God hath set some in the church, first apostles; secondarily prophets," &c.

If God set prophets in the church, then of course if we find the true church, we find that there is prophets in it; because God hath set them there, and if there is prophets in the church, God will reveal the future to them as

far as consistent with His holy will.

The prophet Joel prophesied concerning these things, "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," &c. See also Acts ii. 17.

This is commonly applied to the days of Pentecost only; but it reads the last days, and not a part of the last days; and if this Spirit has not been made manifest in all ages, or days, since the day of Pentecost; it is because of the unbelief and darkness that has covered the earth; for the promise is unto the believer, and not to the unbeliever. See Mark xvi. 16.

Paul writing to the Corinthians, said that even as the testimony of Christ was confirmed in you, so that you come behind in no gift, waiting for the coming of our Lord Jesus Christ. We find in Rev. xix. 10, that the testimony of Jesus is the Spirit of prophecy; then according to this, that prophecy is to remain until the coming of our Lord Jesus Christ. Just before His coming there is to be a little prophesying done, according to Revelation xi. 3, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

In Gen. 50: 30 Inspired Translation, and Book of Mormon, Nephi ii. 2, we find that there was to be a choice seer come forth in the last days; and that choice seer and prophet has come forth and prophesied, and many of his prophecies have come to pass. I might bring up more evidence, as the Bible abounds in it; but I challenge any one to find one text to prove that prophesying was to cease with John's Revelation.

Many who have wept upon the mountains of Zion, have sung aloud in the valley of the shadow of death.

If you would not fall into sin do not sit in the door of temptation.

QUIT IT.

BY ELDER T. W. SMITH.

Quit it; quit what? Why, in the first place, quit *tattling*, otherwise SLANDERING. It is *hurtful*, first, to your neighbor, brother or sister. It may seem plausible; circumstantial evidence may be strong, and while not positively true, although you may by oft repeating, have begun to regard it as a settled fact, and so present it, and some, "kindred spirit" of course, believe it, and the character of the victim suffers in ratio of the dimensions the report has gained.

Quit stabbing in the dark. If you think you have reason to think your brother blameworthy, go like a man, and tell him his fault, (real or fancied,) and give him a chance for his life. But "he looks guilty. See how he hangs his head!" That's not the reason; he is broken hearted, bowed with grief, dispirited because of the overwhelming load of sorrow your scathing tongue has heaped upon him. The most spirited horse succumbs under harsh usage—and many a noble and sagacious dog, by cruel words, and more cruel kicks, has become to look as if his chief pastime was to steal sheep. Yet his honest heart revolts at the thought.

The bold faced and loud voiced courtesan, with contemptuous sneer, may repel with apparent anger a hint of want of virtue, and from your standpoint must be viewed as a model of stern and unapproachable chastity. The pure hearted maiden, whose virgin face crimsoned at the suspicious thought of a character lost; to you gives proof of guilt.

The bravest warrior often trembles at the beginning of the fight, and ere the contest begins, feels sad at the thought of home, soon perchance to be made a house of mourning; yet steels his heart,

and passes on, without further fear, and dies with manly courage filling his soul.

Your bombastic giant killer, the man who is going to capture a whole regiment himself, is found among the unscathed, owing to the generous protection of a stone wall, outside of the range of murderous ball.

It hurts him *peculiarly*. His business suffers—his debts unpaid because his sales are cut off; his creditors seize his goods—and he is a beggar—and his family bear the pain and privation.

It hurts him *socially*. His company is shunned; the "respectable members of society" look with disdain upon him, and the vicious are taught to consider him as a convert to their class; and if in despair he seeks to drown his grief in the soul-destroying cup, you say, "just as I expected;" but have no place for self reproach; nor desire, (if you have the thought,) to say, "my tongue hath wrought this ruin."

Quit it! *It hurts the church*. The world makes capital out of it, reflecting upon your internal commotions as an evidence of the failure of your faith; the name of Christ is blasphemed among the Gentiles by your course. It destroys the confidence of the saints in the brother; they cease to bear his burdens, and these additional ones crush him to the earth. Satan rejoices, for you are divided, distracted, and an easier prey; the fences are down, the wall is breached; and many chances for successful assault is presented and he hesitates not to take the advantage.

Quit it! *It hurts yourself*. Should the report prove false, you are counted as unworthy of trust, of confidence. Your word is henceforth taken at a discount; and no one willingly imparts an important secret to you, for your love of tattling renders you an unsafe depository of valuable articles—you couldn't keep it.

Slander, as a reacting force, will recoil and bruise your own head. "Curses, like chickens, will come home to roost." It is written, "For with whatsoever measure you mete, it shall be measured to you again." It will hurt you. "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." "Thou shalt not speak evil of thy neighbor, nor do him any harm." *Quit tattling—QUIT IT!*

Quit FAULT FINDING. Incapables always imagine that they are eminently qualified for something else than present position. We never saw a person yet who was in the habit of finding fault with the work or duties of others, charging incapacity upon one, carelessness upon another, intentional neglect of duty upon another; who ever were celebrated for a faithful performance of their own tasks. "If I was in Bro. A's place I would have matters conducted differently." "I wish I was Bro. B., I would make some toe the mark." "They ought to have me as president, or priest, or teacher, I would not allow such a state of affairs." Certainly your fault finding spirit, your censorious disposition, your irritable, peevish temper fits you for these posts amazingly! Your hasty conclusions, your partial judgments, your self conceit, gives evidence of a splendid character for executive honors.

Quit it—for when Bro. C. speaks in condemnation, meekly, kindly, and compassionately, of sins long and patiently suffered by the brethren, when by virtue of his duty as an elder, he reproves, rebukes, exhorts and entreats. When he is compelled by the law of the church to speak in general terms of certain faults, quit that habit of going to Sister D., or Bro. E., and talking over the matter, and blaming him for doing what his office requires, and the law makes obligatory. Quit finding fault with him for the righteous discharge of duty.

Quit taking offence at your brother

or sister who, against their own will and feelings, testify by the Spirit of God, against your neglect of duty, your wrong doing; quit finding fault, and saying it was "their own judgment;" or a "plan of their own to expose you in public," or a "scheme to carry out their own selfish views." Quit it, for it hurts the cause, especially if you have had a home in the church for a time, and ought to have a better knowledge of the workings of the same; younger ones than you learn to treat lightly the sacred gifts, the voice of the Spirit, to disregard the things of God. It brings upon yourself and others who sympathize with you condemnation, and darkness, and the balance are affected by it. It cannot be otherwise, and the cause is impeded.

Quit it, for you suffer Satan to tempt you to lose confidence in the manifestations of the Spirit, in the integrity and honor of your brethren and sisters, and your fault finding has a bad effect upon others who listen to you, and after awhile they are ensnared equally with you, and partaking of the same spirit—the unity of the Spirit is disturbed by the breaking of the bonds of peace—and heart burnings, and suspicions and evil surmising, and disregard for the things of the Spirit, and the consequent withdrawal of them by an offended God, who bestows not that which is refused or treated with contempt, and the highway is opened for the travel of a numerous host of evil spirits; and your tongue has kindled a matter that your tears and those of others may have to be shed copiously, to extinguish. Don't ask for an apology from those who offend you in obeying the dictates of the Spirit, or who are simply carrying out the requirements of the law. Might as well demand satisfaction of the officer who arrests you for a crime, or the judge who passes sentence of condemnation when proven guilty.

Quit *exaggerating*. What is the use of saying you are "frozen to death,"

when you are only a little chilly; or you are "about roasted" when you are only uncomfortably warm, and often not so bad as that? Quit saying that you "never heard such a thing," "never seen anything like it," when you have heard and seen similar things. Quit saying that certain things are the "blackest," or "whitest," "roundest," or "squarest," "longest" or "shortest," "deepest" or "shallowest," etc., when in all probability you know better; if not, don't be so positive. "Let your communication be Yea, yea; and Nay, nay."

Quit it! What? Why, borrowing your brother's *Herald*, and get the benefit of its pages without cost. It's a sort of robbery; and you may be as able to take it (from the office) and pay for it as he.

Quit it. What? Why, starving yourself for want of the spiritual food it so plentifully furnishes, wholesome and nutritive.

Quit it. What? Refusing to aid its circulation, quit allowing Bro. Joseph to call so often, with so little success, for help to put the printing interests on a secure and successful footing.

Quit it. What? Owing the office for books, *Herald*, etc.

Quit it. What? Using tobacco, narcotics and every foolish and hurtful lust. Quit every bad habit. **QUIT, QUIT!**

Blow your own trumpet, and you will go unheard. Let the virtue within you speak, and you will receive attention at once.

Our passions are like convulsive fits, which though they make us stronger for a moment, yet leave us much weaker afterward.

Familiar thoughts shape the way to death: but if we think not of the subject, the event will be a sudden precipice.

Hold on to the truth, for it will serve you well, and do good throughout eternity.

"DO NOT PAY TOO MUCH FOR THE WHISTLE."

BY ELDER E. STAFFORD.

This language as is well known, I have borrowed from Dr. Franklin. Most of the readers of the *Herald* are acquainted, no doubt, with the history of the origin of these words, and the remarks made by Dr. Franklin when grown to maturer years, as he witnessed the extravagance of his fellow beings, as they squandered their means on useless objects. The experience of your unworthy brother, in spiritual things, has led him to think that the application of the language might be made to him, as well as others, both in the kingdom of God and out of it, and a useful lesson might be derived therefrom. For instance; when I see people refuse to obey the everlasting gospel, the conditions whereby they might obtain eternal life, that greatest of all gifts which God has in store for the children of men, and willing to barter it away for what is called pleasure or happiness, (which is really not happiness,) of this world, which is fleeting and transitory, and like the vapor dispelled by the morning sun, in comparison to eternity; I think they pay very dear for their whistles.

Some there are, who refuse to obey the mandates of high heaven because it is so unpopular; they are afraid to lose their good name, to have it cast out as evil by the learned and wise, and by the men of influence and power of this world; forgetting that the Savior hath said, that all manner of evil should be spoken against the children of God, and likewise He hath pronounced a "woe unto you when all men speak well of you." Thus they secure to themselves a woe or curse, by trying to obtain a good name among the children of men, and if they do not repent, will lose their good name with the great Jehovah at the day of judgment; and

thus they pay entirely too dear for the whistle.

When I see a man disposed to accumulate wealth, by amassing gold and silver together; piling it away in his secret vault; taking pleasure in counting the vast piles with a miserly mind; shutting his eyes and ears, or in other words, closing his heart, against the cries of the poor, hungry, naked, down-trodden and oppressed of his fellow men; disobeying the commands of his God; thereby securing His displeasure, and bartering away eternal life in such a manner, I exclaim, How willingly and wofully blind to his eternal happiness; how dear, very dear, he pays for the whistle!

When I see (through the columns of the *Herald*) the great necessity of means for the spread of this heaven-born news; sent to the earth for ameliorating the condition of the human family in this world; thereby preparing them for the next, and the many calls for help by the L. D. S. press—that mighty lever to move the cause of God; not only in publishing the doctrine of our Savior through the *Herald*, and in those dear messengers of peace, the tracts, and other publications of merit, but in publishing books for our Sabbath Schools; thus planting the seed of the good word in the young and tender mind; raising up an army of *standard bearers* for King Emmanuel, who shall bear off this work triumphantly, after their parents are laid in the silent tomb, waiting the consummation of this glorious work. I say, when I see these things, and study on the importance of the work, and realize that we are withholding that which God has only made us stewards of in this world, and take into consideration the shortness of our stay on earth, and the account we shall have to render to him who hath given us our stewardship, and the great danger we are in of losing eternal life, that greatest of all gifts, I am led to exclaim,

O! my dear brethren, are we not paying too extraordinarily dear for our bauble of a whistle?

When I read of the many calls for preaching; people languishing for the bread of life; the work of God retarded; I ask myself the question, What is the cause of all this? Are we not all, as a church, both lay and official members, accountable and condemnatory more or less? O no! no! not all condemnatory! May God bless and preserve the lives of those faithful elders and lay members, who are laboring with their might to spread the work, and O may their example be imitated. But still, my dear brethren, I ask again, are there not many of us slothful? Let us look at the matter in its right light. Slothful is the word. Methinks I hear the brethren say, "Do you call me slothful? There is not a lazy bone in my body." No, brethren, in temporal things, no, but in spiritual things I am persuaded that many of us come under this condemnation. Now for the proof of slothfulness. There is a proverb of Solomon's reads thus: "The slothful man says, there is a lion in the way." We understand that the spirit and intent of the language signifies that there is something which tends, whether imaginary or real, (and I am inclined to think the more imaginary,) to frighten, or make us fearful of performing our duty of labor devolving upon us. Are there not many of us who have such excuses as the following: "I cannot preach, I cannot stand up before a congregation, and shrink with terror from the task." O that great lion in the way! Some excuses like the following are often heard. "O I have not time to read my Bible and study, neither do I feel inclined, I am so fatigued after a hard day's work, and therefore I cannot preach;" while at the same time we can spend our money and time, no matter how tired, in purchasing and reading "Frank Leslie," "Chimney Corner," and the

yellow backed literature of the day, which disqualifies us from reading the word of God understandingly, and creates a distaste for the same. O that great lion in the way! Brethren, let us put away this wasteful squandering of our precious time and means, and lay them out to better use, in storing our minds with useful knowledge for the benefit of our fellow man.

But we, (the whole church,) can be slothful in another way. Do you ask how? We answer, in our means. How so, brother? Why we are afraid there is a lion in the way. The revelation of God to us, has appointed what we shall do with our *spare means*, and appointed the officer who shall receive it, who is to render an account of his stewardship to God; but we are *fearful* lest the means should be used to other purposes than the one intended, and this great lion in the way, makes us fearful, which produces slothfulness in this great duty; and O! when I reflect of the glory to be obtained by the performance of these duties, and the punishment which ensues by neglect to perform the same, and the fleetness of time in which to enjoy these earthly baubles, I am led to exclaim, How superlatively dear we pay for the whistle!

When we, dear brethren and sisters, suffer ourselves to get cold and lukewarm, and stay away from our meetings, feeling no desire to meet with our brethren and sisters at the house of prayer, from some fancied or real wrong done us by some of the brethren or sisters, and neglect to obey the law governing such cases; bringing ourselves in darkness; giving away to a spirit of contention; suffering malice and envy to creep in; backbiting our neighbor, etc., thus grieving the Holy Spirit, causing it to take its flight; oh! what an extravagant price we are paying for that paltry whistle!

"Well, are you not done with your fault finding?" I have very near done with this article, for fear of being

thought prosy; but if you think, my dear brethren, that I have written for the sake of fault finding, you do me a great wrong, as I plead guilty to some of these follies I have been enumerating. I, for one, desire to look matters right square in the face, and answer them to my own mind now, as I am persuaded we shall have to answer them in the day of judgment. With this view I have written the foregoing, that I might possibly set my brethren and sisters to examining their hearts, to know the real state of affairs there, and if indeed we have paid heretofore, extraordinarily dear for our "tin whistles," that we may, like Dr. Ben. Franklin, derive a useful lesson therefrom, that will last us our lifetime, and never be guilty of such folly again.

Brethren, I have seen (speaking figuratively) our elders or more worthy brethren of the same household, some smiling and some sorrowfully pointing to our whistles, and telling us that we have paid a great deal more, (already,) by many times, than they are worth; and like as it stung young Franklin to the quick and enstamped itself upon his memory for after years, so has it been felt by your unworthy brother; and that my brethren may profit by the same, is the sole reason why I write. May God help us to be "zealously affected in a *good cause*."

Christianity is the special academy of patience, wherein we are informed, inured, and trained up to bear all things.

A German emperor took for his motto, "Better please one good man than a crowd of bad men."

A fine coat is but a livery when he who wears it discovers no higher talents than a footman.

How can we expect to live with God in heaven, if we love not to live with him on earth.

ONE OF THE HUNDRED AND FORTY AND FOUR THOUSAND.

The 31st of March, 1869, was the eighty-seventh birthday of Duty Griffith, a name long known in the latter day work.

He was born in Berkshire Co., Mass., 1782, the last year of the Revolution—one of the few connecting links remaining between the past and the present. He has led an active, hale and moral life; and now stands waiting patiently and humbly to meet his beloved companion, who has gone before. He is probably one of the oldest members or dates his baptism farther back than any now living in the Church of J. C. of Latter Day Saints.

In Amherst, Loraine Co., Ohio, in 1832, he first heard the word preached, by two travelling elders, by name Harvey Whitlock and — Fuller. Hearing that they were going to preach, and previously knowing one of them, he could not be persuaded to go the first time, thinking that they could not edify him, he being at that time a Deist. But, on hearing the multitude speak with amazement of the wonderful discourse, he had the curiosity to go the next night, and there he heard words which he has never forgotten, and was baptized, in June of the same year, by Simeon Carter; and from that time to this, has never wavered nor doubted the work. He has used his Maker's image faithfully, and has his lamp trimmed and burning.

On the occasion of his birthday, a number of his family, and friends, met at his farm house, in Lee Co., Iowa, and gave him a donation feast; the ladies taking the opportunity as a suitable one to present to his daughter, who is the wife of Elder J. H. Lake, many useful presents for herself and family.

The table was bountifully spread from the baskets of the friends; the centre was decorated by a beautifully

frosted cake upon which the name and age of the grandfather was inscribed in bright crimson letters. A lady calling his attention to it, he remarked, that it was one which was as spotless as when he received it at the baptismal font, drawing tears of love and pride from us all.

The occasion was one long to be remembered, and how impressive and solemn was the blessing pronounced by the voice of the patriarch of a hundred descendants, sinking into every heart and following us to our homes! N. G.

UNITY.

BY ELDER WM. W. WAGONER.

“And I will be your Ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.” B. of D. & Cov. xli. 2.

In the preceding paragraph, the Lord calls on the elders of the church to assemble themselves together, to agree upon His word, and to receive His law, in order that they might be qualified to govern the church; and have “All things right before him.” Now it is a lamentable fact that we, as elders of the church, are not a “unit” upon the law.

That there are “many men of many minds,” and that a difference of opinion will exist, I admit, but that there can be a very wide difference in the interpretation of the law, as to its administration, I do not admit. We all understand that the Bible and Book of Mormon, will permit of no “private interpretation.” Why? Simply, because “Holy men of old spake as they were moved upon by the Holy Ghost.” How was it with the great prophet of

the last dispensation? "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith." B. of C. xix. 2.

† From this we learn that Joseph the Martyr, received the law as from the mouth of God, will it permit of any private interpretation? Then why such a difference of opinion; have we received the Spirit since we were baptized? If so, does it not constitute us one in Christ? Will not the "Comforter" lead and guide us into all truth? Will it not search out the deep things, yea the hidden mysteries of God. Hence, we learn that the sooner we agree upon the law, the sooner we will be prepared to obey it; and we are not, neither can we be qualified to govern in the church of God, until we arrive at this point.

Power and place is often sought for, therefore, the church in their selections should recollect, that he who understands not the law, does not rule well. The pilot who knows not the channel, is in danger of the shoals. We can agree upon the law by "assembling ourselves together," and in a quiet, brotherly spirit, discuss all differences, and if my brother's opinion does not accord with mine, I should give it all due weight and consideration. In this way we can come to an understanding; but if I condemn my brother for a "contentious spirit," and refuse him the privilege of advancing his opinion, just because his views differ from mine, we can never agree. Brethren, let us each receive the instruction of Bro. A. H. Smith, to the Kewanee Conference, he said, "My brother's opinion is as dear to him as mine is to me."

In the 2d par. of the 41st section, a double duty is laid upon the priesthood, "And ye shall see that my law is kept." The elders are not only to keep the law themselves, but they are to see that

others keep it also; hence, he who does not strictly administer the law, becomes a transgressor himself. Therefore as elders, there is a duty for us to perform, and let us see to it, that presiding officers in their administration, and all upon whom the law takes effect are governed by the law; that the ruler and the ruled alike, observe the law given for our government. Let us study to show ourselves approved, workmen that need not be ashamed; showing our faith by our works; ever fearful that when weighed in the balance, we may be found wanting. May it be said of us, "Thou hast been faithful over a few things, I will make thee ruler over many."

AN EXHORTATION.

BY BRO. DAN. F. LAMBERT.

For the first time, I take the opportunity of writing a few words for publication. I desire to write by the help of the Lord's Spirit, which I pray him to give unto me.

I am young and inexperienced, but I feel a desire to do good while I sojourn here below, that I may gain a portion of the Spirit of God. My object is to write a few words of exhortation to those who may be young and inexperienced like myself, and surrounded with the many temptations, vices and allurements that compass about those who are striving to do their Master's will, and hold to that "rod of iron" that leads to the tree of life, the fruit of which is precious above all other fruit.

Now if we desire to partake of this glorious fruit, and be numbered at last with the redeemed and sanctified, we must deny ourselves, and take up our cross, and follow our Lord and Master.

In order to find out how to walk

after the manner in which our Savior walked, we must examine His path, find out how He walked, and then strive to imitate him, as near as we possibly can. It is true that we are all weak indeed, and without the help of the Lord it would be folly to strive to do His will; therefore it behooves all of us to put our trust in God, worship him in spirit, and in truth, and in the very earnestness of our souls, that we may be enabled to subjugate all our carnalities, yea, that we may not be carnally minded, which is death; but spiritually minded, which is life; and to lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us. My young brothers and sisters, permit me to say to you, let us be faithful in the discharge of each and every duty; let us show to the world that surrounds us, that our minds are fixed upon the things of eternity, and not upon the vain and foolish things of this mortal life. We all have a work to do, and if we perform that work in a right and acceptable manner, God will bless us with peace in this world, and eternal life in the world to come; but if we do not perform that work, and are found idling away our time in the way in which the world do, then it will not be so well with us, for God has said that He "will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." We must either stand or fall upon our own responsibility. Nobody can do anything that will save us, if we will not work ourselves. We have foes upon every side; for this vile world is no friend to those who are striving to do their Master's will; but if God is with us, we have nothing to fear, and He will be with us in every time of need and will bless us in our endeavors to do our Master's will, and to spread the word of God in a right and acceptable manner, if we are not slothful and unwise stewards.

May God bless you all is my desire, and roll His work forth even to the ends of the earth; and strengthen all His servants who are striving to do His will, and preach His gospel to the nations of the earth. I hope all who read this short article will excuse its being rough and uncouth, and believe me to be your brother in Christ.

SALVATION.

BY J. S. C.

To Whomsoever it may Concern:

Friends and brethren, please suffer me to address a few lines for your consideration, upon the subject of the common salvation offered to all men.

All the ends of the earth, you know, are invited to look unto God, and be saved. Now the question may arise, How can one look unto him whom no man seeth or can see? I answer His works are proof of His existence, and these are spread out before the eyes of all men.

The works of God in nature, are perfect; and so also are the works of God in revelation perfect. The Lord said, "Though ye believe not me, believe the works."

But how can men be saved by looking on God's works, and by believing in those works? whether of nature or revelation, or both. I answer, God's works are perfect both in nature and revelation. Nature is true to herself every time, unless her laws, or the laws which should govern are transgressed. The laws of nature never utter a falsehood. But whatsoever a man soweth that may he expect to reap. For God has established her laws, as He has also those of His revelations. But can obedience to the laws of nature save us? No. Hence the necessity of attending unto this invita-

tion from the Almighty Maker who calls upon all the ends of the earth to look unto him for salvation. For He has other works beside the works of nature for His creature man to behold and admire. Therefore in looking unto God, we must look unto those works of His in nature and in revelation, which are nearest allied to His own person and character. His creature man He formed in His own image and likeness of His person. Wherefore we may behold in man the very express image and likeness of God's person.

But can man save us by our looking to the image of God? No! No more than any other creature which God has made. But God himself has set His heart on man, to save him.

How then does God propose to save lost and fallen man?

I answer, "By the washing of regeneration, and by the renewing of the Holy Ghost." "Of His own mercy."

Yes. But how is this washing and renewing to be effected? Is not His mercy alone sufficient, without the ordinances? Of course not. Else faith in God's works of revelation would be excluded.

What are God's works of revelation in which we must believe in order to be saved?

I answer, In angelic missions. Men who deny these, deny God; for angels first announced the gospel of salvation to all people, and proclaimed a Savior born, and all this too while yet the Son of Man was a helpless infant, cradled in a manger, where also the cattle fed. But this was not the first nor the last time that God has sent angels to men in the flesh, to reveal to mankind His will and purposes concerning their salvation. Salvation therefore depends upon man's believing and obeying these revelations; and especially in believing and obeying the gospel of that Man, Christ Jesus, the Savior, of whom the holy angels sang a song of "glory to God." "Peace on earth and good will to men." By looking

unto him, and obeying His gospel, we may see the Father and the Son, and be saved. For Jesus Christ is God and man, even the very express image and likeness of both God and men. He is the Mediator between God and men. We are like him, and He is like unto His Father and our Father, to His God and our God. And His people should be one in him, as He is one in the Father. Then should the world look at the people of God, and behold the Bride, the Lamb's wife. And not till then will the world *believe* and be saved.

AURORA BOREALIS.

BY ELDER THOMAS JOB.

The pelucidness of the atmosphere in the Rocky Mountains is remarkably favorable for the exhibition of atmospheric and ethereal phenomena; the Zodiacal, and the northern lights are observed here in a more interesting manner than in any other region I ever visited.

On the evening of March 15th, a great display of the Aurora Borealis was observed by me, shooting up in bright and separate columns, all along the northern quarter of the heavens, so as almost to eclipse the light of the moon. But what was most remarkable, the fountain of one of them was clearly seen formed on the sky, to the N. W., about 15 deg. above the horizon. It exactly resembled the nucleus of a comet, only seeming as large as a furnace, emitting a vast column of brilliant light, exactly resembling the chevelure of Halley's Comet, only larger in proportion, and not extended in the direction opposite to the sun's but that of the earth's pole. After it seemed to be burning and streaming out for about half an hour, it gradually faded away, as it descended towards the western horizon.

The region, as well as the cause of the Aurora Borealis seem to me to be still a mystery in philosophy. Dalton and Faraday labored in vain to assign it to an electro-magnetic disturbance taking place in the uppermost region of the atmosphere; but, the fact of the fountain of the aforesaid beam descending towards the horizon by the motion of the earth rotating on its axis, clearly proves that the aurora is not of atmospheric origin, as the atmosphere rotates from west to east, contrary to the apparent motion of the aurora.

Now, what, and where the phenomenon is? On what principle is it so displayed?

Little Folks.

GOD'S MERCY.

I have often thought I would like to write a few lines to you; but alas! my inability has thus far kept me from carrying into effect many good desires. And I am not sure that I can now write a communication, that will be worthy of its valuable space in the *Herald*.

My dear young friends; how exceeding merciful is God, who has instituted such a glorious and just plan for our salvation. We are authorized to say (we think by the authority of the word of God) that little children are without sin. Therefore you are not responsible to God for your actions, until you arrive at the years of accountability before him.

But you must remember, my young friends, that before you arrive at such an age, you are responsible to your parents; and should strive to please, honor, and obey them in all things; then they will bless and reward you abundantly for your obedience.

After you begin to be old enough to

have judgment to discern good from evil, and know what ought to be done, and what ought not, you should do many things of your own free will, without being told, or compelled by your parents. So long as you are doing that which you know ought to be done, and you are performing it at the proper time, you have nothing to fear. Your parents will love to see you swift to do good, but slow to do evil; such actions will gain their love and approbation.— May God help you to conduct yourselves after this manner; that your minds may be fully prepared to receive the blessed teachings of our Savior; who when He was upon the earth took little children in His arms and blessed them. God has instituted a like plan for you; that you may be kept pure, good, and at all times be quick to hearken to the precepts of your parents, but very slow to listen to those who try to persuade you to disobey them.

When you begin to search after knowledge, remember the words of our Savior: "Blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost." Matt. v. 8. And again, "Blessed are all the pure in heart; for they shall see God." 10th v.

But I must close; praying God to protect you from all evil, and lead you to a firm belief on Jesus Christ, your Savior; that you may be greatly blessed, and become strong in the Lord.

Be cheerful, kind and good,
To all you see around;
As children of the Lord,
In wisdom's paths be found.

Learn all the good you can,
You'll never know too much;
Use it aright as God designed,
And He will bless you much.

JOSEPH R. LAMBERT.

A year of pleasure passes like a floating Zephyr; a moment of misfortune seems an age of pain.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Saturday, May 15, 1869.

PLEASANT CHAT.

The opening of the Central Pacific Rail Road, which permits a continuous ride by rail from ocean to ocean, is one of the signs of the times; and marks this age as the age of great human enterprise, so far as facilitating the social and commercial intercourse of man is concerned. It also affords an highway whereby the "ransomed may return."

Although we may not, as a people, feel privileged to mingle in the whirlpool of political strife, fearing the contamination of its corruption; we can not be indifferent to the fast accumulating proofs of the stability of the experiment of self-government.

That there is corrupting influences at work in every branch of the governmental service, we can not deny. But we fail to see, just now, the relieving influence which shall purge the national councils.

That there is much good true love of country and equitable justice we can but believe; but men have so loaded the car of state with shifting ballast, in futile and expensive legislation, that the common mind, which the laws are made most to benefit, can not understand them, and so fail to give them proper credence.

The triumph of that which will benefit mankind at large, should ever be hoped for by those professing to be

saints; those to whom has come these words, "That I might bring to pass my act, my strange act," that act no less than the reconciling under one bond all the nations of men.

As we have thought that we saw the crushing effect of priestcraft and superstition, in ages past and present, preventing the onward progress of truth and righteousness, we ought to be very careful that in us there is found no relic of either; and as we also see that unlimited liberty may degenerate into unrestrained license, and this brings ruin and destruction, we ought to be equally careful to use our liberty wisely.

THE commendatory resolution respecting schools, passed by the last April Conference is intended, and is well calculated to, stir the question of what should be the policy of the church therein to its extremest depths.

A floating, careless population, is but partially benefited by laws local in the intent of their passage and their application. From the force of this principle many of the scattered children of Zion suffer in their feelings and their hopes; because they desire to avail themselves of the local laws, unprepared for the rigor of them while abroad.

Any thing within the reach of our wisdom by which just conclusions, as to the policy of the church, may be drawn, is fair subject for our conferring together upon; and if the subject of education be not one of great importance immediately affecting us as a peo-

ple, we certainly mistake the letter and the spirit of our higher law.

It is, besides, quite time that we put off the childish fear, which in every proposition presented for examination, sees a snake's head invading the Eden of our doctrine; for, unless we sometimes encounter the cloud we shall not be able to appreciate the sunshine.

The wilful introduction of an evil doctrine by the leaders among a people, and the misguided effort of an erring judgment, desirous of doing good, are two widely differing things; and while the one should be met with firm though calm resistance, the other should be borne with if not acceded to. He is a wise man indeed, who can in calmness and temperance; bear with the folly of the unwise and the intemperate.

So then, ye elders, set all your wits at work, and when the subject of a school for the church comes up for action, be prepared to *act* wisely, either for it or against it; and if for it, be for it in a proper shape.

We have frequently stated, and now believe as firmly as ever, that one of the principal objects which was to be obtained by the rejection and scattering of the church, was that the *gospel* might be *preached everywhere*. It was the shaking of the mustard stalk that was to scatter the seed. It was the sending abroad of the modern kingdom; answering to that sending abroad that occurred by the persecution which arose about the time of Stephen's martyrdom, when the Lord went with them, confirming the word with signs following the believer.

That which will most effectually

preach the gospel of a risen Redeemer; ought to be sought after by us; and a good practical knowledge of men and things is necessary.

Dreams of future glory and greatness are well; but the interminable labor of the great, ever present now, is but the crucible in which the chemical preparation of our spiritual affinities is being had; that when we pass the barrier which is only raised for those going out into the great hereafter, we shall need no long extended servitude to fit us for our sphere.

Practical contentment and usefulness are, therefore, the best correctives possible for those who dream too much.

THERE is some talk of persecution of the elders in some parts of the country. So it is reported.

If it be true, is it not far better that elders should be careful to confine themselves to right ways of speech and of doctrine, that when the sword falls, it may not fall upon them for aught save righteousness sake.

It is one thing to be abused and harassed for the truth's sake, and another to receive merited rebuke and contempt for folly and harshness manifested toward others—quite another thing.

J. O. LEDERBERG, of Omaha, is entitled to the "Gleaners" premium, for largest list new subscribers.

Frank Reynolds, of Farmington, Iowa, is entitled to the second one of the "Gleaner's" premiums, for next largest list sent in before Jan. 1, 1869.

E. C. BRAND, of Carson City, is entitled to the office premium for largest list of subscribers for HERALD, enlarged edition, sent in before Jan. 31st.

SCRIPTURES, bound in Turkey Sup. Extra, Turkey Roxburg with and without clasp, received and on sale. See list for price.

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do the Rothschilds, (Jewish bankers) hold a mortgage upon the land of Palestine, given by Turkey, for money loaned to them during the Crimean War?

Ans.—We do not know. It used to be so rumored.

Q.—If a district leaves the appointment of its next conference to the president of the district, and he by death, or otherwise, is removed; whose duty would it be to call a conference?

A.—It would be the duty of any of the High Priests in the district, upon consulting with each other, or by the Elders, two or more, by consultation with each other. The right to call in this case gives no right to preside. The presiding officer must be designated by vote at the time of meeting. If the president of the district had made the appointment, that would be the proper one, and should be kept.

Q.—Would an elder in the church, (if on a mission to preach the gospel), be justified in hiring himself to the

people for a certain sum, if the people desired to hire him for a period of time. And if an organization should desire an elder to lecture on temperance, or any other subject, would it be right for him to accept a certain sum for this. By the authority of the priesthood would such acts be justifiable, in view of the language of our Master, Christ, where he says, "As ye have freely received, so must you freely give."

A.—This question is one of that numerous class, which to answer, requires a full knowledge of actual facts surrounding an actual, not a supposed case.

We know of no rule of law preventing a man from engaging in legitimate labor to supply necessities to himself and family.

That an elder should, while on a mission, preach for hire is not supposable. But that he should make barrels, work on a farm, dig ditches, make "tents," lecture on moral or scientific subjects, if he has the ability and disposition, is to do what many a good and true man has done for the sake of not being "chargeable to any."

The gift of God is neither to be bought nor sold; labor of the hands or brain may be, while the grand object of our hope is kept foremost in view and opportunities to do good to all men are embraced fully and promptly. Moses, Abraham, David, Christ, Paul, all wrought; and king Benjamin charges that the elders labor, that the people be not burdened.

We think the Master will require His own with usury by and by.

A right to do any given act does not essentially oblige a man to do it; nor

does the holding the abstract right, privilege a man to do that which the right implies. A man has an abstract right to cut his own throat; but in so doing he commits murder just as effectually as though he killed another. An elder because he has the abstract right to do given acts, is not privileged thereby to neglect the work of God entrusted to him, to the damage thereof, to his own condemnation.

A REPLY.

BY SISTER M. SHAW.

Reply to one and all, and more especially to him who styles himself "An Elder." Pure religion and undefiled before God, is just what we want. All that you have mentioned of scriptural commandments, are principles of righteousness which ought to be observed; and not only so, but ought to be done, and not leave the rest undone. Some make a great sacrifice by leaving off the evil habit of using tobacco, while others have not firmness enough to do so.—Others who have never been in the habit of using it, seem to have the most to say about those characters just mentioned, while they themselves can spend three hours out of each day, sitting at their tables, sipping their tea and coffee, sweetened well with sugar. Is not this expense and money thrown away, when cold water would do just as well?

"And again, hot drinks are not for the body or belly." Some will say this hot drink means liquor, because it is of a hot nature; but this is a subtrefuge, for the liquor or strong drinks, is first mentioned in this revelation. See B. of C. sec. 86.

You address the sisters on their useless articles of dress.

It is a sin to spend money for any thing useless, as well as useless apparel. Saints often bring reproach on themselves by being too negligent about their raiment. There is a revelation of the law, which commands us to be clean and tidy. We see then that people can run to extremes, whichever way they have a mind to set out. To avoid all these difficulties, we must "live by every word that proceedeth out of the mouth of God."

Correspondence.

MACHIAS, Maine,

April 16, 1869.

Bro. Joseph:

Yours of the 2nd inst. received last evening, after it had gone to Eastport. I feel glad to hear of your sympathy, and also words of encouragement, and trust I shall at all times prove worthy of your confidence, and cooperation. I thank you for your instruction also. You are doubtless anxious to hear how things are moving "away down east."

You may say in the *Herald*, that we arrived here from Campobello last Wednesday week, or on the 7th inst., and commenced our labors on the following evening. This place is called Kennebec, and is about three miles from Machias. We came here through the invitation of some friends who heard us at Grand Manan, who reside here, and particularly through Bro. John C. Foss, whom we baptized at Grand Manan. He had been, up to the time of his baptism, a Methodist Class Leader. Quite an interest was stirred up by his representation of the doctrine, in talk with some, at his return home preceded our coming by four or five days; some were however ready to "shut the school house," "drive us off," &c., &c., but the majority said, "No, let us hear for ourselves," and the anxiety to hear was so great, that we felt

it a duty to commence the campaign at once, so we preached on the following evening to a full house, and have continued our meetings every evening thus far, and also held two meetings last Sunday, during the day. The interest evidently increased, and the attention became better. No very noisy or unusual demonstration of disfavor has as yet been manifested. However Satan is far from idle, for the usual routine of slander, and villifying has begun; and inasmuch as the school house needed repairing before school commenced, which commencement is yet in the future somewhat indefinitely, it seemed wise or otherwise, to some that it should be prepared for renovation, to this end yesterday some, who would just as soon we were in Salt Lake or the Brimstone Lake, or anywhere but here, took down the stove, and tore up the benches, preparatory to fixing it up some time next week. Of course, being *Christians*, no one could dream that they for a moment thought to hinder the work here; our opponents *always* meet our arguments in an open manly way, by showing our error and folly by the Scripture (?) However, some seven or eight houses were offered to us, and we accepted one in a central place. A friend who has built a new house, is going to fix up the lower floor, (they occupying the upper part now) for meeting, by Sunday. Last Saturday night, a Baptist believer, *i. e.* a member of the Baptist Church, gave out a prayer meeting for Sunday afternoon and evening, this being their regular appointment, with this slight qualification, that the last one was held about the first of last November, only a little intermission of *five months*; well we did not want to conflict with their "*regular* appointment," so we thought to enquire of the Lord, as to our duty to preach in some other house at the same time, or not, we were instructed to "Fear not, for the way should be opened for us to preach," and that the Lord would "bring to pass His own purposes and none could hinder." So after meeting in the

morning, another Baptist arose, and said he would call a vote to see whether I should have the house at night, and by his request a vote was taken, resulting in about all but eight or ten out of a hundred and twenty-five or fifty, voting for us.— The prayer meeting, or the first half, as appointed, was to take place at 2 P. M.— We went, and found a house full, and thought that the people must be a praying community, but soon learned that they had come to hear us preach, and some had come quite a distance. The same friend called for a vote, to see whether I should occupy an hour of their meeting, and in this case it was "*vox populi, vox Dei*," as the liberty in speaking that we enjoyed demonstrated. On Tuesday Bro. Foss' wife obeyed the word, and was confirmed at night. On Wednesday night, another regular prayer meeting came to pass; upon invitation we went and took part; a good feeling prevailed till our prayer meeting advocate arose, and in an uncalled for manner and time, expressed his views of "Joe Smith, and his revelations," and entertained us with a rehash of the "two Mormons attempting a resurrection." I asked him if he would like to take the ground publicly that Joe Smith was an imposter, and the Book of Mormon false, as he asserted they were; he said he would. I told him to fix the time, as we were ready at any time to take the opposite ground; but urged him to be in a hurry about it, as I would just as soon present the subject in that form as any other, and we had about reached those subjects, or in other words the coming forth of the fulness of the gospel, and the latter day work. The subject rests there as yet. The attack on us made us friends, and brought merited condemnation on his own head from three-fourths of the people. We look for all sorts of opposition—*it must be*—if there are any to obey, which we have reason to believe there is. Satan does not relinquish his grasp on his subjects willingly, or without a struggle. We

have to meet the usual opprobrium of "Salt Lake Mormons." Their practices may be a glory to them, but the glory of the "celestials" of that order we want not. Does John Taylor quote the article on "Marriage," now, as he did in his debate in France, to refute the charge of polygamy? I hear of an Eld. Sessions, from the land of salt and saleratus, preaching in Mexico, in this State. Pray for us.

T. W. SMITH.

WHITEMARSH, Penn.,

April 1, 1869.

Bro. Joseph:

Feeling a desire that you should know how I am getting along in the gospel, I take this method to inform you, thinking that it may be some benefit to you and others.

After having lived some six or seven months in this place, with hard trying to obtain a place in which to preach the gospel, I have obtained a place at last, but not directly in the neighborhood in which I am living; but in the township of Plymouth, situated about two miles from me, and fourteen miles from Philadelphia.

I have already held five meetings in that place; and have had very good attendance, considering the reports in circulation.

Every one who comes along bearing the name of Latter Day Saint is called a polygamist. This is the first thing that salutes his ears. But let this be as it may, the future prospects loom up most gloriously.

On last Sabbath Elder Ditterline and wife, and Elders Ewing and Lewis, of Philadelphia, paid me a visit. Elder Ditterline spoke on the subject of the coming forth of the Book of Mormon, to a very attentive, though not very large congregation. He spoke well; he was clothed upon with the Holy Spirit, and spoke like one having authority from God, and I know he reached the hearts of some. I have heard since that many said he spoke well, they never heard better. I circulated on last

Sabbath some books, which I think will have a tendency to obliterate the idea of our having any thing to do with Brigham Young, or his polygamic doctrine. I believe there will be a great work done in this part of God's vineyard. I thank my heavenly Father that it has been my lot to live in this age of the world, and to have had the privilege of obeying the gospel of our Lord Jesus Christ; and I moreover thank Him for the Reorganization, and pray that it may become mighty. There is a great chance in this place to raise a Sunday School, but books of the right kind are wanting; how shall I get them? The saints in Philadelphia are doing well.

Yours in the Gospel,

J. H. LIGHTKEP.

GLEN EASTON, West Va.,

April 28, 1869.

Bro. Joseph:

As I stated in my last letter that I would notify you of my arrival here. I arrived here in time to preach on the 11th inst. I held four meetings in this place. There was a good turn out, and good attention paid; and I think there will be some baptized here soon. From here I went to Big Run, about 9 miles further up the railroad; here I held a week's meeting. The house, which is a large one, was crowded every meeting, and on last Saturday night, the 24th, at early lamp light, the Rev. J. Alley preached. He is a Methodist. He preached again at 11 o'clock on Sabbath morning; and at two in the afternoon I had the privilege of presenting the gospel; and in presenting the same, the Spirit of God gave light and intelligence, and at the close of the meeting the class leader presented himself for baptism. I attended to the ordinance the same afternoon. He is a good man, and well respected. His name is Robert H. Davis. I think there will be a number join the church here at this place.

There are calls for preaching in every

direction. I intend arranging appointments so as to preach every evening, and three times on the Sabbath; in order to fill all the calls. This is a very hard country to travel in, it is up one hill and down another, so it makes it very hard traveling.

I will try and get up a club for the *Herald*, as soon as I can. The people are very poor in this part, but I will try and see what I can do.

Your Brother in the Lord,
JAMES WAGNER.

DEER ISLE, Maine,
March 31, 1869.

Father John Landers:

I send these few lines informing you that the saints are all well in this section of country. There are four branches; I heard from them not long ago. They were getting along in Spirit and health nicely. The saints here seem to have a strong humble feeling, to do all they can for themselves and others. They take hold of the word more earnestly than they did.—The Spirit is had more freely than it was. Efforts to go to preach the word are made in spreading the gospel; and may God bless, is the desire of them all. Their means are small, and families large, so this stops them from doing so much as they would. There is a large field for labor here, and laborers few. Many that never heard the gospel of the kingdom, most likely heard of the word Mormon and slang; but do not know that their Redeemer lives, nor His doctrine. Whether there is a first resurrection, a thousand years rest for them, if they believe or not. It is true that Bros. H. Robinson, G. W. Eaton, O. Eaton, J. Eaton, T. Ames, M. Holland, James Griffin, Joseph Lakeman, Thos. J. Smith, and myself, are all there is from this side of Boston to Quebec—two thousand miles or so—twelve or fourteen cities, besides villages and towns, thousands of souls who have never heard the gospel.

I thank my God that ever I saw your

face and heard you speak, that I might be saved. You started a large work here. There has been some kind brethren from the west, but they have not done so much in so short a time as you. God bless your work, and may He bless you wherever you go, is my prayer; and keep us safe to the end.

I would like to see you very much, but the time will come if we are faithful, when all will meet to part no more. The saints often speak of you here. There is in their bosom some thing that draws them to you dearer than all the rest; children in deed, are they when humble.

I do not know how many more there will be added to the branch here, but we have the promise that some would come. We had a conference at the school house where Wm. Harris met you to read in the Testament when you was speaking; there is nothing of that kind now. We had a good conference meeting, the gifts of the gospel were manifested in great power; the house was full during the meeting.—The people here find there is something to be done or stop where they are in woe; the shackels of prejudice are completely broke of the most of them. I pray God to bless them, and bring them forward to the light and liberty of the gospel. The work looks to me most glorious; I long to be in the field doing what I can; not I, but the Spirit that is in me, for of myself I can do nothing. But I have a work to do, and I must do it, the Lord assisting me.

Deer Isle, Me., April 3, 1869.

George has gone out on a mission, and I dont know when he will return, he expects to preach all summer. There is many calls for preaching. He has had six calls, and he has been directed to go; and he has gone first to Green's Landing, and to Oile Holt, and then to Stinson's Neck, and then the Lord will give him more directions. Bro. Henry is directed to stay here on the island to preach. He preach-

es twice every Sabbath day, in the school house; it has been given by the Spirit that there will be many more added to our branch in a short time. Likewise at Green's Landing many are believing; they see there is something in "Mormonism," as they call it; persecution is done here, there is not many that speak ill of us.

George has been preaching this winter at Green's Landing, and on Oily Holt, and many are ready for baptism; I expect soon to hear that they have obeyed.

I have longed to come to the west to seek me a home for my family, and to see the brethren there; but I found myself in controll of my Master, to go and do all I can for those that have a form of godliness but deny the power thereof. As it was with the scribes and Pharisees, so it is now, I look over the field and see how they are blinded by those false priests, at noon day. The time can not be long before He comes, the Son of man, then may we all be ready to meet Him in peace; for He is like a refiners's fire, and fuller's soap; and who can abide the day of His coming; if the righteous scarcely be saved, where shall the ungodly and sinner appear? For this cause I want to do all I can. Pray for me that I may be liberated, so that I may go to the world, to carry the news in meekness and peace.

Yours in the Covenant,
JOHN BILLINGS.

ATCHISON, Kansas,
April 12, 1869.

Bro. Joseph:

I write to inform you, that there is in existence here, a small branch of the georganization, consisting of four families, the head of each family being an elder, duly authorized and commissioned to preach the gospel, and officiate in the ordinances pertaining to said office; yet all that has been done here since the organization of the branch, has been to hold our regular meetings—sacrament, prayer and testimony meetings, all of which has been

characterized by a free flow of the Spirit of God, and a manifest good feeling toward each other and the work in general. But having a desire to be useful in the kingdom, and make known our existence to the public; also to gather up the old saints in and around this vicinity, (of which there are many,) and feeling our inability to do so, for want of a mouthpiece, (our talent not being equal to our willingness,) we deemed it expedient to write to you, and make known our wants, which is, that an elder would come among us, a mechanic, and one that can preach. He could get employment and good wages, and by giving us a start in the work, would be the means of doing much good.

Yours in Christ,
WM. BOYLE.

Conferences.

Annual Conference of the Pacific Slope.

The Annual Conference of the Church of J. C. of L. D. S. on the Pacific Slope, convened at the City of Sacramento, April 6, 1869, in the Assembly Room of the Old Capitol, and and organized.

Elder W. W. Blair, President; Elder Gland Roger and Harvey Green, Vice Presidents; and Elders J. W. Gillen and J. C. Clapp, Clerks.

The President made some very appropriate remarks touching the manner in which the Conference should be conducted, accompanied by an exhortaton to promptness in assembling together.

Official members present: 1 apostle, 2 of the seventy, 14 elders, 2 priests, 1 teacher, 2 deacons.

AFTERNOON SESSION.

Reports of Districts:

Nevada: 5 branches, 17 elders, 6 priests, 3 teachers, 1 deacon; 8 baptized; 11 ceived by letter; 7 removed:

6 children blessed; 1 died; 1 cut off. Total 90. Freewill offering \$368,99, (gold,) sent east. E. C. Brand, President of District; Emanuel Penrod, Clerk.

San Francisco: Reported by Harvey Green. Baptized 2. One new branch has been organized since last report. There are now 5 branches in the District. Prospects appear to be good.

Oregon: Reported by J. C. Clapp. I was permitted to labor in California during last winter owing to ill health. I have labored in connection with E. Banta, in Colussa, Butte, and Sutter Counties. I have labored also in Alameda and Santa Clara Counties. I held a four nights' discussion in the City of San Jose with the Rev. H. H. Hendrix. There appears to be a good opening in that city. I have baptized 9 since last Conference."

E. Banta reported: "Have been in Pope Valley, preached several times, baptized one, married one couple, and then started for Yuba City to meet Bro. Clapp. Left Yuba City, in company with Bro. Clapp, for Live Oaks. Preached there several times, and then Bro. Clapp went to Cherokee Flats and preached several times, and I understand with success. Since we parted I have been in Petaluma, Watsonville, etc. Have baptized two in all."

Glaud Roger, who has been laboring in the Petaluma District: "My labors have been chiefly confined to the following places: Sebastapool, Santa Rosa, Windsor, and Healdsburg. The prospects are good, meetings well attended, some believing, much prejudice has been removed, and the church favorably looked upon by many who before judged us as a part of the Utah faction. I think after awhile some good elder may go into those parts and reap the fruit; for as yet none have been baptized."

Hiram Falk: "I started for my field of labor under the direction of Bro. Blair, to labor in certain localities in the upper portion of the Marysville District, about the first of January. My labors have been

mostly attended with good success in new localities. There has been one baptized by Bro. Stam, by my solicitation. I do rejoice that the Lord has shown forth His power in behalf of the work with me not to be mistaken, which will result in good to the cause."

George Adams said he had been laboring in the Sacramento District. Had baptized two.

Marcus Lowell had sowed some good seed in Freeport. Had baptized nine in Sacramento.

Elders Garlic, Mercer and Wardle reported their labors.

J. W. Gillen has labored in the vicinity of Mount Diablo, in connection with Priest J. R. Cook, baptized 13 and organized a branch of 20 members, the fruit of the labors of Bro. Orrin Smith, himself, and others. Bro. Cook baptized 3 at Stockton.

D. S. Crawley had preached some and baptized one.

Orrin Smith had labored in connection with Joel Edmonds, and baptized seven.

Jacob Adamson and Wm. Potter, reported.

EVENING SESSION.

Preaching by Glaud Roger and H. Green.

BRANCH REPORTS.

Petaluma: 39 members, including 3 elders, 1 priest, 1 deacon; 3 baptized; 1 cut off. Jacob Adamson, President and acting Clerk.

Volcano: 25 members, including 3 elders, 1 priest, 1 teacher; 2 baptized. Joseph Howel, President; M. B. Oliver, Clerk.

Centreville: 17 members, including 3 elders, 1 priest, 1 teacher; 1 baptized. D. Crawley, President.

Sacramento: 40 members, 6 elders, (one acting as teacher,) 1 priest, 1 deacon; 13 baptized. C. Bagnell, President; J. Mitchell, Clerk.

San Francisco. 24 members, including 6 elders, 1 priest, 1 teacher, 2 deacons; 1 baptized. John Roberts, President; Wm.

Hart, Clerk.

Stockton: 36 members, including 4 elders, 3 priests, 2 teachers, 1 deacon; 4 cut off; 2 died; 4 baptized R. Amer, President; H. P. Robins, Clerk.

Mount Diablo: 20 members, including 3 elders. Peter B. Cain, President; Eugene, Smith, Clerk.

Alameda: 68 members, including 1 of the seventy, 8 elders, 2 teachers, 1 deacon. Earl Marshall, President; D. S. Mills, Clerk.

Oraville: 18 members. Levi Thomas, President.

W. W. Blair reported the San Bernardino Branch in good condition. Said it numbered from 215 to 220. He baptized 22 while there.

AFTERNOON SESSION.

Resolved, That no one but those holding the Melchizedek priesthood have a right to lay on hands for the healing of the sick.

Resolved, That a presiding elder has no right to neglect his branch meetings to preach elsewhere.

Resolved, That we accept the resignation of T. J. Andrews, by letter, from the Agency of the *Herald*.

Resolved, That we sustain T. J. Andrews as Book Agent, (except for the *Herald*.) for the Pacific Slope.

Resolved, That the General Recorder for the Pacific Slope obtain (at the expense of this Conference) proper branch reports, and send them to the president of each branch, that a correct representation may be had at the sitting of the Conference.

APPOINTMENTS.

Resolved, That Gland Roger labor in the Petaluma District, in connection with Thos. Dungan.

Elders Green and Adams in the San Francisco and Visalia Districts.

Orrin Smith in Antioch and vicinity.

That J. C. Clapp be continued in his mission to Oregon.

That Marcus Lowel labor in Sacramento and vicinity.

That M. B. Oliver labor in Amador county and vicinity.

Wm. Potter in Elko, White Pine and vicinity.

That Elders H. Falk, E. C. Brand and G. P. Slayton labor under the direction of the President of the mission.

That Elders Garlic and Wardle continue the labors in Sacramento and vicinity.

That Priests J. R. Cook and J. N. Stam labor under the direction of the President of the Mission.

Resolved, That we sustain P. Canavan as Church Recorder of the Pacific Slope.

That we sustain W. W. Blair as President of the Pacific Slope.

That we sustain all the organized quorums of the church.

That we sustain Joseph Smith as President of the Church of Jesus Christ of L. D. S. in all the world and Wm. Marks as his Counsellor.

T. J. ANDREWS' ACCOUNT.

OFFERING REPORT.

Balance on hand October 10th, 1868	\$6 15
Received since above date	74 10
Total Received	\$80 25
Total am't distributed since Oct. 10, 1868	71 00
Balance on hand	9 25

TITHING REPORT.

From December 18th, 1868, to March 5th, 1869.	
Received	\$445 00
Remitted to Joseph Smith	440 00
Balance on hand	5 00

BOOK AND HERALD REPORT.

Balance due Office October 20th, 1868,	\$215 43
Distributed 107 volumes of No. 15 Herald	107 00
Total Indebtedness	322 43
Remitted by Cash since October 20th, 1868	158 75
Stock on hand and outstanding accounts	175 93
	334 68
Balance in favor of agent	12 25
Moneys received for Church & Press purposes	406 80
Total remitted	401 80

Balance in hand \$5 00

The above reports were accepted.

EVENING SESSION.

Preaching by J. C. Clapp, followed by Harvey Green.

April 8 was devoted to a review of heresies. Discourses by W. W. Blair.

J. W. Gillen preached in the evening.

Resolved, That this Conference tender a vote of thanks to Elder E. Banta for his

labors in California.

Resolved, That we adjourn to meet at Washington Corners, in Alameda Co., Oct. 6, 1869.

The Conference was well attended. Unity and peace prevailed throughout the entire session, and we have reason to believe that good will result therefrom throughout the entire mission.

W. W. BLAIR, PRESIDENT.

J. W. GILLEN, Clerk.

Nevada Conference.

Nevada Quarterly District Conference held in Carson City, March 13, 14, 1869.

MARCH 13, 2 P. M.

Conference convened. E. C. Brand, President; E. Penrod, Clerk.

BRANCH REPORTS.

Carson: 35 members, 6 elders, 2 priests, 1 teacher, 1 deacon; 8 received by letter; 6 removed; 1 cut off; 2 children blessed. N. Penrod, President; W. A. Penrod, Clerk.

Jack Valley: 25 members, 6 elders, 1 priest, 1 teacher; 4 received by letter; 2 baptized; 1 died. David E. Jones, acting President; C. A. Parkins, Clerk.

Frank Town: 20 members, 2 elders, 2 priests, 1 teacher; 1 transferred; 1 cut off. John Twaddle, President and acting Clerk.

Mottsville: 10 members, 3 elders 1 priest, 6 baptized; 4 received by letter; 4 children blessed. David R. Jones, President; John Hawkins, Clerk.

The following elders reported:

E. Penrod, John Twaddle, Thomas Millard, David R. Jones, John Hawkins, A. B. Johns, Edward Cassity, David E. Jones, David Davis, David Isaac Jones, and Bro. E. C. Brand.

Bro. A. B. Johns reported a remarkable case of healing in the case of Bro. Walker, who has since united with the church.

Bro. Brand in his report stated that there was a general spiritual improvement in Nevada; that the saints were awaking

to the importance of the latter day work. They were taking one hundred copies of the *Herald*, and had sent east \$368.99, (gold,) in freewill offerings.

Representaton present; 11 elders, 1 priest, 1 deacon.

Resolved, That we sustain the decision of the court of elders, in the case of Sister Mary Goodenough, and that she be disfellowshipped.

Resolved, That we sustain all the spiritual authorities of the church in righteousness, by our faith and prayers.

W. Sides (priest) reported.

W. A. Penrod (teacher) and E. Parkins (deacon) reported.

Resolved, That we sustain Bro. E. C. Brand as the President of the Nevada Conference (unless removed by the Conference of the Pacific Slope,) by our faith and prayers.

Resolved, That Bro. E. C. Brand be our Delegate to represent us in the California Conference.

EVENING SESSION.

Resolved, That a Committee of five be appointed by this Conference, to visit the branches, etc., to see what can be done towards building a church in Nevada.

Elders John Twaddle, David R. Jones, John Hawkins, E. Penrod, A. B. Johns.

Resolved, That we tender a vote of thanks to Bro. R. Mills for his kindness in furnishing music at our meetings.

Resolved, That we tender a vote of thanks to Mr. Lawlor for his kindness towards the saints.

The rest of the meeting was devoted to testimony and prayer.

SUNDAY MORNING SESSION.

A discourse by Bro. John Hawkins, followed by Bro. A. B. Johns, and closing remarks by E. C. Brand.

AFTERNOON SESSION.

Sacrament was administered; after which the meeting was thrown open for prayer and testimony, in which the saints enjoyed the Spirit to a great extent.

EVENING SESSION.

Discourse by Bro. J. Wood.

Resolved, That we tender our thanks to the Committee of Arrangements and to the saints and friends who have provided for the comfort of visitors.

Resolved, That we tender our thanks to Bros. Allen Penrod and Edward Parkins for the faithful discharge of their duties and attention to the arrangement of the meeting house during this Conference.

Resolved, That we adjourn to Saturday, June 19, at 10 A. M., precisely.

Original Poetry.

AN ELDER'S WIFE TO HER ABSENT HUSBAND.

Thou art absent, dearest father,
Gone and left us here alone;
But thy name is often mentioned,
By thy little ones at home.

Much we miss thy kind attention,
Miss our father's warm embrace;
Oft, forgetful thou art absent,
Run to greet thy loving face.

When the hours of day are numbered,
And the evening lamp we light;
E'er we seek our peaceful slumber,
How we miss thy kind—Good Night.

Once again our father's hear us,
All our fears are laid aside;
He has come to bless and cheer us,
And our infant steps to guide.

His arm chair no longer vacant,
How we circle it around;
Listening to his voice so gentle,
O, there's music in the sound.

With what joy we hear him talking,
Of the places where he's been;
But we wake to disappointment,
For, alas, 'tis but a dream.

How we miss him in the morning,
When draws near the hour of prayer;
At our table, at our meetings;
Yes, we miss him everywhere.

Why does father go and leave us?
Little loving hearts doth say,

He must know that it will grieve us
When he stays so long away.

We have playmates, and their fathers
Never think to serve them so;
And when next he comes to see us,
Mother, don't you let him go.

Stop, my children, be not angry,
With your father, kind and true
It is not for worldly pleasure,
That he bids his home adieu.

Let us take the Holy Bible,
O'er its sacred pages look,
Read the words of Christ the Savior,
Which are written in that book.

"He that leaveth father, mother,
Wife and children, for my sake,
To go forth and preach the gospel,
Of my glory shall partake."

Now we understand it plainly,
Why from us he now doth roam;
'Tis to herald forth salvation,
And we would not call him home.

But we'll ask our heavenly Father
To protect him on the way;
And as God loves little children,
He will hear us when we pray.

And while we are separated,
O, how good we'll try to be;
Seek to make each other happy;
We will never disagree.

God, who lives above in glory,
Far beyond the starry sky,
If we truly love each other,
Will reward us from on high.

MISSION, SAN JOSE, CAL.,
Feb. 24, 1869.

M. R.

According to *Zion Herald*, Methodist preachers in Massachusetts get \$1,000 a year, lawyers and doctors in Ohio six hundred dollars; and yet some preachers are always complaining of their sacrifices. "All this, and heaven too," they should say, as the old deacon did when he beheld the luxury of Lyman Beecher's new carpet. Never fret. No body of men averages better pay, even for this life, than the ministry. Everywhere they have the best social position, and everywhere a better salary than the average of their members.

Selections.

SUPPOSED TRACES OF A MAN IN THE PALEOZOIC AGES.

There is now on exhibition at the rooms of the Society of Natural Sciences, in this city, two of the most remarkable discoveries recorded in the annals of science. One is the fossil imprint of the foot of a man, or rather the cast of such an imprint. It was discovered by a workman in a colliery in Western Pennsylvania, in the shale overlying a run of coal, and underlying two other veins which were being worked by the company. The spot where it was found is a mile from the pit's mouth, and some three hundred feet from the surface. The rock in which it was imbedded belongs to the paleozoic age, and the imprint, if such it be, was made millions of years before the present geological era commenced. It is the cast of the left foot of a man of ordinary size, and is perfectly defined. The foot was evidently protected by a sandal or moccasin; the heel, the arch, and the ball of the foot, and the slighter depression made by the toes are perfect, and whether produced by the foot of a man or a freak of dame nature, the cast is as perfectly defined as if it were the work of a sculptor. By a curious coincidence, the society, a few days before this donation received the second specimen from the Rev. Samuel Cowles of Gowanda. It is a large slab of sandstone, on which, stamped in the solid rock, can be seen the imprint of horses hoofs, as perfectly preserved as though they were formed but yesterday upon the muddy bank of a sluggish stream. There are at least half a dozen of these impressions, varying in size from that of a full grown horse to that of a young colt. They point in different directions as though the animals were leisurely walking about

cropping the luxuriant grasses of that tropical period, some of them being partially obliterated by the more perfect form of a fresher im-print.

Mr. Cowles has sent similar specimens to the professors of Yale and other colleges, and we look with interest for the theories of these high authorities respecting the nature and character of the track; by what formed, and the condition of the earth at the date of their formation. If the theories of the discoveries be correct, the result will be to entirely overthrow the present received geological system, and to further complicate that terrible question, the effort to solve which has caused learned men so many soul-disturbing doubts and fears, and which brought Hugh Miller to so tragical an end—that is, whether the geological and scriptural records of the world's creation are reconcilable?

The fossil foot print was presented to the society by John Magee, now in Europe! We advise all who take an interest in geology to inspect for themselves these curious specimens, which affect that science so momentarily.—*Buffalo Courier.*

COMFORT.

The great aim of the mass of mankind is, to get money enough ahead to make themselves "comfortable;" and yet a moment's reflection will convince us that money will never purchase "comfort," only the means of it. A man may be "comfortable" without a dollar; but to be so, he must have the right disposition; that is, a heart and a head in the right place. There are some persons who are lively, and cheerful, and good-natured, kind and forbearing in a state of poverty which leans upon the toil of to-day for to-night's supper, and the morning's breakfast. Such a disposition would exhibit the same loving qualities in a palace or on a throne.

Every day we meet with persons who in their families are cross, ill-natured, dissatisfied, finding fault with everybody and everything, whose first greeting in the breakfast-room is a complaint, whose conversation seldom fails to end in an enumeration of difficulties and hardship, whose last word at night is an angry growl. If you can get such persons to reason on the subject, they will acknowledge that there is some "want" at the bottom of it; the "want" of a better house, a finer dress, a more handsome equipage, a more dutiful child, a more provident husband, a more cleanly, or systematic, or domestic wife. At one time it is a "wretched cook," which stands between them and the sun; or a lazy house-servant, or an impertinent carriage-driver. The "want" of more money than Providence has thought proper to bestow, will be found to embrace all these things. Such persons may feel assured that people who cannot make themselves really comfortable in any one set of ordinary circumstances, would not be so under any other. A man who has a canker eating out his heart, will carry it with him wherever he goes; and if it be a spiritual canker, whether of envy, habitual discontent, unbridled ill-nature, it would go with the gold, and rust out all its brightness. Whatever a man is to-day with a last dollar, he will be radically, essentially, to-morrow with a million, unless the heart is changed. Stop, reader; that is not the whole truth, for the whole truth has something of the terrible in it. Whatever of an undesirable disposition a man has to-day, without money, he will have to-morrow to an exaggerated extent, unless the heart be changed: the miser will become more miserly; the drunkard more drunken; the debauchee, more debauched; the fretful, still more complaining. Hence the striking wisdom of the Scripture injunction that all our ambitions should begin with this: "Seek first the kingdom of God and his righteousness;" that is to say, that if you are not comfortable, not happy now,

under the circumstances which surround you, and wish to be more comfortable, more happy, your first step should be to seek a change of heart, of disposition, and then the other things will follow—without the greater wealth! And having the moral comfort, bodily health will follow apace, to the extent of your using rational means, Bodily comfort, or health, and mental comfort have on one another the most powerful reactions, neither can be perfect without the other, at least, approximates to it; in short—Cultivate health and a good heart; for with these you may be "comfortable" without a farthing; without them never, though you may possess millions!—*Journal of Health.*

THE GOLD AND SILVER PRODUCT OF THE YEAR.

The *Round-Table* has an interesting summary of the doings of our gold and silver mines during the year 1868. The yield of placer mining has continued to fall off, but the extraction of metals from the quartz rock has been prosecuted with increased skill and success. The various new methods of breaking the rock which have been tried in Nevada and Colorado have been abandoned for the old apparatus of stamps, which is not equalled in effectiveness by any of the more recent devices. The stamps are used, however, with greater care, as the finer the stone is pulverized the more thoroughly its precious contents are got out. In Nevada the most remarkable feature in the year's operations is the decrease in the product of the Comstock lode, discovered in 1865, and hitherto so surprisingly valuable. The deeper the rock is worked in that lode, the poorer it is found to be. On the other hand, the White Pine district in Nevada has furnished silver to the value of a million dollars during the last six months. In Idaho the profit of mining has been diminished by drouth, while in California the business

has suffered from too much rain. In all the new Territories the excessive cost of transportation and provisions has also checked the development of the mining interest; but after all, the yield of 1868 may fairly be stated as follows:

California	\$20,000,000
Nevada	18,000,000
Montana	12,000,000
Idaho	6,000,000
Oregon	5,000,000
Colorado	4,000,000
Washington	1,000,000
Arizona	250,000
New Mexico	250,000
Total	\$66,500,000

The opening of the Pacific Railroad must greatly stimulate mining by furnishing cheap supplies and cheap Chinese labor. It is not too much to expect that more gold and silver will be produced in this country in the present year than the year that has just closed has been able to supply.

CONSANGUINEOUS MARRIAGES.

Abundant induction of facts seems to show that deterioration of offspring follows consanguineous marriages. Dr. Nathan Allen has compiled numerous facts illustrating this. Nowhere are cretinism, idiocy and congenital deafness so frequent as in the secluded valleys of the Canton of Berne, where the families are all connected, and cousins intermarry as a matter of course, so as to keep the inheritance undivided. Mr. Baudin found that, while consanguineous marriages form but two per cent. of the marriages of France, twenty-five per cent. of the deaf mutes are the offspring of such marriages. Scrofulous and tuberculous diseases are frequent in the progeny of such wedlock. Dr. Bemiss collected statistics of 883 consanguineous marriages. The whole number of children was 3,742, of which 1,134 were defective, 145 were deaf and dumb, 85

were blind, 308 idiotic, 38 insane, 60 epileptic, 300 scrofulous, 98 deformed, and 883 died early. In 1848 in Massachusetts the percentage of 359 idiots in an asylum was ascertained, and 17 were the children of parents known to be blood relations. In these 17 families there were born 96 children, of whom 44 were idiots and 12 others scrofulous or puny. In one family of 8, 5 were idiotic. Another family had 4 idiotic, and 4 other deformed children. A late report of the Kentucky Deaf and Dumb Asylum states that from 10 to 12 per cent. of the deaf mutes are offspring of the marriage of cousins. Mr. Mulligan, of Dublin, found 100 mutes among the children of 154 families, where the parents were cousins. Dr. Buxton, of Liverpool, found 269 mutes among the children of 170 such marriages.

EFFECTS OF TREES ON CLIMATE.

The ground on which stands Ismailia, a town of six thousand inhabitants, on the Suez Canal route, and the headquarters of M. de Lesseps, was but a few years since a dry, sandy desert, on which rain was never known to fall. All is now transformed. The old, dried-up basin of Lake Timsah has been again filled with water from the Nile by a fresh water canal. Trees, shrubs and plants of all descriptions grow rapidly wherever the soil is irrigated, and the artificial oasis widens fast. "Accompanying," writes a correspondent, "this extraordinary transformation of the aspect of the place, there has been a corresponding change in the climate. At the present time Ismailia, during eight months of the year, is probably the healthiest spot in Northern Egypt." The mean temperature for the four months, June to September, is 94 degrees; the following four months, 74 degrees, and the four winter months, 45 degrees. "Until two years ago rain was unknown; but in the twelvemonth ending April last there were

actually fourteen days on which rain fell; and no later than Sunday last there fell a tremendous shower of rain, a phenomenon which the oldest Arab had never before witnessed. Rain ceases to fall on a country deprived of its forests, or only falls in violent storms. Here we see rain returning to the desert on restoring the trees.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

There is no better looking glass than an old true friend.

A creditor always has a better memory than the debtor.

The voice of God may be heard in every judgment of His hand.

Sinful pleasures are gilded thorns; lawful pleasures are pure delights.

We should not retain the remembrance of faults we have once forgiven.

There is no salvation of the soul, no hope of everlasting life, but in the cross.

How CANST thou be a judge of another's heart, that dost not know thine own?

It is as great a mercy to be preserved in health as to be delivered from sickness.

Cowards are like sorry horses; they have just mettle enough to be mischievous.

It is true wisdom to speak but little of the injuries you have received or the good deeds you have done.

A man who gives his children habits of industry, provides for them better than by giving them a fortune.

The first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth wit.

Light as gossamer is the circumstance that can bring enjoyment to a conscience that is not its own accuser.

No support, when we are right, can be derived from those who are ever ready to yield to us when we are wrong.

MARRIED.

At the house of the bride's father, at Nebraska City, April 20, 1869, by Elder R. C. Elvin, Bro. MARTIN AYERS and Sister ELIZABETH HANNAH KEMP.

All is well as a marriage belle,

Altho' no bell did sound,

That Martin came, his bride to claim,

The two are now made one.

'Tis not the face, 'tis not the form,

'Tis not the heart however warm,

It is not these, tho' all combined,

That wins true love—it is the mind.

DIED.

At Nebraska City, Neb., May 3, 1869, from the effects of Chills and Fever, after an illness of ten months, JOSEPH, son of Joseph and Mary Ritchie, aged 19 years, 11 months and 28 days.

At Northville, Ill., Sept. 21, '68, LOTTIE, wife of Silvanus Pease, aged 71 years, and 1 month.

At Honey Creek, Iowa, Feb. 28, 1869, HYRUM THOMAS, aged 6 years, 11 mo. and 11 days.

Also, on March 31, '69, DAVID THOMAS, aged 13 years, 10 months and 20 days.

Both were sons of Thomas Thomas; and both died of Typhoid Fever.

At Abingdon, Knox Co., Ill., on May 2, 1869, of Inflammation of the Bowels, CHARLIE EVART, only child of Stephen M. and Nannie L. Moore, aged 1 yr. and 13 days.

“Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

At Fontanelle, Adair Co., Iowa, Oct. 24, 1868, of Pleurisy, Sister ELIZABETH PACE, aged 64 years.

At Blue Grass, Scott Co., Iowa, March 14, 1869, of Consumption, Bro. JOSEPH GOLD, aged 41 years.

At the Willow Branch, Richland Co., Wis., April 6, 1869, Bro. GEORGE W. NEWKIRK, aged 30 years, 3 mo's. and 22 days.

“Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their la-

bors; and their works do follow them."

On April 5, 1869, Lucy D., aged 9 mo's. and 4 days. Also on the same day, ROSALINE, aged 4 years, 6 mo's. and 8 days.

They were daughters of Eber and Electa Benedict.

Two lambs from our flock thou hast taken,
My Father in heaven, they're thine;
Thou hast taken them home to thy bosom,
Although I could once call them mine.

Departed this life at Kewanee, Henry Co., Ill., April 8, 1869, Bro. THOMAS JACKSON DAVIES. Born Oct. 16, 1806, at Audlam, Chester, England. Baptized May 9, 1841. Emigrated to this country in 1842. He departed loved and respected. Many mourn him.

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THE TRUE LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 11.—Vol. XV.]

PLANO, ILL., JUNE 1, 1869.

[WHOLE No. 179.]

"CHARITY THINKETH NO EVIL."

BY ELDER T. W. SMITH.

The following is copied "verbatim et literatim" from the *Religious Intelligencer*, of Feb. 5, 1869. The Editor, after acknowledging the receipt of a long expected letter from Rev. Mr. Conner, Free Christian Baptist at Grand Manan, says:

"He writes that he found the cause of the Redeemer low, requiring much constant labor. There is not now the vigor and activity desired, but the interest is increasing, and he feels somewhat encouraged, hoping that a brighter day may soon dawn upon them. He finds many good and active Christians. Various influences operate against the life of the churches, some of these of a nature experienced in but few communities. The Mormons have by some means gained a footing in the Island, and *their influence as far as it extends, militates greatly against every good and pious movement.* (1)

"That Mormonism should be countenanced by any intelligent and christian community or that its *vile and unnatural teachings* (2) should commend

themselves to any reflecting mind is we confess beyond our conception. And yet the disciples of *this great system of wickedness* meet with success. (3) We are pained that they are in any degree successful on Grand Manan. *Christians* everywhere should make special prayer that all eyes may be opened to see *the enormity* of this great evil that threatens to *curse* communities *once* so completely devoted to God; and that the Lord of hosts would *speedily* send *confusion, dismay* and *defeat*, into the very centre and heart of the enemy's camp. We shall pray that Bro. Connor may be made strong in the defence of the truth, and faithful and successful in exposing error; and we hope that when we next hear from him, we may have good news indeed."

We have italicised some few statements, to which we desire to call attention. But, first, the writer of this delectable and christian(?) article doubtless thinks that the spirit that indited the foregoing was the meek, forgiving, long-suffering spirit of the Lord Jesus, and that the "cause of the Redeemer" demands from him the "note of alarm" and the frantic appeal for help from his fellow "Christians" of all shades of theological complexion to

assist in the annihilation of the Mormons, "the common foe." Let all the world know from henceforth that "Christians" are the avowed antagonists of "Mormons" as they are of Mahomedans, Heathens and Infidels. We will try to exercise a portion of that charity that "hopeth all things," and try to believe that ignorance of the faith, practice, and character of the people he so earnestly reprobates, and whose overthrow he so fervently desires, exists in his heart, and that he writes only from hearsay and newspaper reports. However it might be well to call his attention to an opinion of Solomon, "He that answereth a matter before he heareth it, it is a folly and shame unto him." Prov. xviii. 13.

(1) The Editor (and Mr. Conner evidently, for he furnishes the text for the editorial) says the Mormon "influence as far as it extends, militates greatly against every good and pious movement." As an offset to this false and unjust statement, we quote the words of a gentleman who never heard a "Mormon" discourse; but one who is capable of judging, although an unbeliever in our doctrine. He says: "I can say one thing, Mr. Smith, that whether your doctrine be true or false, there has been less drunkenness and carousing, and more peace and quietness in this part of the Island since you have been here than has been for the last twenty years. And there has been more of the Bible read than I ever knew, for you set the people to reading the scripture." This gentleman is a member of the Church of England. Men who spent their time and money to the sacrifice of their families' interests, in rum drinking, were reclaimed, and became good, orderly citizens. Others who were quarrelsome, and others who bore no very enviable character have become quiet and peaceable, against whom no fault can be justly found. Some nineteen souls embraced a faith that they testify brings peace and joy, and the

comfort of the Holy Spirit, and who stand as high in the estimation of "reflecting minds" as any of a different and a "Christian" faith; yet the conversion of men and women to a peaceful, holy life, is militating against every good and pious movement! If the Editor means that the influence of the doctrine of the Latter Day Saints militates against the progress of his party, we admit it; it does, and surely will, when brought in contact, and scriptural comparison. The doctrine of Christ always interferes with and hinders the progress of human dogmas, when presented to intelligent and reflecting minds. The exciting of a taste for reading the Scriptures, to an extent unknown, or unexercised for years, (by the people's own admission,) is not a good and pious movement, Mr. Editor, is it?

(2) He bears false witness again, in the statement that the teaching of Mormonism is "vile and unnatural." That polygamy, which the writer evidently has in view, is vile and unnatural, we offer no dissent; but, Mr. Editor, please allow me to inform you that polygamy is not a part of the teaching of the people your friend Connor found on Grand Manan, and *he knows it*, whether you do or not; and if he is a lover of the truth, and a "Christian," he will "speedily" set you right on this point. The dogma of plurality of wives is diametrically opposed to the teaching of the immediate organizer of the Church of Jesus Christ of Latter Day Saints, Joseph Smith. Allow me to quote a part of a revelation or two, given through him.

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out." Dated Feb. 1831. "And again I say unto you that whoso for-

biddeth 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." March, 1831.

Again, as the position of the church in this matter: "We declare that we believe that one man should have one wife; and one woman, but one husband, except in the case of death, when either is at liberty to marry again." Further: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine own arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none: for, I the Lord God, delighteth in the chastity of women." BOOK OF MORMON, p. 82.

But you will say that the "Mormons" practice polygamy. We say if they do, it is in direct conflict with the faith and order of the church, as the foregoing clearly shows to any "intelligent and reflecting mind."

However, be it known unto you and all men, that the Church of Jesus Christ of Latter Day Saints, under the Presidency of Joseph Smith, son of the murdered Joseph, do not practice, nor believe in the doctrine of polygamy, or its kindred practices, as exhibited in the salt land of Utah. Neither have they any ecclesiastical relation with the church of Polygamists under the dictatorship of Brigham Young, any more than they have with the church of Mahammed. Mr. Editor, will you

please help undo the evil you and others have done, ignorantly we will say, in charging us at Grand Manan and elsewhere, as believing this abominable doctrine. Common honesty demands this at your hands, to say nothing of the voice of the Lord Jesus, whom you claim to serve, and the whole tenor of His apostles' teachings which may be summed up in a few maxims or rules. "Speak not evil one of another." "Thou shalt not bear false witness against thy neighbor." "Love thy neighbor as thyself." "Speak evil of no man."

(3) The Editor, with an apparent feeling of righteous indignation, speaks of the "disciples of this great system of wickedness," and of the "enormity of this great evil."

Mr. Editor, allow me to present you a brief outline of the doctrine of this deluded and deluding people—and the platform of the "Mormons"—that you can more readily, with the sledge hammer of truth, demolish the superstructure and dig up the foundation, with the pick of pious indignation. This enormous evil, and gigantic system of wickedness, therefore, is based upon these unscriptural dogmas:

1. There is "one God, and Father of all, who is above all, and through all, and in you all;" and no man can come to him, except he believes "that he is, and is a rewarder of them that diligently seek him;" that He has a form, is a person, and inhabits heaven. Eph. iv. 6; Heb. xi. 6; Phil. ii. 6; Heb. i. 3; Luke xi. 2; Acts vii. 56; Matt. xvi. 17.

2. There is one Lord Jesus Christ, "by whom are all things, and we by him." The only begotten of the Father. The only name under heaven given among men, whereby we must be saved. "Neither is their salvation in any other." "In whom we have redemption through his blood, even the forgiveness of sins." "The express image" of His Father's "person." Who shall come in the clouds of heaven—person-

ally. Will reign "upon His father David's throne;" and will be "Lord over all the earth," and shall "judge the quick and the dead at His appearing and kingdom." 1 Cor. viii. 6; Acts iv. 12; Col. i. 14; Heb. i. 3; Matt. xxiv. 30; Rev. i. 7; 1 Thess. iv. 16; Luke i. 32, 33; Zech. xii. 9; 2 Tim. iv. 1.

3. That the gospel "is the power of God unto salvation." Is the "gospel of the kingdom;" the kingdoms of this world become the kingdoms of the Lord and His Christ. Rom. i. 16; Mark i. 14; Rev. xi. 15.

4. The saints shall inherit the kingdom of God which shall be *under* the whole heaven, and of course will "inherit the earth," and judge the world and angels, and execute the judgments written," and "rule the nations." Dan. vii. 27; Matt. v. 5; Ps. xxxvii. 11, 22, 29, 34; 1 Cor. vi. 2, 3; Ps. cxlix. 9; Rev. xi. 26, 27.

5. In "one faith," that cometh by hearing the word of God, without which "it is impossible to please God," purifies the heart, "worketh by love," is the substance or assurance of things hoped for, the evidence of things not seen; a belief of the gospel, "in the things of the kingdom of God, and the name of Jesus Christ." Eph. iv. 5; Rom. x. 17; Heb. xi. 6; Acts xv. 9; Gal. v. 6; Heb. xi. 1; Mark xvi. 16; Acts viii. 12.

6. In repentance and baptism for the remission of sins. Mark i. 4, 5; Acts ii. 38, and xxii. 16.

7. In the laying on of hands for the gift of the Holy Ghost. Acts viii. 14-18; xix. 1-6; Heb. vi. 1.

8. The spiritual gifts, as faith, wisdom, knowledge, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues, to follow the believer. Mark xvi. 17, 18; 1 Cor. xii. 1-11.

9. In apostles, prophets, teachers, etc., as forming component and essential parts of the church organization.

1 Cor. xii. 28; Eph. iv. 11-13.

10. In the resurrection of the dead, of the just and the unjust. John v. 28, 29; Acts xxiv. 15; 1 Cor. xv. 15; 1 Cor. xv. 21-23; 1 Thess. iv. 14-17; Rev. xx. 4-6 & 12 vs.

11. That Christ will reward every man according to his deeds. Matt. xvi. 27; 2 Cor. v. 10; Rev. xx. 12.

12. That there will be living prophets in the last days; and that the Spirit of God is the Spirit of revelation. Acts xi. 17, 18; Rev. xi. 3-6 & xviii. 20, 24; John xvi. 13; Rev. xix. 10.

13. That there will be false teachers in the last days, "having itching ears," "having a form of godliness," who "pervert the gospel of Christ." That if any man preach any other gospel than that preached by Paul, he will be accursed. 2 Pet. ii. 1-3; 2 Tim. iv. 3, 4 & iii. 5-7; Gal. i. 6-9.

(4) The Editor may remember that "Curses are like chickens, they will come home to roost." That, also, "If any man have not the Spirit of Christ, he is none of his," and the call for prayers for the destruction of His enemies, (he makes them so,) is that of a wicked spirit, and contrary to the meek, patient, forgiving spirit of Christ. 'Tis the same spirit that James and John once had, which was rebuked by the Savior. Luke ix. 54. "He that loveth not his brother abideth in death." "Whosoever hateth his brother is a murderer." 1 John iii. 14, 15.

Lastly, we tried to get Mr. Connor to "defend the truth" by an open, manly discussion; but he preferred "stabbing in the dark," by circulating silly stories and ridiculous books, which apply to us equally with the Koran, and for which we are as responsible as for the Baptist confession of faith. If you can get Mr. Connor to withstand the "Mormons" as Paul did Peter, to the face, Mr. Editor, you will increase his courage amazingly. But, enough; we now ask you as a professed minister

of Christ, to retract your wicked statements, and as publicly undo the evil as you have done it, or else stand as a wilful perverter of the truth. But I wot not, brethren, through ignorance ye did it.

Yours in defence of the truth, when called upon. T. W. S.

CHURCH PUBLISHING DEPARTMENT.

BY BRO. T. J. A.

Dear Herald:

Will you please allow me to express a few thoughts to your numerous readers, suggested to me on reading a letter from "M. F." found in No. 6 issue, current volume.

The writer offers a suggestion to those who desire Zion's welfare, for the purpose of assisting the publishing department of the church, in making itself more independent than hitherto.

I fully concur with the writer, that the church, having such immediate and prospective work, should be placed in a better condition, in its publishing department, than at present, to enable it to meet the demands that must soon come upon it.

There is an old and truthful axiom that, "We must learn to walk before we run." This can be applied to all mundane affairs; but in clinging to it too long, sometimes, it works an irreparable injury. By this we do not wish to be understood as impugning the efforts of our publishing committee hitherto put forth; but from events unfolding to our gaze, we are inclined to the belief that a much greater effort is now required from it.

In answer to the calls of our President, some have responded sufficiently to secure a Press, and an Engine to work it; these are valuable auxiliaries, and by their aid he promises a vigorous

campaign in the shape of a flood of gratuitous tracts, providing paper is furnished him.

His ambitious desires to spread the truth are not satisfied with those facilities already furnished; but aspire to a Bindery. A more laudable and praiseworthy desire, in our estimation, could not be entertained by him, and the whole church would say amen to it, could it realize the amount of spiritual starvation existing from the want of our standard church works. The Book of Mormon is sadly needed; the Book of Covenants is in great demand, and for the Hymn Book an everlasting cry salutes us.

We would like to see the church in a position to furnish those works, but I understand that its present steam press is not adapted for such work; consequently a Book Press is the great want of the church at this time. Such a press, if obtained, without the suitable machinery to bind those works with, would be of but little avail; here then is another indispensable want of the church.

We sincerely trust that when the church shall have these wants supplied, and be prepared to print and bind its own works, it will also be prepared to use the very best material and in the best workmanship style. What we have had hitherto, has been of the "slip-shod" order, unsightly and without the least merit for durability. By this we do not wish to reflect upon the publishing committee; for without doubt it has done the very best it could with the limited means at its command. The great difficulty with it, has been a lack of proper funds. It has persevered and struggled through difficulties, that would have literally crushed out any publishing committee outside of this church.

We believe it would be a pleasure to every member of the church to see it have a permanent, successful, and self-sustaining publishing department, and

If see no reason why it should not have it. Some of the orthodox (?) churches enjoy it, and why not we? If they see its importance and know its power, can we afford to be secondary in this matter? We think not; for we have a work in hand greater than any orthodox (?) church presumes to have, and soon it will have to learn the necessity of being prepared to carry out its details; and the publishing of the word in book and pamphlet form are the great means to be used in sending the gospel to the ends of the earth; hence we should try and be prepared.

The necessity of a complete publishing department for the church is evident, and the efforts of our President to gather together the necessary implements, make it apparent that he wishes to move the cause of Zion with more rapidity than hitherto, and elevate the work above that dependent condition of the last few years. The question is, how shall we assist him?

The writer alluded to suggests that fifty persons contribute twenty dollars each, which in the aggregate would amount to \$1,000—a handsome sum surely—but we think it inadequate to accomplish the work, and would necessitate another call for the same purpose. We cannot say we admire the suggestion, because it appears at once very exclusive in its operation. There are many in the church who would like to contribute gladly, but \$20 would debar them entirely. This effort should be made more general in its application, suitable to reach the condition of the most indigent member. It is a matter that should be consummated with one effort, and if properly approached, can be more easily done than in the method already proposed. We do not presume that the suggestion about to be offered is correct, or the most feasible one, we merely offer it subject to the discretion of the body.

Let the church assume indebtedness (the amount necessary to be determined

by the present publishing committee), and let it issue its certificates of such indebtedness, of not less than \$1,00, nor to exceed \$10,00, and let said certificates be sold to church members only, with no limit as to what number or denomination a person may purchase.

That said certificates shall be made redeemable by the church through its publishing committee, whenever the condition of the publishing department will warrant it, that such certificates shall be redeemed in lawful currency, or its equivalent in publications, which the department may have at its command; that no holder of certificates shall have the right to present them for redemption until due notice is given by the publishing committee of its ability to do so; that the committee shall present a semi-annual report setting forth the condition of the publishing department.

Brethren and Sisters, I offer the above, as a most feasible plan to concentrate the necessary funds for a publishing department. We believe that all members should have the opportunity to assist, and that it is the duty of all to help according to the means God has made them stewards over.

Our President, we have no doubt, would readily sanction any proper measure having such an aim in view; he would accomplish it eventually by the course he is pursuing; but we are satisfied he has no inclination to pursue it, if some more expeditious and satisfactory method can be devised. Shall we put forth one united effort and accomplish the work, or shall we continue in our apathy, and furnish occasion for the outside world to accuse us of non-support of our cause.

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

THOUGHTS ABOUT COUNCIL MEETINGS.

Bro. Joseph:

I trust you will excuse my apparent presumption in forwarding you my thoughts on the subject of council meetings, of which, although so much has been said, little is written; and the result is that many and contradictory opinions obtain respecting them.

I do not presume to speak to the church as "one having authority," but prompted by the desire of contributing some thought which may, if acted upon, prove advantageous to some portion of the church; and in the further hope of calling forth the more orthodox views of my more orthodox brethren.

ORIGIN AND HISTORY OF THE COUNCIL.

Of the origin of the branch council, I cannot speak definitely. If it had its origin, either in a direct revelation from God, or in an enactment of a general conference, I am not cognizant of the fact. But it is, I presume, like the Sabbath School—a child of necessity; business questions and transactions being inevitable, it has ever been conceded best to have this part of THE WORK discussed, prepared, &c., by representatives or select committees before being presented to the congregation for final action.

Of the history of the council, little need be said. The name—*branch council*, has been familiar to my ears for more than a quarter of a century; and so absolute has the president of the council been, that, until of late years, the need for printed definitions respecting the membership, powers, prerogatives, &c., was not felt; the mind of the presiding officer, though never so fluctuating, and his decisions, however contradictory, were absolute—final.

Some say: "What answered the purpose thirty years ago, will answer now;" not reflecting, perhaps, that

Joseph did not receive all the revelations and commandments for the government of the church, in the first week, month, or year of his ministry. A considerable time elapsed between Moses being commissioned to lead the children of Israel out of Egypt, and his receiving the *law* for their government. Although the material on which said law was written, would seem to imply its all sufficiency—that it should be as lasting as the hills; and that there would be as little need of addition to the number of the latter as to the commandments of the former. Yet we discover subsequent commands and regulations being issued, adapted to the naturally varying circumstances and condition of the camp.

I will not anticipate too many objections, but will simply remind those who may be haunted by spectral innovations, that legislation did not cease in the United States when the constitution had been framed and ratified; neither did revelation cease when the gospel was established and the church organized. Yet, understand me aright, I would not be confounded with those shallow minds who see no distinction between *addition* and *improvement*; but regard the words—CHANGE and PROGRESS as synonymous, no indeed. I remember with happiest emotions the good old times of my boyhood days. I do not dispise the tallow candle by the light of which I worked at my "9 from 7 you can't, borrow 1, 9 from 17 and 8 remains." Nor can I think lightly of my ride in the "slow, but sure," old-fashioned stage coach which brought me home to spend my first vacation, when my heart bounded so much in anticipation of a speedy and joyful greeting of my *dear Mother*, Jock the dog, and —, well never mind who else. Yet all my veneration and love of old-time customs and faces, does not prevent me from enjoying my ride to conference in a first-class railway car, or the palatial saloon of an American river boat, no more

than it does from reading the anxiously waited for, new number of the *L. D. S. Herald*, by the brilliant light of portable gas. Excuse me, my brother, for losing myself and subject, in the indulgence of more mellow and genial thoughts.

WHO COMPOSE THE BRANCH COUNCIL?

I do not know what your answer will be, but some say: "The four branch officers;" and say it repeatedly, loudly, and, as I have thought, with a greater display of dogged pertinacity than show of reason.

Others argue that the visiting teachers, inasmuch as they have to visit the council in order to make reports and receive instructions, have, certainly, a right to speak in it; and as they are supposed to be as well posted in church matters as any, and to have the interest of the *cause* as much at heart as any, there can surely be no impropriety in their voting. If visiting teachers may speak and vote, wherein do they differ from members?

Others again think, often credibly, that every brother, elected to any position in the branch, ought to participate in the deliberations of the council; such for instance as the clerk, recorder, treasurer, leader of the choir, superintendent of the Sabbath school, and all other auxiliary officers in the church.

Others again, myself included in the number, advocate that every member in the branch (of which the council is a part) holding the priesthood, and a legitimate license for acting in his calling, is a member of the council, entitled to all the rights and privileges thereof.

REASONS WHY.

1st. For many years the president of the branch was, invariably, the president of the council, and every member of the branch holding the priesthood, was a member of, as well as subject to, the branch council.

2nd. In a majority of the branches of the church, all the priesthood are

either branch officers or visiting teachers therein, and consequently, members of the branch council. Therefore, to exclude only the priesthood who are not elected to fill *special offices*, would but affect a few of the larger branches; and could hardly escape the appearance of partiality and consequent injustice.

3rd. It is written: "In a multitude of counsellors there is safety." If a brother be possessed of the spirit of his priesthood, he cannot be altogether devoid of the spirit of counsel; then why debar the presiding officers of his assistance? If he be not in possession of said spirit, go to and resuscitate him, or failing, call in his license.

WHAT IS THE RELATIVE POSITION OF THE BRANCH COUNCIL IN THE CHURCH?

The branch council stands in the same relationship to the branch, that the district conference does to the district, or the general conference to the whole church. Or that the city council does to the city, the legislature to the state, or Congress to the United States. It is a synod of local ecclesiastics.

I can imagine that I see some good brother smile as he reads this, saying to himself: "Bro. X. is getting a little mixed up—don't he know that legislative bodies are composed of members duly elected by the popular vote of these for whom they legislate?—At least in this free country. He did not think of that when he advocated membership in the council without a previous election thereto by the branch."

Yes, my brother. I thought of it, and I thought further; enactments of the city council, legislature, or congress, are not carried before the people, subject to further discussion, and for their ratification before going into effect, as obtains with the decisions of branch councils. I have thought and seen yet more; I have known a council to discuss a question for an hour or so, then appoint

a committee to make a further investigation; said committee have met, worked two or three hours, been agreed, drawn up resolutions, presented them to the church, and, after being read and submitted to the people, an elder gets up: "What does all this mean, this is all new to me; I never heard of this before. I move that this matter be referred back to the council. I want to understand this thing before I vote on it." One or two others, in like fix, being excluded from the council, get up (you know live elders will talk), and talk in the same strain, succeeding finally in referring the question; thus frustrating, for the time being, the will of a unanimous council.

If you exclude an elder from the deliberations of the council, still he is a member of the branch, and will have his "say so" sooner or later. Better that he have it sooner. The priesthood are not as passive as they were, (nor as active either, for that matter), and but very few feel like voting or moving in anything blindly.

SHOULD THE COUNCIL BE GOVERNED BY LAWS?

I think you will agree with me, that it is better for every organization to have written laws. They are as needful for the guidance of the brother presiding, as for regulating the conduct of the members; and without which all government must, to some extent, be despotical.

Written language and laws are quite a distinguishing feature between barbarism and civilization. Up jumps that brother, making right for the book case, he hastily selects out a small volume—yes, it is the Book of Doctrine & Covenants—don't he make the leaves fly?—there, he has found the place—with what emphasis he pronounces every word: "The elders shall conduct the meetings as they are led by the Holy Ghost, according to the revelations and commandments of God." True,

my brother, but should there arise questions concerning which no revelation or commandment can be found, what then? Such, for instance, as two brothers occupying the floor at the same time, which shall retain it? How long a time, or how often may a member speak on one question? Shall Bro. A's motion be entertained while Bro. B's. is pending action? &c., &c. To have bye-laws regulating such matters would not be beneficial to the members only, but to the presiding officer; and prevent him, at times, being subject to the charge of being partial. Whole-some regulations, well carried out, cannot be displeasing to the Holy Ghost, whether it be in an elder or member, branch council or general conference.

IN WHAT SPIRIT SHOULD THE COUNCIL BE CONDUCTED?

I can anticipate your answer, my brother, having witnessed your conduct. You will say "in the spirit of peace, harmony, love, the Spirit of God."—Nor do I think there will be found one servant of our Divine Master, who shall read this answer, but will readily acquiesce in it. But here lies the difficulty; we do not all use the same words to convey the same ideas, nor do we all conceive the same ideas from reading the same text. I blush to own it, but you know as well as I do that it is not every one who visits our councils, that can distinguish between DISCUSSION and CONTENTION. Free, open, manly discussion is beneficial. It tends to develop, enlighten, ennoble and exalt the mind; but the opposite effect may with equal verity, be predicated of contention. What smut is in wheat, the worm in fruit, the rat in a ship, a smoky chimney in a house, a corn or bun-ion on a foot, a tooth-ache at a feast, or a tattler in a school; so is a contentious member in a council—a continual source of annoyance without any counterbalancing advantage to render the evil, if not less obnoxious, still somewhat more

bearable.

One brother asks: "Would you not have a man be in earnest in what he undertakes?" Certainly I would. I think the old saying: "Be sure you're right, and then go ahead," just the thing, providing you are as tenacious about the first clause, as you are about the last.

A brother, when in a proper frame of mind, does not want *his* will to be done, but the will of HIM for whom we labor. We take it for granted that every member in a council has the same object in view, the same interests at stake. Every member should breathe the same spirit, although differing in judgment. From which I deduce the following:

A brother going to council, should not predetermine to "*put this thing through,*" or to "*lay that matter on the table,*" but go, *trusting in God to steer the ship; resolved to listen calmly, think deliberately, and speak plainly; giving his reasons for and against in as simple, concise, and kindly a manner as he is capable of, leaving the issue with God, and the good sense of the council; and in nine cases out of ten, depend upon it it will come out right.*

If there is not time to investigate the question properly, appoint a committee, or else lay it on the table until the next meeting. No use being in a hurry, *no use sacrificing wisdom to dispatch.*

Passing along the street, I meet Bro. A., and ask, You were not at the council the other evening, what was the matter? Bro. A., looking at his shoes, "Well-I, I don't care about coming. I don't enjoy myself when I do come.—There are a few who want things all their own way, and if they can't have it—why—they raise a muss—and—well I feel better away."

Going a little further, I meet sister B. "Bro. X., you ought to have been at our ward meeting last evening."

Indeed, who had you there? What kind of a time did you have?

"Well, nobody, in particular, that is, none of the priesthood, only Bro. H., who has charge of the meeting, and one or two others; but none of the talkers I mean. But O, we had a good time; testimonies, tongues, prophecy, singing and—pshaw—you know I can't tell it; but it would have done you good to have been there."

What a contrast between a meeting of lay members, and one of the priesthood exclusively!

If children are strong, how powerful ought adults to be?

If undisciplined recruits, with but little armor, are mighty in battle, what ought we to expect from a company of veterans fully equipped?

If God is so manifest in an assembly of lay members, what ought we not to experience in the gatherings of the priesthood? Surely, such *endowments of spiritual grace and power* as to constitute the council the—"sanctum sanctorum" to some—the "middle chamber" of God's house to all.

That dear old brother in the big chair is doing two things at once; wiping his specks and saying to himself:

HOW CAN IT BE DONE?

1st. Let each go to council prepared for a good meeting.

2nd. Open the meeting with an appropriate hymn, a good lively tune, not pitched too low.

3rd. Let an earnest prayer be offered up; not a prayer cold enough to freeze up the fountains of the deep, but a warm, genial prayer; one that will warm up the heart and send the blood coursing through the body, thaw out the heavens and dispel the mists which obscure Jacob's ladder. If you don't succeed the first time, call on a second brother to pray, &c., until you do succeed; and, my word for it, if you don't receive an endowment of the Spirit and angels for counsellors, there is no truth in the gospel.

4th. Sing another appropriate hymn.

in a lively tune, in a lively manner.

5th. Have proper rules of order adapted to your own locality, and proper order of business drawn up and keep to them; letting all things be done in order, which is heaven's first law.

Off come the specks for another rub, followed by: "But providing a bad spirit should get into the meeting after it is opened, or just before closing time, what should you do then?—close and go home?"

No; you dear old soul, that would be spreading the pestilence. Stop the business, sing a few verses as at opening, and go to prayer as before, until you have cast out the "*accuser of the brethren*." For, rest assured, that as in ancient days—"Satan came also,"—he is none the less intrusive in our day; and it is none the less true that "Satan trembles when he sees the weakest saint upon his knees." He is a cunning and persevering enemy of the TRUTH. Your labors, while influenced by him, will be of no benefit to the church. Dispatch him as speedily as possible—then proceed to business as before. X.

GIPSIES.—Gipsies made their first appearance in Hungary in the year 1417, in the reign of Sigismund. In Northern Hungary, inhabited by Slavonians, they acquired domestic habits. In Southern Hungary, they remained nomadic. The color of these gipsies varies from white to red. In Hungary proper they number 30,000 to 40,000. There their trades are blacksmiths, musicians, and horse-dealers.

Maria Teresa endeavored to interest them in agricultural pursuits, but unsuccessfully.

It is told of a band of 1000 of these gipsies, that they successfully defended a fortress against a more numerous force. Driving back their assailants, they boasted that their victory would have been more complete if they had not expended their powder. Hearing this, the enemy returned captured the fort, and, to their disgrace, killed every gipsy.

THE KEYS.

BY W. W. B.

[CONTINUED FROM PAGE 292.]

If any one is anxious to know with whom the priesthood, and consequently, the *keys*, remained, we'll answer, both it and them remained in the Martyr Joseph's lineage. For the law says to Joseph, (and others), "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." B. of C. 84: 3.

This prophecy does not say that the priesthood was to be *restored* to Joseph's lineage, (and that by the angels as it is averred;) but it was to *remain* with, that is, *continue* with them; and this could not be true, if the priesthood had been taken from the earth, or if Joseph's lineage has been without it. But further, as to the church being annihilated, or destroyed, as some pretend.

The church, and kingdom, of God, are convertible terms, meaning substantially the same thing. Joseph the Martyr, in illustrating the parables of the Savior, says in his history, Mill. Star, vol. 15: "The kingdom of heaven is like unto a mustard seed. Behold, then, is not this the kingdom of heaven that is raising its head in the last days, in the majesty of its God! even the *Church* of the Latter Day Saints!"

In sec. 42: 18, the law says to the elders: "Lift up your hearts and rejoice, for unto you the *kingdom*, or in other words, the keys of the church, have been given."

Here the word "kingdom," seems to relate more especially to the *authority* of the priesthood, which always *continues* in the church, and is inseparable from it.

In sec. 43: 3, it is written: "And thus ye shall become instructed in the law of my *church*, and be sanctified by

that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye shall do this, glory shall be added to the *kingdom* which ye have received."

By this it appears that the church and kingdom are the same.

Again, 85 : 21 : "And I give unto you [elders] a commandment, that you shall teach one another the doctrine of the *kingdom*. This evidently relates to the church. Christ's doctrine is one; hence the doctrine of the *kingdom* is the doctrine of the church.

Again: "They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and *kingdom*, and the elect of God." 83 : 6

In some of the foregoing quotations it would appear that the "*kingdom*" was the priesthood; in other places, that it was the church. Joseph the Martyr, in speaking of this says:

"Therefore, in viewing the *church* as a whole, we may strictly denominate it one priesthood." Mill. Star, vol. 15, p. 850. So then, if "the church as a whole," may be denominated "one priesthood," and the priesthood is, strictly speaking, the *kingdom*, then the church and kingdom are one. But whether "the kingdom" is, technically, the priesthood alone, or the priesthood and the church combined, it does not affect the argument.

If the kingdom is destroyed, the church is destroyed; if the priesthood (Melchisedec) ceases to exist, the kingdom ceases to exist. But God has told us in 1833, that the kingdom was then coming forth for the *last time*. He says: "Therefore thou [Joseph the Martyr] art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the *last time*. * * * And they [Sidney Rigdon and F. G. Williams] are accounted as equal with thee in holding the keys of this *last kingdom*." 87 : 1-3.

From this we learn that the kingdom

had been given to Joseph and others, as early, at least, as 1833, that it was "coming forth for the *last time*," and, that it was the "*last kingdom*." Hence the church was not to be broken down or destroyed, and therefore, the Melchisedec priesthood was not to be taken away.

Another, and incontrovertible evidence, that the church and kingdom of God founded under the ministry of Joseph the Martyr was never to be broken down or destroyed, is found in the following revelation given Oct. 1831, "Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men. Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto *man* on the earth, and from thence, [man, to whom the keys are committed] shall the gospel roll forth unto the ends of the earth, *as the stone which IS cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people; call upon the Lord, that his kingdom [in 1831, and after] may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is [in 1831] set up on the earth; wherefore, may the kingdom of God [on earth] go forth, that the kingdom of heaven may come." 65.*

From this revelation we learn that as early as 1831, "the stone," was "cut out of the mountain without hands;" [alluding plainly to the kingdom spoken of by Daniel, Dan. ii. 34, 35, 44, 45, to which the reader will please turn, and

examine] and Daniel tells us that the kingdom, which was symbolized by "the stone," shall "never be destroyed," but "it shall stand forever." And the revelation we have quoted teaches the same; for it says that the stone which was *then* cut out without hands, should "roll forth until it has filled the whole earth."

The saints were commanded to pray that the kingdom which was then set up might go forth upon the earth, that the inhabitants of the earth (Jew and Gentile) "may receive it." And it tells us that when Christ comes clothed in the brightness of His glory, He will "meet the kingdom of God which is [in 1831] set up on the earth." And for that reason they should pray, "May the kingdom of God go forth, that the kingdom of heaven may come."

How perversé and futile it is, for men to say that the church and kingdom of God on earth, founded by the Martyr, has been destroyed or broken down because it has been "rejected," or disorganized, scattered, and chastened!

The Lord tells the elders, in May, 1831, 50:7, "The kingdom is given you of the Father, and power to overcome *all* things which is not ordained of him." And in 45:1, the Lord says, "Hearken, O ye people of my church, to whom the kingdom *has been given.*"

From what we have seen, we arrive at the following conclusions:

1st. That God set up His church and kingdom, as early as March, 1831, or before.

2d. That it was "coming forth for the *last time.*"

3d. That it was God's "last kingdom," on earth.

4th. That it was never to be broken down nor destroyed, but that it was to "stand forever."

5th. That this kingdom was to meet Christ at His coming.

6th. That the church and kingdom of God are one and inseparable.

7th. That the Melchisedec priest-

hood "*continueth* in the church of God in all generations," therefore it was never to be taken away after it was revealed to the Martyr.

8th. That the keys of the kingdom or church, is given of God to the church, each officer to hold keys according to his office and calling. See 107:37-46.

9th. That the Melchisedec priesthood, "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God."

10th. That without the ordinances and authority of that priesthood, the power of Godliness is not manifest unto men in the flesh.

11th. That each officer in the church holds his respective keys, subject to the approval or disapproval of the church. See 107:46.

12th. That "the keys of the mysteries and the revelations, which are sealed," (see secs. 27:2. 34:4. 19:1. 107:39,) were given by God to Joseph the Martyr, and that too before the priesthood was given, or the church organized.

13th. That "the keys of the mysteries and revelations, which are sealed," were to have another appointed unto them in Joseph's stead, and that appointment was to be made by God.—27:2.

14th. That the said appointment was to be made of God *through* Joseph the Martyr, 43:2.

15th. That the Martyr's priesthood was to continue, or "remain," in his lineage until Christ comes. See 34:3.

16th. That the President of the Church holds "the keys of the kingdom," because he holds authority over all the other officers in the church, as also the keys of the mysteries, and the revelations which are sealed.

17th. That the rejection of the church did not work its destruction, the loss of the Melchisedec or Aaronic priesthood, nor the loss of membership to those who loved and practiced the truth.

18th. That the only conditions upon which those who hold the "keys," or authority of the church and kingdom can exercise them, is that they do it *truly and faithfully*."

The first Joseph evidently received "the keys of the mysteries, and the revelations which are sealed," when he was called and *inspired* to translate the Book of Mormon, and to give revelations, etc., and he evidently received "the keys of the Aaronic priesthood when he was ordained by John the Baptist, in May, 1829. See Mill. Star, v. 14: 15.

He evidently received "the keys" of the Melchisedec priesthood, when he was ordained to it under the hands of O. Cowdery, according to command of God. See B. of C. 19: 3; 17: 1; Mill. Star v. 14: 20, 26. And he evidently received the keys of the presidency of the church when he was *appointed by revelation*, as required, (B. of C. 99: 1,) and set apart to that office. He evidently received the keys of the presidency of the high priesthood when he was called of God, and set apart to that office by other elders or high priests at Amherst, Ohio, Jan. 25, 1832, Mill. Star, 14: 162.

He evidently received ordination *by God himself*, to the apostleship, and to the keys of the ministry, *through Peter, James, and John*, who probably ministered it by commandment through some one or more of the priesthood on the earth.

He received "the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north," from Moses, in the temple at Kirland, O, April 4, 1836, at which time and place he received the keys of "turning the hearts of the fathers to the children, and the children to the fathers" from Elijah; and when and where it was said to him, by Elias, that in him and in *his seed*, all generations after him should be blessed. See Mill. Star v.

15, p. 739.

The foregoing is the manner in which the Martyr received his "keys," or authority, so far as we have a history of it.

The present Joseph evidently received his keys as follows:

1st. "The keys of the mysteries, and revelations which are sealed," which would constitute him a prophet, seer, revelator and translator, from God, by appointment *through* his father, as the law provides, (B. of C. 43: 2,) and as is promised by the oath of God, (107: 18,) and this appointment through his father consisted not only in giving the revelation pointing to him as the successor, but in a formal setting apart, under his own hands in Liberty Jail in Missouri, in 1839; also by being set apart to it by his father, by anointing and prophecy in a council of the authorities, at Nauvoo, Ill., in 1844. And then, when called by revelation direct to himself, as in the case of his father, he came to the church at Amboy, Ill., April 6, 1860, and asked to be received as the successor of his father in the leadership of the church, and was accepted by vote, and ordained to the high priesthood, and to the presidency, as the law provides, (17: 16,) and this ordination was under the hands of Wm. Marks, high priest; Z. H. Gurley and Wm. W. Blair, of the Twelve, (I have thought, and still think, that Samuel Powers assisted, but it does not matter,) and since this the present Joseph has presided over the councils of the church, giving revelations from time to time for its government, as the Lord has given them to him. He received the keys of presidency when he was called of God to lead the church, and was duly installed by vote and ordination.

A Talent is said to be 112 pounds, and before the scriptures are all fulfilled, hail is yet to fall of the weight of a talent.

What maintains one vice would bring up two children.

THE GOSPEL OF THE KINGDOM.

BY BRO. JOHN MACAULEY.

If I may be permitted a few words on the gospel of the kingdom, the understanding of which, I think, is one of the greatest blessings that God has bestowed upon the sons of men; for with it comes all the appendages of light and knowledge, as apostles, prophets, pastors and teachers, in one word, the priesthood; that the laws of the kingdom may be administered in righteousness; His servants to be ambassadors to proclaim the kingdom to be at hand; and the saints ought to understand its great truths.

The sectarian world is divided about its nature and its subjects; some believing that when they get religion, (as they call it,) they get the kingdom in their hearts; some believing in a literal kingdom; and some believe that it will not be set up until the king comes. So much truth they have, for all things must be prepared for His reception.

So eager were the Jews for their kingdom, that they who believed were about to force Jesus to be king. John v. 15. He taught in parables, that He might convince them that the kingdom could not be set up then. No man, He said, would put new cloth upon an old garment. Neither would he put new wine into old bottles. That is, we must be first unclothed; put off this old condemned body, and be clothed upon with our house from heaven; that is, put off this mortal and put on our immortal, before we can be established in the kingdom. Satan's sympathizers must be first subdued. Satan was only conquered, not subdued, by Christ, when He conquered him. The Father said to him, "Sit

on my right hand, until I make thine enemies thy footstool."

Let us make a remark upon the rebellion in this land. The rebels were conquered, not subdued; therefore they could not be received as citizens of this free government until they would enter into covenant to keep its laws. So with the kingdom of God. In a parable He said that "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Before he went away, he called his servants and delivered to them his goods, saying, "Occupy till I come." The subjects of that kingdom must first be gathered out from Babylon. They are to flee out of the land of Chaldea; and I would say the only land that does not belong to Chaldea, is Palestine—the Lord's land—and this land of Ephraim; and in these two lands must be preparation to receive the King; a temple; the promised sure house to Jeroboam; of Ephraim; (see 1 Kings xi. 38;) and the sure house of David. 2 Sam. vii. 1-11. These houses are first to be built, the saints united as one, prepared as was Enoch's city, the bride is to make herself ready. Rev. xix. 7. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.

Even the apostles thought that the kingdom would be set up then, for they asked him before He left them, saying, "Lord, wilt thou at this time restore the kingdom to Israel?" But He answered them, saying, "It is not for you to know the times or the seasons which the Father hath put in his own power." Acts i. 6, 7.

Again, He said to Pilate, "My kingdom is not of this world, else would my servants fight, that I

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The L. D. Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Tuesday, June 1, 1869.

PLEASANT CHAT.

We are just returned from a Conference of the Saints held in Boone Co., Ill., where we were permitted to enjoy a season of pleasure and peace in the gospel.

Bro. Samuel Powers, of the Twelve, was there, and delivered one of his characteristic, eloquent and forcible appeals to the reason and intelligence of his hearers.

The testimony of many of the saints present, was of a most cheering and consoling character.

Bro. Henry A. Stebbins was also present, thus far on his way to Janesville, Wis., and thence to his field of labor. He is going by direction to Hudson, St. Croix Co., Wis. We bespeak for him the care and confidence of the saints in Hudson, and other places in Wisconsin that he may visit.

Those in Wisconsin wishing to correspond with him, can do so by writing him at Janesville, Wis., Box 301, care of O. N. Dutton.

The subject matter of the communication of Bro. T. J. A. in this issue, is of considerable importance to us as a people.

If an efficient board of management can be appointed, the plan offered might

be made available; and we are quite sure, that if any other would be more acceptable or serviceable, in charge of the HERALD office, we shall be pleased to sustain that other; just as soon as he shall be selected, we will aid him by every means in our power.

Our only interest in the matter is, that which will be of the best benefit to the work.

Bro. E. Banta has arrived home from California, after a season of labor there. From what we receive by letter, and from Bro. Banta, we believe the work there to be on the advance. Long may the blessings of the gospel remain with those who in the midst of care and doubt, have stood firmly by the church in California.

Notices of deaths come to us frequently, in such disjointed fashion, that it is out of the question for us to get the *straight* of them. If the following order is observed, it will obviate much of this difficulty:

- 1st. The name of the place.
- 2nd. Day of the month and the year.
- 3rd. Name, if grown; if an infant the name, and name of parents.
- 4th. The age. If desired, the place where and date when born. And all this in plain, legible writing.

Some hard feeling will be avoided if these rules are observed, as we will not be so apt to make mistakes.

Correspondents whose articles do not appear, are not always warranted in concluding that they are rejected for

reason of lack of merit. Availability and merit must go together, and these determine the choice of that which is published.

Bro. Alexander Smith started on the 20th ult. for his field of labor. He has taken the road to work his way through. Bro. David H. Smith will accompany him from Nauvoo. They will meet the brethren from Nevada, Bros. Brand and Walker.

The controversy between us and those holding to the doctrine of polygamy, should be conducted, on our part, in a frank and fearless, though kindly manner.

Those desiring that our child's paper may be a good one, will please assist us, by the contribution to its columns, of such articles as they feel assured will make it interesting and useful.

To prove a success, it should be a good paper.

We have not altogether decided, whether it will be practicable to profusely illustrate the child's paper, or not. Wood cuts are quite high. We shall make such inquiry as may be necessary, and if at all within reach, we shall try it.

THE Saints and friends at Council Bluffs, Pottawatomie Co., Iowa, have erected a house of worship, and have decided to dedicate it on the 20th of June.

All interested in the progress of Zi-

on's cause, who can make it convenient to attend, will meet with a hearty welcome from the kind-hearted saints of Council Bluffs and vicinity. Let there be a good attendance.

THE GOSPEL OF THE KINGDOM.

[CONCLUDED FROM PAGE 335.]

should not be delivered to the Jews." John xviii. 36.

Again He said in His teachings, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." (Matt. vi. 36,) for He assured the saints, to whom the kingdom belongs, cannot receive much of the good things of this world in the midst of enemies.

Abraham said to rich man, that he in this world received the good things but Lazarus evil things, "but now he is comforted, and thou art tormented" Luke xvi. 30.

Again He said to his disciples, "In the world ye shall have tribulations; but be of good cheer, I have overcome the world." See also Dan. vii. 21, 22. "I beheld, and the same horn [power] made war with the saints, and prevailed against them until, the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."

Paul says if any man will live godly in Christ Jesus he must suffer persecutions in this world. Also in Heb. xii. 8: "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." And when His kingdom will have come, His will is to be done on earth, as it is in heaven. The lion and bear come and their young ones are at this time to play

together; the young child to lead them; every man to sit under his own vine and fig tree, none to molest them or make them afraid; swords are to be made into plowshares, and spears into pruning hooks; the nations are not to lift up sword against nations; they are to learn war no more; because the earth is to be full of the knowledge of the Lord as the waters cover the sea. Then the kingdom will be set up, and the meek inherit the earth, when the wicked will be cut off. Ps. xxxvii. Then all the good things will be given to the saints; and the sooner the saints will be prepared to receive him, the sooner He will come.

The world is big with signs, earthquakes, famines, pestilence, war and its rumors, blood and fires. Jerusalem is now building, and the house of Judah gathering, the early and latter rain restored. Nothing keeps the King from appearing, but the want of a people and a place to receive him.

The promise to Abraham, that his seed should be oppressed four hundred years, then the Lord would visit them and punish that nation who oppressed them. He fulfilled His promise in visiting them and redeeming them; but it was forty-five years before they entered, because of unbelief. So in Dan. xii. 11. "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (The time then is up, like Israel in Egypt.) Then vs. 12; "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Just forty-five years more than in vs. 11. See also Mic. vii. 14, 15, 16. *and of it is no other way*
Wifful waste makes woeful want.

Correspondence.

SACRAMENTO, Cal.,

May 3, 1869.

Bro. Joseph Smith:

Your letter of March 20th came to me at Liberty, on the 1st ult. It was probably fast for a while in the mountains, as was Bro. Rogers' of Feb. 17th, which I received at the same time. I congratulate you on your success in the *Herald*, and the printing department, and hope you may soon see the office all that could be desired. It is a matter of primary importance.

Send in care Bro. Andrews, 500 "Mountain of the Lord's House;" send 150 to San Bernardino. I think they will want a thousand in Utah soon.

Bro. Brand will start for Utah in a few days; may spend a little time in Eastern Nevada, and will probably get to Salt Lake by June 1st to 15th; of this, he will advise you. He will be a good man for that mission. I received the testimony of the Spirit, that he should go, and so did he.— He is in fine Spirits over it.

We need "The Gospel of the Kingdom," by C. Derry; also a number one tract on Spiritualism. It should be carefully prepared. I see in my article on "Who may obtain revelation," No. 8, that "Luke 14 chap." is quoted, where it should read, "Acts 14th chap." also "about 1860 years ago," where it should read, "about 1835." Perhaps the blunders were mine; please correct, if you can.

We need a larger, better, and more correct Hymn Book. There are many calls for Hymn Books; many of those fine hymns in the old collections should be in the forthcoming book. The people grumble, some of them, at the *weak* binding of the Bibles, and the "sheep skin" binding of the Doc. and Cov. They desire that which is *solid* and *durable*; and care but little for the "pewter" gilding on the Doc.

and Gov. All admire the *Herald*; and predict its success.

All are pleased at the prospect of Bros. Alexander and David's going to Utah, and ultimately to California and Nevada. I hope the way may open for them to prosecute a vigorous mission in Utah for from six to twelve months. No one can do the same amount of good in that mission, as the sons of your honored father. A fine field is opening there for missionary labor. Brigham's power is rapidly breaking, and the prospects are flattering for the speedy overthrow of the "ism," of which he is the centre and circumference, the top and bottom, the beginning and the ending. I pray God that it may get a succession of terrible blows, and that speedily, that will send it reeling to everlasting ruin. Truly I feel that the time is at hand for God to wipe out that reproach. When that is done, the work will certainly roll on in power, and with rapidity.

Bro. Banta will start for Utah, and home, on the 6:30 A. M. train on the 5th; will likely be home by the 20th to 25th of May. He has been a great help to the work in California. He is every way reliable; an efficient councillor, and a sound, effective preacher. I wish the church had a few thousand such servants.

Bro. Brand will hasten on to his field of labor. I am anxious to learn when Bros. Alex. and David will go to Utah, or when they get there. I am pleased to see the Bishop's receipts; it looks business like.

Ministers' licenses should be printed on nice *durable* paper.

Your brother in the gospel bonds,
W. W. BLAIR.

GALESBURGH, Jasper Co., Mo.,

May 4, 1869.

Bro. Joseph:

Many of the saints having written to me, making inquiries regarding this part of the country, I will reply by the *Herald*. There is as good a prospect in this coun-

try for pleasant homes as I know of. Last season I traveled through Kansas and Nebraska, and I have seen no part of the country so well adapted to the wants of the *poor* and *rich* saints as Southern Kansas; on the neutral lands. There is no prettier country to be seen in all the states. The soil is good. Stone coal is all over the country at a certain depth, say thirty feet, but in every ravine it comes to the surface. On the streams there is plenty of timber. The timber is all claimed, but some can be purchased. Lumber is reasonable. Osage plants for hedging, plenty, at \$2 per 1000. In fact there is every advantage that man would desire in a new country, and much more than he would have north. If a man has no timber on his land, he has coal.—There is a herd law, in order to give a man time to raise his hedge. All kinds of grain do well, also fruit of all kinds; roots the same. In the fall he can buy Texas cattle cheap, at an average of \$15 per head, from one to five years old. The Secretary of the Interior has contracted this land to J. F. Joy, for a small sum per acre; and in my opinion, if there were many of the saints wanted homes, this land could be had, say from \$4 to \$6 per acre; and for less in large bodies. There can now be had for colonies, from five to ten miles square in a body, all of the best prairie land. I know there are many poor saints in Iowa that this would be a good chance for. The saints could live by themselves, and be free from the vain fashions of this generation, where they could plant vineyards, and eat the fruit of them—providing they keep the law of God. To conclude, if many would want to come to our country, send an agent to negotiate for large tracts; there is five years time given, if wished, at 7 per cent interest.

I am glad to say that the saints here are gaining spiritual strength, and the outside settlers would like that many more such people would come and inhabit some of the vacant lands. There is an increasing desire to hear the gospel. The Lord is bless-

sing my efforts and labors. I hold meetings every Sabbath, one Sunday in Kansas, twelve miles from here, and the next at Galesburgh, Mo., alternately. The Spirit of inquiry is increasing with some, and wickedness in others; but all must grow together until the day of harvest. Wishing the prosperity of the cause of our Lord and Master, I remain your humble servant,

S. MALONEY.

MACHIAS, Maine,

May 12, 1869.

Bro. Joseph:

And still they come! On the 3rd, Bro. Benj. Foss; on the 5th, Bro. Emery Foss; on the 10th, Sister Amanda Johnson, and Sister Naomi Blither; and in all, thus far, *twenty*. On Saturday evening we organized the branch. The Lord designated Bro. Emery Foss as the best qualified for Presiding Elder; Bro. John C. Foss, Priest; Bro. Henry C. Foss, Teacher; Bro. Samuel J. Foss, Deacon. These are all young men; Bro. Henry being the oldest, about 40; the P. E. 31; the Priest 24, the Deacon 29. Activity, fidelity, and zeal according to knowledge, is the motto. I never felt such a hurrying, pushing, determined spirit as I have since the Annual Conference.

The way for preaching is opening in every direction; yet we are commanded to depart next Monday westward, for Brooks ville, Maine, for there are some waiting for us; and we are to be at the Mass. Dist. Conf., to be held in Providence; from there, after our work is done, for Dennisport; then here I expect, for I feel that I shall return here, perhaps by the 1st of September, if not earlier. The work is by no means finished here; but the saints must have their share of the work to do for a few months. The experience that they will have in our absence is as needful as the instructions given by our presence.

I have preached almost incessantly, day and night, for over a month. I have spo-

ken publicly about 34 times, since April 8th. There is no time to waste; I can't spend an hour in idleness without loss of ground, and a feeling of condemnation.— My work at Brooksville, will be short and decisive; so at Providence, and at Dennisport; in fact, I look for nothing short of constant and unremitting labor, till we lay our armor down stained with our life-blood in a distant and hostile land. It is a contest for life, and nothing short of absolute physical inability, will furnish me a justifiable reason for idleness.

A large measure of the Spirit will be enjoyed by many here; some will have much of human nature to contend with in the shape of faultfinding, and hasty tempers; others in other ways, for all shall be tried as with fire. I think the branch will be called the Little Kennebec, as the members mostly live in a district by that name, taken after the Little Kennebec River, which is close by.

As ever, yours, contending for the truth,

THOS. W. SMITH.

GOARSVILLE, Johnson Co., Ill.,

May 7, 1869.

Bro. Joseph:

I am happy to say that the saints here, in Southern Illinois, are being aroused out of the sleep that they have been in so long; and are made to feel that it is their duty to awake and come out of such darkness, and remember their former covenants, not only to say, but to do according to them.

I have been preaching the word and trying to get a subscription for the *Herald*, and by the blessing of God I have succeeded in making up a small list for that messenger that carries good news and glad tidings to the people.

I think I have done all that I can do here until the saints organize. I think we can get about twenty or twenty-five members here into the branch. If so, I will stay awhile with them, and send you my

address for the *Herald* and some tracts; but if we don't organize, I shall go to Tennessee soon after the meeting. May God bless and prosper me in His great work of the last days. I ask an interest in your prayers, that God will help me here, for I have a hard time alone. Every public voice here is against me; but I have not yet been confounded.

Yours in the faith of the new covenant,
BENJ. H. BALLOWE.

Holt Co., Mo.,

May 7, 1869.

Bro. Joseph :

I am delighted with the prospect that surrounds us on every side. We have had no difficulty in effecting an opening in any place we have tried, although prejudice has been, in many places, very bitter against us as a people. When they hear the truth advanced, they are heard to remark that it is any thing but what they expected.

The brethren in the Northern Kansas District are few in number, yet they are full of life. At Atchison can be found a noble band, who are filling their lamps with oil. In that branch can be found talent that is able to make the honest in heart among men rejoice, when once it is put before them.

The brethren in this District are moving with a careful step, in the right direction, to advance our Master's cause. My efforts have been in connection with Bro. D. H. Bays. We have not gone over much ground; but after sowing the good seed, have continued to water the place, and now the seed begins to sprout and shoot forth. We rejoice, knowing that God has blessed us with His Spirit. In this county Bro. Bays has baptized six, and others have given in their names. A branch is to be organized at the next meeting. Bro. Willey and wife, who once belonged to the old organization, are among the number. They are well stricken in years. The

hearts of scattered Israel leap for joy, as they begin to behold the light of eternal day break in and around them.

This has been my first effort away from home. I have been much strengthened in spirit, and this gives me a hope that my feeble effort has not been in vain. I expect to start home in about a week or so,

Your brother in Christ,

STEPHEN BUTLER.

MACHIAS, Maine,

May 8, 1869.

Bro. Joseph :

I have the pleasure of announcing the addition of five more; yesterday, two men and three women. Our confirmation in the evening was a happy season. Those confirmed received the Spirit. One of the men was told that the Lord had raised him up to be the teacher of the branch, when organized. We have now the material, and good at that, for officers. I shall organize next Sunday, if the Lord will. There are others to come. I expect to baptize one at least this week, and perhaps several more next Sunday.

Your brother in the field,

T. W. SMITH.

P. S. I expect to baptize another in a half hour or so. Not the one referred to above.

WILMINGTON, Illinois,

May 12, 1869.

Bro. Rogers :

Through the mercy of our heavenly Father, I am well, and doing the best I can to promote the glorious cause of our great Redeemer. I have been happily disappointed to meet with Bro. E. C. Briggs here. We had a glorious meeting in the forenoon, in Bro. Dancer's house, at Twelve Mile Grove, the last Sabbath day; when three gave in their names for baptism. In the afternoon, we met in a stone school house near Bro. Dancer's

Bro. Briggs spoke first, and I followed. The Lord's Spirit rested upon us mightily, and the truth was made plain to every understanding mind. We have appointed to baptize a week from next Sabbath, when four, if not more, will be baptized.

The enemies of our cause are not idle. They study to put every obstacle in our way that their fertile imaginations can invent; which chiefly consist of lies and slander. But thank the Lord for a clear conscience. The God of Jacob is our refuge, and who can harm us.

Dear Brother, I know that you have a great deal to occupy your time; I hope, however, that you will take time to pen a few lines, to let me know if you are all in good health, temporally and spiritually. I have felt pressed in my spirit to pray for you more than common for about a week past; it will relieve my mind greatly to know that you are all well; may the Lord surround you with his arms of power and keep you from all harm, or, if need be, that you must feel affliction, may it tend, every particle of it, to your purification, that you may be pure as Jesus is pure; that you may be mighty in your testimony, in words, and deeds, before this wicked generation. How I wish I could see you and your family. I hope I will before long.

There is a foundation laid for a good work here, and I do not say "pray for me" as a common-place word; I need your anxious, struggling prayer. Like Jacob, "I will not let thee go, till thou bless me." I have a feeble body that needs strengthening by a miracle; and I must abide in Jesus, or I shall do harm in the place of good. The Devil assails me with temptation on every hand, to decoy me by surprise, or deception, out of the narrow way of self-denial; which, if he could accomplish, he would destroy the good seed that has been sown in the hearts of the people; and, although I am like a spark of fire in the midst of the ocean, yet glory to God in the highest be given, his

strength is made perfect in my weakness; and through your prayer of faith, and His abounding grace, I shall live in and through him to accomplish a good work, which will bring salvation to many souls. I am not satisfied with merely doing good, and not evil; the question is, how can I do the most good regardless of the cost? Because, in exchanging earthly for heavenly, or temporal for spiritual good, I know the traffic to be, beyond account, gainful.

As ever your brother in the Lord.

JOHN LANDERS.

MANTORVILLE, Minn.,

May 17, 1869.

Bro. Joseph:

Your letter, with Conference Minutes, informs me of my re-appointment to Minnesota; which is satisfactory to myself. Disappointed though to think we were not remembered with a good zealous companion to travel with us. There is much which can be done here, and we are but one. So we can but make haste to go slow.

Recently there were five good faithful members united with us here; all new members. We trust that quite an augmentation may be made ere our mission closes. We are confirmed and encouraged to still try to *build*. The enquiry interest is on the increase.

We are glad of the peaceable session of the last Conference. And a most glorious and gratifying presentation to learn of the implicit confidence and united effort put forth by the three brothers who are upon the stage bearing witness to the divine mission of their martyred father. It makes the hearts of the saints thrill with joy to see them thus unite to call the wanderers home. Peace attend those who go among the mountains.

We enclose in draft \$2,50 as a payment on the *Herald* being sent to Bro. H. Olmstead. Though blind, he has by sawing wood, and otherwise, procured this

amount, as the widow's mite, the testimony of a blind man to the faith of the saints. Father Olmstead passed through the trying ordeal in Jackson and Illinois, and now in his old age, with joy contributes his *all* for the support of the glorious truth of the last days. Were all saints of even an approximate faith to this, the stringent and urgent demands from the pen of "Scorpio" would not have place for suggestions.

We think the publishing of the History of the Church will materially aid in soliciting subscriptions for the *Herald*; for many of the world's people are anxious to learn the "Mormons'" history from their own pens.

WM. H. KELLY.

NEW OREGON, Holt Co., Mo.,

May 15, 1869.

President Joseph Smith:

Since I last wrote to you, I have baptized eight in different parts of this district, but mostly in this vicinity; two have united with us on their original baptism, and some six or eight others are to be baptized soon.

If the Lord will I shall organize a branch here on the first Sabbath in June. Those who have come out from the world and declared themselves at war with Satan and all his hosts, with few exceptions, are firm in the faith, and manifest a worthy zeal for their blessed Redeemer's cause. May the Great Giver of all good bless and prosper them; and we humbly trust the prayers of the faithful saints will continually ascend for the blessing of God's work and people here.

At present the prospect for a flourishing district is flattering. Indeed there is nothing to prevent it, if the proper labor can be performed. If the good Lord will, Bro. Joseph, from, and after the October Conference, I expect to devote myself continually to the "work of the ministry." Pray for me.

The action of the Annual Conference,

recently held at St. Louis, relative to the establishment of a Theological School or Seminary, meets my cordial approbation, and will doubtless receive the hearty co-operation of the saints throughout America. The plan upon which it is to be conducted is decidedly a good one. Where shall the school be located?

May the Lord inspire His people with a becoming zeal for the great cause in which they are engaged, is the prayer of

Yours in gospel bonds,

DAVIS H. BAYS.

HENDERSON CREEK, Oneida Co.,

Idaho, April 24, 1869.

Bro. Joseph:

The Henderson Creek Branch, in Malad Valley, being small, and many of us deciding to move east, have sold our meeting house; and herewith remit to you the proceeds of sale, amounting to fifty-two dollars, as a gift to the Press Fund. We by this means hope to aid in printing such matter as will be of value to the church.

We shall hold our meetings in our dwelling houses.

Yours in Christ,

JOSIAH D. PRICE.

PLANO, Ill.,

May 24, 1860.

Bro. Joseph:

Learning that you are contemplating the early issue of the Question Book written by Sister M. H. Fauceoner, for the use of our Sunday Schools, I beg the indulgence of a corner in the *Herald*, for a few words in relation thereto.

Having been favored by its talented authoress with an examination of the Question Book, in MSS., I most unhesitatingly pronounce it to be an excellent work, eminently didactic from its inception to its conclusion. I anticipate great good from its publication and introduction into our Sunday Schools, whenever these circum-

stances shall take place, and shall hail it as the first of a series of valuable works, which, with the eye of faith, I already see as forming the standard educational literature of our S. Schools.

There is an increasing interest in the church on the "Sabbath School Question," and to promote this interest, I trust that an increase of both means and talent will be employed. As an adjunct to this end, I foster and express the hope that our Sunday School Superintendents and Librarians, with those who, under whatever name, act as Procurers for our Sunday Schools, will give such encouragement, in the shape of orders for the Question Book, as shall justify the office in the issue of an edition commensurate with the *actual needs* of the church for so excellent a work on biblical subjects, a work that can but result in the most pleasing satisfaction to every saint endorsing in spirit or letter the teachings of our Divine Master, "Feed my lambs."

Respectfully Yours,

MARK H. FORSCUTT.

BELMONT, N. Y.

May 21, 1869.

Bro. Joseph:

Having learned in the 1st of May number of the *Herald*, of the action of the Annual Conference in assigning me a mission in the Southern States; and a request for me to report to you by letter for further instructions; I now improve the present opportunity to answer your request in regard to the mission appointed me; I can but say "The Lord's will, not mine be done." Any advice or instruction relative to the mission, will be gratefully received by me. It is a part of the country that I am entirely unacquainted with, and do not know the best way and route to get there; and am at present lacking for necessary means for travelling fare; but trust the way and means will open in due time. I am now at the house of Sister Polly Hyde,

at Belmont. My address will be the same as it was when I wrote to you last week at Andover, Alleghany Co., N. Y.

I was glad to learn by the *Herald*, that the Spirit of peace, and love of God abounded, and was manifest during the Annual Conference at St. Louis.

I will now close for the present, praying that the blessings of the Lord may be with you, and over all His saints. My regards to all.

Yours in the covenant of Israel.

C. G. LANPHEAR.

NEBRASKA CITY, Nebraska,

May 17, 1869.

Pres. Joseph Smith:

You will please forgive my boldness in penning these few lines.

Our quarterly district conference has just closed, and we all feel to thank our heavenly Father that His Holy Spirit did lead and rule our minds in love, with the manifested firmness of sustaining the truth as it is revealed from heaven, for our salvation. We are trying to be just what we appear. D. P. Hartwell is here. He is somewhat better.

Yours in Christ,

ROBT. M. ELVIN.

KEWANEE, Ill.,

May 24, 1869.

Bro. Joseph:

I arrived safe, met the brethren.— They desired me to stay over Sunday, I staid, baptized two yesterday, the fruit of other's labors, preached twice, have enjoyed a good visit, shall remain till Wednesday morning, speak again to-morrow night.

Yours ever,

ALEX. H. SMITH.

PRIDE.—Of all human passions pride most seldom obtains its end for aiming at honor and reputation, it generally reaps contempt and derision.

Conferences.

Central Nebraska Conference.

Minutes of a Quarterly Conference for the Central Nebraska District, held in Florence, Neb., May 1, 2, 1869.

H. J. Hudson presiding; B. V. Springer, chosen Clerk.

Official members present: 2 of the seventy, 11 elders, 3 priests, 1 teacher, 1 deacon.

WHEREAS, The minutes of our last Conference, as published in the *Herald*, convey no part of its transactions and that it is inexplicable to this Conference how they could be so worded, therefore*

Resolved, That they be rejected and expunged from the records of the District.

MORNING SESSION, MAY 2.

Preaching by Bro. Z. S. Martin, followed

*The brethren of this Conference would do well to send a censor up to this office, to tell us what their minutes do mean; if they contain *no part of its transactions*.

If there is a District Record kept, and the minutes of the Conference referred to appear on record, the Clerk will confer a favor upon us by sending us a certified copy of them.

If there was anything kept back not sent to the *HERALD* office, it is no fault of ours.

It does not read altogether logical, however, to say that the *minutes as published in the Herald contain no part of its transactions*, and then to say that they be *expunged* from the Record.

It will require some better apology than that offered by this resolution, to reconcile us to the publication of conference minutes sent from so captious a District.

Better try again brothers. For that which was published we had the authority of the written copy of minutes sent by the Clerk.

by Bro. H. J. Hudson.

BRANCH REPORTS.

Columbus: Elders 8, Priests 1, Teachers 1, Deacon 1. Total, members 43, added by vote 1, baptized 2, children blessed 3. H. J. Hudson, President. G. Galley, Clerk.

De Soto: Of the Seventy 1, Elders 9, Teachers 2, Deacon 1, children blessed 2, cut off 1, total number 45. Z. S. Martin, Pres. S Butler, Clerk.

Omaha: Elders 4, Priest 1, Teacher 1, added by baptism 1. Joseph Gilbert, Pres. Geo. Sylvester, Clerk.

Florence: Of the Seventy 1, Elders 2, Deacon 1, removed 4, total 11. James Plested, Pres. James Hodges, Clerk.

Omaha Scandinavian: Elders 6, Priests 2, Teachers 5, Deacon 1, cut off 3, removed 2. Total 41. P. Olsen, Pres. G. Pegan, Clerk.

AFTERNOON SESSION.

Preaching by Pres H. J. Hudson

Resolved, That all members of this District removing from branches and failing to report themselves within six months, shall cease to be represented by the branches.

Resolved, That all elders of this District failing to report themselves at the next Quarterly Conference, will be called upon to show cause why their licenses should not be demanded.

Resolved, That all the elders of this District be requested to labor to the best of their abilities and report at the next conference either in person or by letter.

Resolved, That we sustain Bro. H. J. Hudson as Pres. of this District.

Resolved, That we sustain all the spiritual authorities of the church in righteousness.

EVENING SESSION.

Preaching by B. V. Springer. The Pres. then gave some excellent instruction in a few thrilling and soul-cheering remarks. A good feeling prevailed throughout the entire Conference.

Resolved, That this Conference now adjourn to meet in Columbus, Neb., on the first Saturday in August, 1869.

I. J. HUDSON, *President*.

B. V. SPRINGER, *Clerk*.

Utah Conference.

The Conference for Utah, held in G. S. L. City, April 6th and 7th, sent up their minutes, from which we glean the following items; it being out of the question to publish them as they were received:

Elder Thos. Job was chosen to preside.

The Conference was called to order by prayer, led by Elder Jesse Broadbent.

The general condition of the mission was presented by Elder Job; when other brethren followed him in the following order: Bro. Henderson, of Ogden, spoke feelingly upon his labors for righteousness.

Prophecy by Elder Job of an excellent conference.

Eld. John Brackenbury, could get no hearing for the cause in Centreville, though trying hard to leave his testimony there.

Bro. Rumel spoke also of the goodness of God.

Adjourned.

The afternoon session was sacrament and testimony meeting. An excellent spirit prevailed, and a season of peace and rejoicing was had.

The second day's session was occupied, in the usual routine of business.

The spiritual authorities were sustained in their order, Wm. W. Blair as President of the Pacific Slope; Thomas Job of the Utah District; C. F. Anderson, of the sub district.

George Quinn was disfellowshipped; cause, denial of the faith.

The Salt Lake City Branch was then reported: 4 baptized, 1 cut off since last reported, 9 elders, 1 priest, 2 teachers, 1 deacon; members 55, total 71.

Jesse Broadbent reported having preached in Tooele Ogden, E. T. City, as also the

distributing tracts in both places.

Thomas Job reported the South District, 15 baptized, some likely to do a good work.

The Goshen Branch, 8 elders, 25 members, total 33.

Elders Miller, Sterrett, and others reported.

AFTERNOON SESSION.

Preaching by Elders Job, Broadbent, and Sterrett.

Adjourned.

Fremont Conference.

Minutes of the Quarterly Conference of the Church of Jesus Christ of Latter Day Saints, held in the Fremont Branch, at the house of Bro. B. B. Anderson, on the first Saturday and Sunday in May, 1869. Commenced on Saturday at 1 o'clock. Bro. E. B. Gaylord chosen President.

By some mishap, the minutes of the last conference, had not been sent for publication. They were read and accepted, and *Resolved*, That we send them for publication.

BRANCH REPORTS.

Plumb Creek: Reported by J. Leeka, Pres. 43 members, including 1 high priest, 6 elders, 1 priest, 1 teacher, 1 deacon, 5 removed and 5 added since last reported. John Leeka, Pres.; E. B. Gaylord, Clerk.

Elm Creek: 15 members including 2 elders, 1 priest, 1 deacon; 1 child blessed. John Thornton, Pres; Hugh Thornton, Clerk.

Fremont: 63 members, including 1 high priest, 9 elders, 1 priest, 1 teacher; 1 removed by death. In no better condition than when last reported. J. J. Kaster, Pres.; S. S. Wilcox, Clerk.

The Nephi and Farm Creek branches not reported. The following elders reported: J. Leeka, Wm. Redfield, J. Kaster, Wheeler Baldwin, S. S. Wilcox, A. Shearer, J. R. Badham, N. Taylor, G. Redfield, Wm. Leadingham, S. Dike, M. H. Bond, M.

Gaylord, Wm. Gaylord, Wm. Matthews, E. B. Gaylord, B. B. Anderson.

Some had preached in public what they could, others had preached privately, etc.

Bro. Wm. Redfield urged the necessity of having a more effective ministry in our district. Moved that Bro. Shearer preach on the morrow, at 10 o'clock A. M.

Resolved, That we sustain all the authorities of the church in righteousness.

Resolved, That Bro. D. Leeka be released from being District Clerk, and Bro. J. R. Badham be appointed in his stead.

Prayer meeting at Bro. R. P. Baldwin's at early candle lighting.

Adjourned until Sunday morning at ten o'clock A. M.

SUNDAY MORNING SESSION.

Conference met pursuant to adjournment. Sung, "God moves in a mysterious way." Prayer. Preaching by Bro. Shearer, followed by Bro. Wm. Redfield.

2 o'clock. Conference met pursuant to adjournment.

The subject of the ministry of the District was again introduced. After some deliberation, it was

Resolved, That we sustain Father Baldwin in keeping up three regular appointments at the following places each month, Elm Creek, Plum Creek and Manti.

Resolved, That each elder in this District labor under the direction of the District President.

The following elders were appointed to labor in the District: Bros. S. Z. Redfield and J. R. Badham, Bros. Wm. Leadingham and Wm. C. Matthews, Bro. E. Gaylord and sons, Wm. and Moses, Bro. S. S. Wilcox and J. Tuller, Bro. Wm. Redfield and M. H. Bond.

Resolved, That we invite Bro. Shearer to labor in our District until next Quarterly Conference.

Sacrament was administered by Pres. E. B. Gaylord.

Resolved, That we raise \$1.45, as a balance, to purchase a book, to record our District Conferences, etc., upon.

Resolved, That we hold our next Conference the first Saturday and Sunday in August, at the School House in Bro. Gaylord's District, in the Plum Creek Branch, to commence at 1 o'clock on Saturday.

Sung "When shall we all meet again." Adjourned. In the evening we listened to a discourse from Edwin Cutler, a member of the old church. Subject, Laws of the Church.

JAMES R. BADHAM, CLERK.

[The Feb. minutes are not published.]

Ed.

SHREDS OF SILVER.

COLLECTED BY W. C. LANTON.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous.

"I am the rose of Sharon, and the lily of the valley."—Solomon's Song, ii, 1. The rose is considered the chief of flowers, and it is probable that Sharon was eminent for flowers of beautiful hue, and peculiar fragrantcy. Thus, Christ in his person, character, and mediation, combines every excellency in the highest degree, and is most delightful, and refreshing to the souls of his people. The lily which adorns the lovely valleys, is an apt emblem of his humiliation in assuming our nature, of his dwelling and communion, with the poor of this world; and likewise of his spotless purity. They that believe in Christ partake of his excellencies."—*B. P. Patrick*.

All the world is complaining of the want of friends; and yet scarcely anybody gives himself the trouble of bringing the necessary dispositions to gain and preserve them.

Original Poetry.

TO H. P. ALEX. H. SMITH,

*On his leaving his home in Plano, Ill., for
his mission to Utah, May 20, 1869.*

Onward, faithful, veteran soldier,
Few more brave and wise than thou;
Once I saw thee face the vaunter.
Pluck the laurels from his brow.
Now again I see thee enter
In the lists, the foe to face,
God protect and bless thee, brother,
Guard from ill in every place.
Thou hast borne the brunt of battle,
Boldly like a champion stood,
Unflinching 'gainst the priests of error,
True to honor, true to God.

Noble son of noble father,
Living proof of mother's care,
Happy those who entertain thee,
Who thy company shall share.
I have proved thee always faithful,
Manly honor sits enshrined
Upon thy brow; thou seek'st no honor,
Save in right, from human kind.
Thy wife and babe, God keep from harm,
Freddie, Vida, Inez, too,
Oh! the sacrifice is Christ-like;
Brother dear, a fond "ADIEU!"

M.

Selections.

SYMPATHY.

Her soothing tones with peace beguile,
The weary hours of pain,
And make the lonely sufferer smile,
And joy to come again.

How sweet is sympathy to the sad and
hopeless heart. So cheering in its sweet,
calm, angel-like influence, that it soothes
and comforts you into rest, and fills all the
winding pathways of the heart with music,
which vibrates in perfect harmony with
every gentle thought and impulse.

The heart is the laboratory whence char-
acter springs; and from it flow our
thoughts, and both blessings and cursings.

And so I think that expressions of sym-
pathy and love, to touch the heart, must
come from the heart.

Genuine sympathy soothes the inward
pain, and quickens the warm affections of
the excessively sensitive—those whose
hearts and minds are so delicately organiz-
ed, that their very life is made wretched
and unhappy by association with persons
who have no sympathy in their souls. How
many ways are given us to show and ex-
tend our kind sympathy to the sick, poor,
and weary ones whom we daily meet in the
journey of life. Kind, gentle words, lov-
ing, pleasant smiles, the willing heart and
ever ready hand, the little gift of flowers,
or fruit, as modest mementos, whereby we
may show that we feel for them. Much,
very much, could be done by every one to
ease the breast and brain of the unfortun-
ate. And how much better we love those
who seek with large, loving hearts to min-
ister to the needy and suffering. Charity
and sympathy are so closely allied that we
cannot possess the one, but that hovering
near we find the mate; in fact, I feel that
they are the same.

"Now abideth faith, hope, and charity,
but the greatest of these is charity."
And what is this last, greatest gem in the
human heart, pouring forth its brightest
light—outshining the diamond in luster
and beauty—but pure and holy sympathy?
How many go hand in hand, heart pressed
to heart, through the journey of life, who
do not understand each other; who scold
and fret, and drive from their home-hearth
the angel of happiness, because no word
of loving sympathy is ever spoken to cheer
each other on the rugged, wearisome path,
which, at times, all must tread. How
many a wrong is done—how many a young
trusting heart forever crushed—how many
a home made unhappy—how many high
aspirations forever quelled, and dashed
upon the rock of unrequited affection and
loving, confiding trust, by simply failing
to speak words of cheer; by never point-
ing to the silver lining above the cloud, or

thrilling the yearning heart with sweet sympathy! None but the All-seeing One knoweth how keenly the heart can suffer when kind nature's nourishing food of loving kindness is withheld. How dark, at times, to all of us, is the future; how rayless the heavens above, when friends seem cold and unfeeling; and when, all at once, in our utter despair, warm hands are extended to grasp ours, tender smiles quicken the sluggish pulse, and hearty tones of sympathy thrill every nerve, and quiver along every heart-string, like sweet music from unseen angels' voices, we are comforted and encouraged. The sunbeams are dancing o'er our pleasant path; flowers which in our gloomy seasons, we did not notice, are springing beside our life-way, and the world seems to have gained new beauty. The birds sing sweeter, the gentle shower is more refreshing, and all nature, smiling in the blush of God's goodness and tender mercy, fills our hearts with praise and glory to Him who implanted in each human breast the tender germ of loving sympathy. Then it is that "every prospect pleases," and hope peacefully reigns in the buoyant heart.

Sweet and pure are the flowers of feeling, clustering thick in the gentle heart which is alive to the wants, sorrows, and woes of kindred hearts. Brightly do they bloom on earth, and brighter will shine those fadeless flowers when gathered in the eternal mansions above.—*Annie S. Bartlett, in American Odd Fellow.*

"Ask in faith, believing that God is ever ready to impart to His creatures whatever they need, there must be no wavering, no staggering at the promise of God, through unbelief, or through a sense of any disadvantage that lies on our part. To feel our wants, is the first thing necessary in prayer, and he who knows not his deficiency in grace or wisdom, can have little reason to expect supplies."—*Sister Sophia Lanyon.*

TATTLERS AND TATTLING.

The disposition to pry into the privacy of domestic life is, unfortunately very common, and is always dishonorable. The appetite for such knowledge is to be regarded as morbid, and the indulgence of it disgraceful.

A family have a sacred right to privacy. In guarding the delicate relations of the household, secrecy becomes a virtue. Even if by chance the private affairs of a household are laid open to a stranger, honor would require him to turn from them, and if a knowledge of them were forced upon him, they should be locked up in a sacred silence.

A double obligation of silence and secrecy rests upon one who is the guest of a family. The turpitude of a betrayal of family history by a visitor, is far greater than theft would be. To pocket half a dozen silver spoons would do far less damage, produce far less suffering, and be less immoral than tale-bearing. It is a thing so scandalous that it should degrade a person, and put him out of society. To betray the secrets of a household is not only an odious immorality, but it is a sin and a shame to be on good terms with those who are known to commit such outrages. They are miscreants. They put themselves out of the pale of decent society. They should be treated as moral outlaws.

These hungry-eyed wretches who sit in the unsuspecting circle of parents and children, treasuring their words, spying their weaknesses, misinterpreting the innocent liberties of the household, and then run from house to house with their shameless news, are worse than poisoners of wells or burners of houses. They poison the faith of man in man. If one opens his mouth to tell you such things, with all your might smite him in the face! There are two actions which justify you in instantly knocking a man down; the one is the act of pointing a gun at you in sport, and the other

is the attempt to tell you a secret which it is disgraceful for him to get, and for you to hear. Make no terms with such people. Tale-bearers have no rights. They are common enemies of good men. Hunt, harry and hound them out of society! They are the worst of pests save one, and that is the listener to the tale-bearer.

There could be no tattling if there were no one to hear. It takes an ear and a tongue to make a scandal. Greedy listening is as dishonorable as nimble tattling. The ear is the open market where the tongue sells its ill-gotten wares. Some there are who will not repeat what they hear, but they are willing to listen to it! They will not trade in contraband goods, but they will buy enough of the smuggler for family use!

These respectable listeners are the patrons of tattlers. It is the ready market that keeps tale-bearing brisk. It is a shame to listen to ill of your neighbor. Christian benevolence demands that you do not love ill news. A clean heart and a true honor rejoice in kindly things. It should be a pain and a sorrow to know anything that degrades your neighbor in your eyes, even if he is your enemy; how much more if he is your friend?—*Henry Ward Beecher, in New York Ledger.*

REMARKABLE DISCOVERY.—The *Chattanooga Union* says that a Mr. William Staples, while digging recently in a salt lick on his farm, a few miles northeast of Kingston, Tenn.; struck a solid limestone rock, about seven feet below the surface. He found in it a well about eight inches in diameter, filled with very salt water. After the discovery of the well, Mr. Staples prosecuted his investigations, and found, to his surprise, a line of salt kettles. The kettles were of stone ware, made of the same material as that used by the Indians for their houseware, such as plates, dishes, etc. The kettles were about forty in number. A most striking fact connected with this discovery is that the kettles were

found at a depth of seven feet below the surface of the ground. Growing above them were trees, poplar and oak, which were evidently two centuries old.

THE PUBLIC DOMAIN.

During the three weeks the Forty-first Congress was in session there were introduced in the Senate and the House of Representatives bills granting land and money to railroads, canals and wagon roads to an unprecedented extent. The following estimate of the grants made by these bills has been published. By Senate bills:

To railroads	-	151,524,440 acres.
To canals	-	2,421,200 acres.
To wagon roads		3,584,000 acres.

The House bills propose to give:

To railroads	-	24,096,000 acres.
To canals	-	3,200,000 acres.
Add Senate bills		157,529,640 acres.

Grand total 181,945,640 acres.

In addition to these donations, the Senate bills proposed to give in national bonds \$99,300,000, and the House bills \$15,000,000—or an aggregate of bonds of \$114,300,000. These do not include the money and other subsidies to steamship lines. Previous to this date the Government has donated for railways 184,813,000 acres of land, or an extent of land equal to the surface of all New England and the States of New York, New Jersey, Pennsylvania, Ohio, Maryland, Delaware and Virginia.—*Chicago Evening Journal.*

Where necessity ends curiosity begins, and no sooner are we supplied with everything that nature can demand, than we sit down to contrive artificial appetites.

A little misery sweetens life. It is the salt that makes it palatable and wholesome; the shade that relieves, and sets off the monotony and brilliancy of the sunshine.

Miscellaneous.

NOTICE.—A Special Conference, for the North Kansas District, is appointed to convene at the Hedrick School House, in the Wolf River Branch, seven miles north-west of Troy, Doniphan Co., Kansas, on Saturday, June 19, 1869, at 10 o'clock A. M.

Brethren from a distance will enquire for brethren Thos. Davies and Wm. Gurwell, who live about five miles north-west of Troy. By order of

D. H. BAYS, *Elder.*

ERRATA.—In No. 8, vol. XV, page 232, fifth line from top, for "Luke 14th chap," read "Acts 14."

In same No., page 228, for "1860 years, or more, since," read "1835 years."

SUNDAY SCHOOL LESSONS.

LESSON VIII.

WATER BAPTISM.

What is the third principle of the gospel?
What do you understand by baptism being used in the plural?

A. Baptism of water and of the Spirit.

When the word of the Lord came unto John the Baptist, what did he preach?

A. Luke iii. 3.

Upon what conditions did John baptize those who came to him?

A. Matt. iii. 38, (I. T.)

Before Christ entered upon His ministry what did he do?

A. Matt. iii. 13.

What reason did Christ give John for His action?

A. Matt. iii. 15.

CONVERSATION.—Conversation should be pleasant without scurrility, witty without affectation, free without indecency, learned without conceitedness, novel without falsehood.

DRIPPINGS.

BY "AMIGUS."

The world may make a man unfortunate, but not miserable: that is from himself.

Courage is evidenced in words as much as in deeds, and in acts of omission not less than in those of commission.

The difference between honor and honesty seems to be chiefly in the motive. The honest man does that from duty, which the man of honor does for the sake of character.

Excess of ceremony shows want of breeding; that civility is best which excludes all superfluous formality.

HONESTY AND WISDOM.—A person will not be apt to lose nor gain honesty or wisdom by accident.

BENEFITS AND FAVORS.—We should never remember the benefits we have conferred upon others, nor forget the favors we have received from our friends.

Man's riches are to be estimated rather by the fewness of his wants, than the greatness of his possessions.

ACTIONS.—Things may be noticed in various ways by different persons, and one's conduct viewed strangely; but our actions tell, although our intentions are veiled.

TRUE CHEERFULNESS.—Along with humility we should cultivate cheerfulness. Humility has no connection with pensive melancholy or timorous dejection. While the truly humble guard against the distraction of all violent passion and inordinate cares, they cherish a cheerful disposition of mind. There cannot, indeed, be genuine cheerfulness without the approbation of our own heart. While, however, we pay a sacred regard to conscience, it must be enlightened and directed by reason and revelation. And happy are those who can say, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world."

DIED.

Bro. Matthew Fielding, at his residence in Chesnut street, Lawrenceville (now 42d street, Pittsburg, Allegheny Co., Pa.), of catarrh, March 13th, 1869, aged 64 years and 7 months.

He was a member and elder of the Pittsburg branch of the Reorganized Church of Jesus Christ of L. D. S., and was in the church during part of the lifetime of Joseph Smith, our martyred prophet.

At San Bernardino, Cal., March 26, 1869, of Pneumonia, HILAH ARPHENA, daughter of Rozela Urila Wight, grand daughter of Lyman Wight, aged 16 years, 1 month and 26 days.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present Number of the HERALD is 179. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

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\$2 each.—Mrs Coalburn 199, B F Bird 198, C Bird 192, R Bird 192.

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\$1 each.—A Vredenburg 192, S Maloney 184, D P Congdon 187.

Various sums.—67c, J Cramer 146; \$2.80, R Davis 196; \$2.50, H Olmstead 183; \$1.25, J E Brown —; \$3.50, J Freeman 203.

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In all cases when sent from the office, *postage*, or *expressage*, is to be added to the *price*. The postage on each book is twenty-eight cents. When sold at the office, no addition to be made.

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Tracts of Twelve Pages.—Plan of Salvation; Letter on the Latter Day Work; Fulness of the Atonement; 5 copies for 10 cents, 15 for 25 cents; 100 for \$1.50.

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- Vols. 5, 6, 7, 8, 9, 10, for \$6.00.
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THE TRUE
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HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

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

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[WHOLE No. 180.]

ANSWER TO MR. DALE, B. P.

BY ELDER W. H. KELLY.

In answer to the writer of the "Reply to Wm. H. Kelly," found on page 194 of the *Herald* for April 1, we frankly admit that we fail to see, from his manner of communication, the exact views he entertains. To us, there is a blur of mystery, or indefiniteness of expression, characterizing much of his article. But so far as we are able to discern, we answer with pleasure.

1. "What is the soul of man?"

Ans. The immortal spirit of man; spirit.—*Webster.* Here then in common parlance we have the terms soul and spirit, expressive of the same thing. And we have yet to learn, from Bible authority, that this view is false. We further answer, that the word "soul" like many others, has a several-fold meaning; this, to be determined by the sense in which it is used. See Gen. ii. 24. "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." It is plain that the word *cleave*, here, means to unite, form a union, become *one*.

For an opposed meaning to this same word, see Zech. xiv. 4. "And the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south." From this, we learn that the word *cleave* has a meaning in direct opposition to that in the text first quoted. In the former, come together, become one; the latter, divide and push asunder; the meaning to be determined, wholly, by the sense in which it is used.

By the way, we remark, that it is not possible for man to even translate from one language to another, save he is able to determine the exact sense of the writer in that language; and also, understand, perfectly the terms conveying the same sense in the other. Hence the absurdity of a few ambitious men, who have a *theory* to support, retreating behind the barricade of the dead languages, and arrogating to themselves the right to issue translations in support of their half-learned ideas; and thus, impose on the credulity of the simple-hearted and unskilled, by the presumption of great scholarship; of whom the world is being filled with too

many examples. Wherefore, the absolute necessity of the Eternal God raising up a Choice Seer, clothed with the mantle of the Holy Spirit, to bring out from the ancient manuscripts the meaning that God, by His Spirit, impressed upon the minds of the ancient writers; and thus bring to naught the pompous presumptuousness of the—
fain-would-be-wise.

The text quoted from Ezek. xviii. 4, "The soul that sinneth it shall die," is used with reference to the visiting of the sins of the fathers upon the children; showing that a child should not die because of the sins of the father. But he that sins, "his blood shall be upon him," which is the life of the body; which proves that the Prophet was speaking with reference to this life. Hence, "the soul that sinneth it shall die;" "his blood shall be upon him," of which the whole text and context shows. He continues, "all souls [or beings] are mine;" "the soul [or being] that sinneth, it shall die." Physical man, then, dies.

The same is true of Gen. xix. 20. Lot says, "Oh, let me escape thither! [to the city,] and my soul shall live." Gen. xvii. 14, "That soul shall be cut off from his people." 1 Pet. iii. 20, "That is, eight souls were saved by water." These passages refer to the whole being of man; and why do we thus conclude? Because the connection and sense declare it.

Our interrogator conceives a marked distinction between body, soul and spirit. As evidence in support of this, he quotes 1 Thess. v. 23, with the illustration of a mill. To begin with, we see no analogy, or resemblance, between a man and a mill. Though we have heard the illustration till it has become stale; and it is yet as void of argument as when first we heard it. If the body represents the mill-house, the soul the engine, with other machinery, and the spirit steam, then we have this monstrous absurdity; the steam running

the engine, the engine the mill-house; the spirit moving the soul, and the soul the body.

He further says, "This spirit is the spirit of God." If this be true, and it is the intelligent part of man, then the agency of man is destroyed; and man moves only as God directs him; acts as he is acted upon. Hence, when man sins, it is God sinning; and thus God would be responsible for all the acts of man. This belief repudiates and literally destroys the whole plan of responsible agency, and man is naught but an organism through which the Infinite Mind may operate at will.

It might, taken in the abstract, be thought that the text quoted conveys the belief expressed by our friend, was there a passage in the whole Bible to bring to its support. But it seems to stand alone, and is not, necessarily, to be received as inspiration. It appears to be only a declaration of the Apostle Paul in beseeching God to preserve Timothy; and to make the language strong and impressive, he uses the three terms, before mentioned, without, as we believe, wishing to convey the idea that body, soul, and spirit, are three and distinct.

If the soul is not the spirit, what is it? What is its structure? Is it a composition of oxygen, nitrogen, carbon, sulphur, phosphorus, iron and lime, as is the body? Thus being a tangible substance with which the common senses of man may have to do? If it is, and is a distinct organism to that of the body and spirit, who has seen it? For if a gross material organization, the senses of man can take cognizance of it. And if this be true, how wonderfully strange, that some of our most observing and learned anatomists have not made the important discovery. Has it bones, muscle, and nervous fibre? Or, indeed, is it a material spiritual organization, or substance, bearing resemblance to either body or spirit? And if so, who made the discovery? And

if spirit, who can say it dies at the death of the body? or, is dependent on the Spirit of God for its spiritual life? Who has seen dead spiritual matter, or a dead spirit? God makes "His angels spirits," but who has seen an unconscious—*dead* one? Can our friend prove that there is any spiritual matter, or substance, which has not life? We affirm if the soul is composed of gross material substance, it can be pointed out by the senses of man. And if a material spiritual organization, it is not subject to death. Before we change our present belief, we would like to see some square answers to the above questions, revealing several, to us, mysteries.

The Apostle continues, "Greet all the brethren with a holy kiss." If the above text is inspiration, as the friend asserts, then Paul received a revelation that Timothy should kiss the brethren. And if so, it is essential to the moral growth of the saints; is profitable for doctrine; and should be preached as one of the essentials of the Christian faith. In point of definition, then, the soul is the spirit; and the spirit is the soul. This seems to be in keeping with all the Bible writers.

Now we believe, that there is in the organization of man, *as principal*, the bony, muscular, venous and nervous systems; these respectively performing the functions for which nature prepared them. The bony forming the base, or frame-work; the muscular, the covering, by which greater symmetry and beauty is given; also containing the power of strength and motion.

The pulmonary, arterial and venous organs or systems, operating in purifying, conveying and dispersing to all parts of the body the blood, which supplies all waste by means of absorptions and secretions.

The food, masticated and digested, is introduced into the system by means of lacteals, arteries, veins and lymphatics; by which all waste of flesh and bone is replenished. Hence the blood is prop-

erly termed, in scriptural phrase, "the life" of the body.

The nervous, is that part of the organism through which we receive the sense of feeling, and power of motion; so we have in science the motor and sensitive nerves. These systems all belong to the physical man.

In contiguity with the brain, the throne of the mind, we see ranging all through the body the nervous filament, through which the will of the mind may be sent and executed.

In near alliance to this, the soul, or spirit, is brought in view, which is, in itself, an independent spiritual entity, acting at will and in harmony with the physical, according as it has power to control. Is not dependent on the physical for its existence, neither, the inspiration of the Almighty; but is as independent, in its sphere, as any being in the universe.

Yet, in the wisdom of this corporeal creation, the All-wise Architect has so allied the spirit to the physical, that in the absence of the spirit, or soul, the physical ceases to perform its functions, by which life is kept up in the body. See 1 Kings xvii. 21, 22. The Prophet prays, "O Lord, my God, I pray thee, let this child's *soul* come into him again. * * * And the *soul* of the child came into him again, and he revived." In Luke vii. 55, the Savior said, to the dead, "Maid, arise; and her spirit [soul] came again, and she arose straightway." We can see no reason why we should not call the spirit the soul here; or, the soul the spirit. Indeed they are here used for the same thing, in kind. And if here why not elsewhere? But we fail to find, here expressed, the third part mentioned by our interrogator.

He assumes that the soul dies at the death of the body, and that they, (the soul and body) will be resurrected; and their spirits (spirits of soul and body) will enter them, and that this spirit is the Spirit of God.

Now we believe this to be untenable. There is a something in man, called the *soul* which does not die at the death of the body; and, indeed, which man cannot kill. "And fear not them which kill the body, but are not able to kill the *soul*." Matt. x. 28. Here man has power to kill the body, but is not able to kill the soul; hence the soul does not die with the body. This is that which the prophet prayed might come into the child, this is the spirit that came again when Jesus said, "Maid, arise."

When Stephen was stoned, he said, "Lord Jesus, receive my spirit." His persecutors killed the body, and had no more that they could do; for the Savior says in Matthew, they cannot kill the soul. It was delivered to the hands of the Savior; and Stephen had just described him as high up in the heavens.

Again, John saw, "under the altar, the souls of them that were slain for the word of God," "and they cried with a loud voice." Rev. vi. 9, 10. Mark, they were the souls of them which were beheaded, and not the killed part itself; else, it might read, the souls that were slain. He saw the souls of the saints, whose bodies had been killed by their enemies; and there was no more they could do, hence, the souls went to God who gave them; and were there existing in a conscious state, with power to make their wants manifest. Truly as the wise man says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. xii. 7.

The persecutors of Jesus, killed the body, and like all other murderers, had no more they could do: for He said, "Father, into thy hands I commend my spirit." Tells the thief, "To-day shalt thou be with me in paradise." This was the spirit, or soul, that the crucifiers of the Savior and thief could not kill. Why say, then, that the soul

does not go to God when the body dies? Or that the soul is not the spirit? We are firm in the faith, that no man has a right to say any such thing. The Bible does not authorize any such a belief.

Job says, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job xxxii. 8. Paul says, Rom. viii. 10, "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." While Paul enquires, "what man knoweth the things of a man, save the spirit of man which is in him?" All these texts, with a multitude of others, are positively against the belief, that the spirit in man is the inspiration of the Almighty; but is a living, thinking, and active entity, as independent, in its sphere, as any being among the great multitude of beings. But "the inspiration of the Almighty giveth them understanding; developing, unfolding, expanding, adding "line upon line; precept upon precept," by the operations of the Holy Spirit, both upon soul and body, as God willeth.

And Jesus "sighed deeply in his spirit." Mark viii. 12. Mary said, "My spirit hath rejoiced in God my Savior." Luke i. 47. Paul says, in Heb. xii. that the saints had come to "the spirits of just men made perfect." John calls them "souls of them which were slain." All these unite in one voice, and declare that the spirit in man, is not the Spirit of the Almighty.

The little maid that met Peter at the door, called it his "angel." "The child's soul came into him;" "the maid's spirit came;" John calls it "soul;" Paul, "spirit;" and we have yet to learn, from nature, or revelation, that the spirit of man is the Spirit of God; or that the soul is not the spirit.

Mr. Dale remarks, "If we have been born of the Spirit and of the water, we become heirs and joint heirs with Christ," * * * "adopted then into the

family of God. Jesus becomes the Mediator between God and us." Had he said "born of water and of the Spirit," we could have sanctioned this. But the baptism of water precedes the baptism of the Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

When Phillip preached at Samaria he baptized those who believed, with water. When the tidings reached Jerusalem, Peter and John were sent, who, when they had come, laid their hands upon them and they received the baptism of the Spirit. Indeed, the initiatory laws of the gospel appear to be these: faith, repentance, (forsaking of sin,) baptism by water, the laying on of hands for the baptism of the Spirit. Heb. vi. 2. Obedience to these, followed by a holy, virtuous, and godly walk, brings, in this life, joy and peace in the Holy Ghost; and in the end, life everlasting. How beautiful to read!

We quote again. "Then they with their body is resurrected, and their spirits return to them, Ezek. xxxvii. 14, of which is the Spirit of God. These bodies, [the soul-body, and body-body, as we understand the author,] are raised incorruptible." We know of no soul-body aside from the physical man. And it is vain to talk of plurality; for in the absence of the spirit, the body is a unit.

In Ezek. xxxvii., "They say, our bones are dried, and our hope is lost." The hope of Israel, here referred to, was an inheritance in Canaan; the bones the whole house of Israel. "They say, our bones are dried." Who says? Do the dry bones say? No. It was the then existing souls, or spirits, who had long since left their bodies, but were in conscious existence, as were the souls of them that were slain, that John saw; and they, thus, called to mind the promise made to Abraham, that they should receive the land of Canaan for an everlasting possession.

To show that He had not forgotten his promise, the Lord consoles them with the promise of bringing them up out of their graves, and putting His Spirit in them, and bringing them into the promised land. When He puts His Spirit in them, they are to know that He is the Lord. It is not for the purpose of giving them life of soul, but to teach them who He is.

Truly, as the Apostle says, "No man can say that Jesus is the Lord, but by the Holy Ghost." Hence, the absolute necessity of giving them His Spirit; for they are all to know him, from the least to the greatest. And there is no way yet revealed, whereby men may attain to this knowledge, but by the inspiration of the Spirit. See Matt. xvi. 16. It leads into all truth; teaches things to come; searches all things, yea, the deep things of God. Isaiah says, "the knowledge of the Lord shall cover the earth as the waters do the sea." Hence, the Spirit is the great and destined teacher of man. And we entertain the belief that, one day, all God's people will be taught by it. Hence truth profound will be received, and a perfect oneness pervade all the acts of men; and peace undisturbed, will reign over all the earth. But we nowhere learn that the spirit is not the soul of man.

"This word, is the word of eternal life, of which raised up Christ from the dead." We infer from this, with the connection, that our friend would have us believe that the resurrection is brought about by obedience to the revealed law. In 1 Cor. xv. 22, we read, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order." By the gift of the Son, all attain to a resurrection; but each one in his time. Jesus says. "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life." Jno. iii. 36. But does this mean, shall not see a resurrection? or have conscious

existence? We answer most emphatically in the negative. How many thousands of beings there are, who have not so much as heard of the law of life revealing a Savior, much less to believe? How many Infidels, and Spiritualists, who ignore the belief in a living Savior! Yet, according to Paul, all these must receive a resurrection; but as one star differs from another in glory, so are all these raised and rewarded.

Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, you have no life in you." Did all those cease to have consciousness, who did not thus eat and drink? Or would they be left without a resurrection, and an eternal consciousness? This seems to be the theory indicated in the above language.

Jesus, evidently, had reference to that life of felicity which the saints begin to live in this life, and receive a fullness in the life to come. It is the opposite of what John calls death. "He that loveth not his brother, abideth in death." "We know that we have past from *death* unto *life*, because we love the brethren." Here it is possible to be in a conscious state before a resurrection, and yet be *dead*. This death is the opposite of the life given through the gospel. This *life* is the foretaste "of the powers of the world to come;" by which we are sealed till the day of redemption; the glory of the world of immortality, peace and abiding love.

When the trump of God shall sound, and the dead in Christ shall arise, this mortal shall put on immortality. United with the spirit, or soul, from the Paradise-world, being resuscitated by the ever-living essence, the Holy Spirit, will be made an abiding, enduring substance; of which, the resurrection of Jesus shows a perfect order.

That all men will be raised by the great power of God, we have no disposition to dispute; this has been a

fundamental doctrine of the saints, since the world began.

As to the probability of some of the saints being changed when Christ arose, who had not tasted death, I think it, probably true. The Scriptures say, that "many of the saints AROSE.

Though Christ's was the first of a uniform resurrection, yet, we think it more properly termed, in scriptural phrase, "the first fruits of them that slept."

The first resurrection, scripturally, is that which immediately follows the appearing of the Savior; when the righteous will be raised to reign with him a thousand years. "Blessed and holy is he that hath part in the first resurrection." Rev. xx. 6. "The rest of the dead lived not again until the thousand years were finished;" when "the dead, both small and great, stood before God;" which, evidently, would constitute a second. Then we thus conclude:

1. That the soul is the spirit of man; which returns to God when the body dies.

2. That the meaning of words are determined by the sense in which they are used.

3. That the word *soul* has different meanings, according to the manner in which it is used.

4. That the spirit of man is not the Spirit of God.

5. That the law of the gospel is Faith, Repentance, Baptism, Laying on of hands, Resurrection, and Eternal Judgment.

6. That *all* men will have a resurrection; but the saints a first resurrection.

7. That when the Savior comes, this mortal shall put on immortality; and mortality shall be swallowed up of life. "O death, where is thy sting? O grave, where is thy victory?"

What kind of vice is it that even the most wicked shun? Ad-vice.

THE RESURRECTION.

BY W. W. B.

No subject within the scriptures is fraught with greater interest to the race of man than that of the resurrection.

"If a man die, shall he live again?"
Job xiv. 14.

What a profound question! Who can answer it? Shall human wisdom? Can the philosophy of the learned? Ah! no; we may search in vain for the wisdom of men in any age to solve it. Man may found empires, may subjugate nations, may bind the lightnings, make the elements his servants, and hold converse with the starry hosts that are nightly marshalled upon the cerulean plains of infinitude; but the secrets of the hereafter, the future of the dead, they belong alone to the Maker—Almighty.

In vain has the wisdom of man sought to know the future, and to disclose the mysteries that are hidden with God. Sages and philosophers, toiling and wearying, have ever left this subject where they found it—unsolved and unknown.

Shall the untold myriads, who have lived, and loved, and suffered, and died,—shall they find that "death is an eternal sleep?" Shall man, who is "fearfully and wonderfully made"—man, the best, the noblest work of God—shall he sleep forever in the silent dust? That body, so grand in design, so lovely in form, so majestic in bearing, so complex in structure, so perfect in all its parts; has it answered all, and the *only* end of its creation, by enduring but for "three score years and ten?" The scriptures answer, No! and enlightened reason answers, No!

Ages, succeeding ages, have witnessed the terrible conquests of death; one generation after another has risen, fallen, and passed away. The infant; the youth; those in the strength of

life; and old age—with decrepit, tottering step—have bowed; have fallen; at his hand. The statesman, and the warrior; the poet, and the sage; the king, and the subject; the rich, and the poor; the servant, and the master; the parent, and the child; the loved and loving companion, more precious than life itself; all have felt the heart-strings breaking, all have stepped down into the cold, turbid waters of death. The chambers of silence, the voiceless grave, is their resting place. Wealth, and honor; beauty, and ambition; "hither shalt thou come;" here, here, is thy goal!

The tears of our suffering race for their dead for the past 6000 years, shall they prove unavailing? Is there no balm in Gilead "for the wounded, broken heart? Is there no comfort for the mourner? No hope for them that have gone to "the land of the enemy?" Ho! perishing mortals! look upward! "Look unto Jesus!" See him yonder, seated upon the throne of his Father! See! he holds the sceptre of universal power! Hark! Listen! "All power is mine, both in the heavens and in the earth!" "I am he that was dead, and am alive for evermore, and have the keys of death and of hell. I am the Almighty!" "Come handle me and see, for a spirit hath not *flesh* and *bones* as ye see me have." "I am the resurrection and the life, no man cometh unto the Father but by me," "and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up in the resurrection of the just.

O, man; the mystery is solved; the question is answered; the dead *shall* live again! "Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." "I will ransom them from the

power of the *grave*; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." "Thy dead men *shall* live, together with my *dead body* shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the *earth* shall cast out the dead." "Thus saith the Lord God; behold, O! my people, I will open your *graves*, and cause you to come up out of your graves."

Precious promise! Delightful prospect! Inspiring hope! Hope, "like an anchor to the soul, both sure and steadfast." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Jesus is the "ransom;" he is the "Redeemer;" he is "the Savior of *all* men, especially of them who believe." Jesus has bound the strong man armed, and will "spoil his goods." He is "the captain of our salvation," and the promise to us is, "If we have been planted together [with him] in the *likeness of his death*, we shall be also in the *likeness of his resurrection*."

OF WHAT DOES THE RESURRECTION CONSIST?

The resurrection consists in the spirit of man taking another, or *second* body; not by natural birth, or fleshly reproduction, being born again of woman, as some vainly teach; but taking, so far as element, size, and general form is concerned, the same body that was lost in death;—this body to be made, and prepared, by the Spirit of God, (which is his creative power), and to be composed of flesh and bones; and to be incorruptible, immortal, and indestructible. Jesus was the *first* resurrected being upon this planet. Others had been "raised from the dead," but that was to natural life only, for they

were afterwards mortal,—subject to death. Jesus was "the *first* begotten of the dead." Rev. i. 5. "The *beginning* of the [new] creation of God." iii. 14. "The first-born [in the new creation] of every creature." Col. i. 15. "The *first-born* from the dead; that in ALL things he might have the pre-eminence." 18 v. "Christ the *first* fruits." 1 Cor. xv. 23. "And that he should be the *first* that should rise from the dead." Paul, Acts, xxvi. 23.

Christ is the *pattern*, and the *pledge*, of the resurrection. Before he conquered death, and "led captivity captive," the question of the resurrection was purely a matter of faith,—it remained undemonstrated. But when he broke the bands of death,—when he took his crucified body from the cold and gloomy grave, and lived again,—he proved himself to be "the resurrection and the life," and laid a firm foundation for our hope. His first body was natural, but after he took it from the tomb it was spiritual. "It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body." 1 Cor. xv. 44. Joseph the Martyr taught that the child that dies would be raised the child; the man that died would be raised the man, etc.; and in his history, *Mill. Star*, vol. xv, p. 397, 422, he tells us of a certain "Joshua," who came to Kirtland, and undertook to teach him in regard to the resurrection, that the spirits of the fathers are taking natural bodies, by human generation, and that herein is the resurrection. He (Joshua) said "The spirits of the fathers that were cut down, or those that were under the altar, are now rising; this is the first resurrection." "Joshua" further said that "he possessed the *Spirit* of his fathers, that he was a literal descendant of Mathias the Apostle, who was chosen in the place of Judas that fell;—and that his *Spirit* was resurrected in him; and that this was the way or scheme of

eternal life,—this transmigration of soul or spirit from father to son.” Joseph says, “I told him that his doctrine was of *the devil*—that he was in reality in possession of a wicked and depraved spirit, although he professed to be the spirit of truth itself; and he said, also, that he possessed the soul of Christ.”

The theory that the spirit of man may have many earthly probations,—having as many bodies as probations,—was not peculiar to “Joshua,” for many after Christ’s time believed in it; and long before the days of Christ it was taught in Persia, Egypt, Greece, &c., as we learn by history; and it is being taught by some in this nineteenth century, even by those who once were saints. Joseph who, with Sidney, saw in the “vision” the resurrection in all its order, and should therefore know whereof he testifies, pronounces that theory “the doctrine of the devil.”

We learn not only by Joseph, that the doctrine is false, but the fact that Christ was the *first* that should be resurrected, and that the resurrection consists in raising up, so far as size, general form, and element, is concerned, the same body that we lay down, goes clearly to show the doctrine to be false. Christ was the first that was resurrected, and at—or immediately after—his resurrection, *all* the righteous were resurrected; all from Adam to John the Baptist, “were *with Christ* in his resurrection.” Doc. & Cov. cviii. 10. “And the *graves* were opened; and the *bodies* of the saints which slept, arose, who were many, and came out of their *graves*! And after his resurrection, went into the holy city and appeared unto many.” Matt. xxviii. 56, 57. There is no resurrection, or, I would say in other words, that this mortality does not put on immortality; this corruption does not put on incorruption, until after the [first] coming of Christ. Behold, he bringeth to pass the resurrection of the dead.” Alma xix. 5. “And behold, again it, hath been spo-

ken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead * * * it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ.” 6, 7, pars. “And many *graves* shall be opened, and shall yield up many of their dead, and many saints shall appear unto many.” Helaman v. 7. “And the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness.” Doc. and Cov. xxxvi. 11.

By the foregoing we learn that the resurrection does not consist in taking bodies again from the womb, but from the grave. The bodies are not born again of the flesh, but raised up in the same general form and size as they were laid down. They are raised “spiritual,” incorruptible, “immortal.” “I say unto you that this mortal body is raised to an immortal body; that is from death; even from the *first* death unto life, that *they can die no more*; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can *no more see corruption*.” Alma, viii. 11. “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 this temporal death; the spirit and the body shall be *re-united* again in its *perfect* form; both limb and joint shall be restored to its *proper* frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and

even there shall not so much as a hair of their heads be lost; but all things shall be restored to its *perfect* frame as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good, or whether they be evil. 10 par. "Notwithstanding they [the saints] die, they also shall rise again a *spiritual* body; they who are of a celestial spirit shall receive *the same body which was a natural body*; even ye shall receive *your* bodies, and your glory shall be that glory by which your bodies are quickened [made alive, or resurrected]." lxxxv. [vii.] 6.

The resurrection is purely the creation of God in every particular,—equally as much so as the making of the bodies of Adam and Eve.* Their bodies were *miraculously* made,—made by the power of God's Spirit,—and so, no doubt, will the bodies of all, in the resurrection, be miraculously created and made. The process of the resurrection is clearly stated in Ezek. xxxvii. 7-14. "And the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your *graves*, and

cause you to come up out of your *graves*, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your *graves*, O my people, and brought you up out of your graves. And shall put my Spirit in you, and ye shall live." For a further evidence that in the resurrection God will raise up the bodies miraculously we may quote: "But if the Spirit of him that raised up Jesus from the dead *dwell* in you, he that raised up Christ from the dead, shall also quicken your mortal bodies *by his Spirit* that *dwell*eth in you." Rom. viii. 11. "And as the words have gone forth out of my mouth, even so shall they be fulfilled; that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my spirit; for by the power of my spirit created I them; yea, all things, both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work. D. & C. xxviii [x], 8.

The creation of man, in the beginning, was a miracle; the resurrection of Jesus and his saints, one thousand eight hundred years ago, was a miracle; and the resurrection yet in the future, are to be equally as great miracles. Oh, how the child of God longs for redemption! How his soul leaps forward at the thought of being clothed upon with a "glorious body,"—a body "immortal," "incorruptible," a body "raised in power," "raised in glory,"—"for we that are in this tabernacle do *groan*, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought [created] us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. v. 4, 5.

TO BE CONTINUED.

HOW TO KNOW THE TRUE BELIEVERS IN CHRIST.

BY A NEW BEGINNER.

Jesus said unto the apostles, when he sent them forth to preach the gospel to all nations, "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." They went forth preaching, the Lord "confirming the word with signs following." See Mark xvi. 26-21. This was the promise made by him who spake as never man spake, and his word cannot fall to the ground. Heaven and earth may pass away, but his word will stand for ever.

If the words of Paul are true, and no one will doubt, for a moment, that the manifestations of the Spirit were given to the saints, or to those that did believe in Christ, he said, "To one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." 1 Corinthians, xii. 8-10. All those gifts were given by the self-same spirit to profit withal. Again; Paul, in speaking of the blessings, in the 14th chapter, says, they were for the edifying of the church, and for the comforting of the saints.

There was another promise made by Peter, as recorded in the 2d chapter of Acts, 38 verse, unto those that repented and were baptized in the name of Jesus Christ, for the remission of sins, that they should receive the gift of the Holy Ghost. This was the promise

made unto all them that believed that Jesus was the Christ; and not unto them only, but unto "as many as the Lord our God shall call." Then, if we are true believers in Christ, the promise is unto us, as well as unto them.

Was this promised blessing enjoyed by any that did believe? We answer, yes. Let us turn to the 10th chapter of the Acts of the Apostles, and there we shall find that after Peter had preached Christ unto Cornelius, and those in the house, they believed in Jesus, and the Holy Ghost came upon them, and they spake with tongues and magnified God.

When Paul passed through the upper coasts, and came to Ephesus, he there found some believers who had not received the promised blessing, namely, the Holy Ghost, and he baptized them in the name of the Lord Jesus, and laid his hands upon them, and the Holy Ghost came upon them, and they spake with tongues and prophesied, and all the men were about twelve. Now if this promised blessing was enjoyed by twelve men, and by Cornelius and those in his house, then the promise can be realized and enjoyed by as many as believe in Christ.

If God is the same yesterday, to-day and forever, the Holy Ghost is the same, and if those blessings spoken of were the fruits of the spirit eighteen hundred years ago, they will be the same to-day. The same cause will produce the same effect. If those gifts were given for the edifying of the church, and for the comforting of the body of Christ in those days, does not the church need edifying, and the saints, or the true believers, need to be comforted in this our day? We answer, Yes.

If the words of the prophet Joel, in his second chapter, be true, the time will come when the spirit shall be poured out upon all flesh, and the sons and daughters of men shall prophesy, and their young men shall see visions.

Peter tells us in the 2d chapter of Acts, and the 17th verse, that it shall be in the last days.

My dear readers, if you can find a people in this day, that enjoy those gifts and blessings, as they were anciently enjoyed, be assured that they have received the gift of the Holy Ghost; therefore, they must be the true believers in Christ.

A BIRD'S EYE VIEW.

BY ELDER S. F. WALKER.

The Spiritualists of California are holding occasional conventions. A national convention of Spiritualists lately met at Providence, R. I. They passed strong resolutions against the use of liquors and tobacco; and in favor of the extension of the elective franchise to women. They expect, by the aid of departed friends, to be lifted above the evils of ordinary life—superstition, ignorance, and suffering of all kinds.

The wine-growers of California have an association, and have elevated themselves into the ranks of moral reform. Their dream of the "good time coming," is, when men shall sit under their own vines and fig trees, and none to molest them or make them afraid; when wine shall take the place of water, which impedes digestion, and of strong drink, which inflames. When life will thus be prolonged and cheered, and drunkenness banished from the land.

Our fellow citizens of Utah, believe that they are the heaven-favored few, and have the kingdom come, and that they will be saviors of the world; that the millenium is begun with them, and that all who oppose will perish; that they will redeem man from sin; that all power is given them, in the earth; and that they will become gods, and create and people worlds throughout the eternal ages.

In Michigan is a sect who believe

they enjoy the gifts of the ancient church and have visions, tongues, etc.

Another sect in the east publish the *Prophetic Watchman*.

Another neighborhood is represented by the *Advent Herald*.

The Millerites have merged into numerous congregations of Adventists, and are looking for the things coming on the earth, and not looking for some things that will take them by surprise.

The Church of Disciples of Christ publish a paper with the significant title of *Millennial Harbinger*.

At Oneida, N. Y., is a COMMUNITY who believe that they have found the true remedy for human ills. They have all things in common. They believe in the Bible, and from it teach universal salvation, and that the second coming of Christ was at the time of the destruction of Jerusalem. They believe in free-love. They devote specific hours to the study of science, and profess to live in accordance with the laws of physiology and medical science; and claim to be free from certain evils and abuses prevalent in the world.

The hygienic reformers are establishing "homes," and health colleges, in various places. At St. Anthony's Falls is a college and cure that accommodates many hundreds.

On the Sciota River, in Ohio, four thousand acres of land are devoted to hygienic farming, and tilled by individual sovereigns of both sexes. At Vineland, New Jersey, is a similar colony; and one in Maine, and one in New York. All of them favor women's rights, and all claim to banish disease, and to materially diminish suffering.

The temperance people hold world's conventions occasionally, and are seeking by legislation to enforce their ideas upon the bloated and degraded subjects of their care.

Anna Dickinson, Fredrick Douglass, and their compeers, are zealous in the cause of negro elevation.

The Fenians say that England's

reign is short and that Ireland must be free.

Young America stands upon his inherited doctrines, and proclaims death to monarchy and slavery everywhere; and is looking out with covetous eyes toward the Isthmus and the Pole.

Russia is looking toward the Mediterranean, and her priests are teaching the people that the Holy City must be redeemed from the hands of the Infidel intruder.

In England the Reform League demands extension of suffrage.

France and Prussia are contending for the supremacy. The Italians are uniting to rear Daniel's image on its feet again. Spain has felt the electric shock of ideas, and taken a step forward in the march. Greece feels a kindling of ancient fire, and war-clouds hang around the whole horizon, but there is a lull in the sound of battle, for the prophet said, "after many days."

The archæologists are ransacking catacombs and ruins; and the geologists are delving into the rock-ribbed hills; thinking to sap the foundations of the prevailing faith; and "Ichabod" seems to be written upon all present institutions.

Plague, epidemic, and earthquake, startle the thoughtful into a fearful looking for things coming; but the fashionable women—frail from false habits—pursue their giddy rounds; and fashionable men are stark mad in pursuit of wealth and the pleasures it buys.

Seeing all these things, a society in Maine have concluded that the time to usher in the new dispensation has come, and, a year or two ago, they sent out a colony to Palestine, to bring that realm under cultivation, and thus hasten the necessary preparation for the millennial era. They also published a paper called *The Sword of Truth*.

A society in Europe, with the aid of the Rothschild's and the French Emperor, have undertaken the same project.

Doctor Cumming, of England—learned and pious—has been looking down from the pinnacle of scientific and theological attainment upon this scene, for many years; and, looking into the prophecies, he found that many lines of prophecy crossed each other in 1867, and that several periods terminated in that year; and startled into impropriety by the disasters and commotions about him, he proclaimed to the world its speedy destruction; and proved to the satisfaction of many followers, that 1867 would terminate the great eastern and western apostacies, Mahomedanism and Popery. But this is 1869, and the great world goes on, sobbing and whirling on its rounds through space.

There is in man a religious element, that, encouraged, will elevate him, and beautify his life. Christianity succeeded because it gratified the natural cravings of the heart for truth and holiness; but, alas, these evil times! Creeds and systems are in confusion, and many anxious minds are longing for the truth that will dispel the gloom, and bring peace, purity and consolation; and the more the prevailing systems are examined, the more apparent their deformities and defects; falsehoods are interwoven in their structure, and incorporated in their foundations; and the history of some of them is disgusting, and of others, terrible. The world awaits a reformer, and lo! he has come.

The Lord came at the close of the old dispensation and at the beginning of a new one; hence the commotions of those times. Our era is like His. A new dispensation is begun. It is manifest in the moral, social, and political, as well as in the religious world. In our own nation the time has dawned when men are measured by their sentiments, and are equal otherwise and are free, and the gospel is untrammelled, and all the providences of God combine to favor its onward march and speedy triumph.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Tuesday, June 15, 1869.

PLEASANT CHAT.

This number closes the Fifteenth volume of the HERALD.

For the steady patronage of its readers we feel grateful, and hope that nothing has intervened, or will intervene, to disturb the relations of amity between the officers of the HERALD and its owners, supporters, and patronisers.

A steady increase in subscriptions has led us to hope, that we may now ask for another and better effort to still further extend the circulation of the HERALD. A moments' reflection will show to many, that they can, very creditably to themselves, and very materially to the aid of the cause, subscribe for one, two, or more copies, beside the one which they desire for their own reading; and by using them as an advertizing medium, now and then secure a new subscriber. Many of other faiths are supporting their publications to considerable extent in this way. It would be aiding us as much as a free gift, and would be more acceptable to both. Suppose you who have the means try it. Again, those who have friends abroad, can easily spare a few cents; or even a dollar or two, to send the HERALD to them for a few numbers, or a few months, by doing which they may be induced to subscribe for themselves.— Try it.

To clubs of Ten, or more to one address, we offer a reduction of *ten per cent.* This may induce some to interest themselves in getting up lists. It is incumbent upon the saints to assist every laudable effort to advance the cause.

There are reasons for believing that there has been an advancement in the moral tone of the church, and that higher, better aspirations are moving the people of God. It is well. The day when all of religion seemed to be an outward semblance of obedience, apart from the inward grace wrought by the love of the truth in the heart, should long since have passed. The saints should now learn, if they have not sufficiently learned heretofore, that the law of ordinances is arbitrary; while the law of purification ordained of Christ, in the gospel, is for the purpose of preparing the heart for the reception of future glory and is not arbitrary, but is of free will in him that willeth to serve the Author of life.— Unless, then, we are believing in vain, there must be a purifying, either by the Spirit, which now accompanies the word, or by the fire with which the world and all in it is to be baptized.— If by the former, then are the saints indeed blessed; if by the latter, woe may be to some.

In attending the meetings of the saints, in various parts of the country, we have been pleased to see such strong affection to the word with such fervent desire to do good. It only remains for them to put these desires in motion and practical righteousness will as naturally result as fertility follows

the rain and the sunshine.

The sterility of winter is but the barrenness of the state of sin; the plentiful harvest of autumn, the result of the heat of summer; so the fruits of the Spirit are, after the cold of the winter of discontent in sin and the heat of the conflict for victory over the unrighteousness of this world. The gloom and the cold we have known, the storms and heat we are now experiencing; will the glorious harvest be ours to reap?

Since writing for the last number of the HERALD, we have had the pleasure of attending a meeting of the saints at Quincy, Branch Co., Michigan, where we were permitted to enjoy a season of peace in Christ.

Bro. E. C. Briggs was there, attending to the work of his ministry.

Among others present we saw with pleasure Bro. Wm. Arnold, of Utica, Mich.; Bro. J. C. Gaylord, of Burlington, Wis.; Bros. Norman and Sherman Smith, John E. Hopper, Horace Church and Asa Cochrane, of Hopkins, Allegan Co., Mich.; Bro. Henry Smith, of Decatur, Mich.; all living at distances from the Coldwater Branch, within the precincts of which, the meeting was held. The presiding elder of this branch should feel justly proud of the steadfastness of his charge; for, notwithstanding much that has occurred within the past two years of a character to injure their faith, they are but the more firmly united. We shall pray that Bro. Wm. Reynolds may be continued in wisdom to watch over the saints of Coldwater.

Brothers Samuel and Oliver Bailey, George and Bradford Corless, George

L. Pope, with others of the branch, seemed to be full of patient endurance for the work there.

May it be granted that the feeble effort which we were able to put forth upon that occasion of assembling together, may work no injury to the saints in Coldwater, is our prayer.

Messrs. L. D. Hickey, Winfield Watson and John S. Comstock; adherents to the claims of James J. Strang, were present at the meeting; and being permitted the liberty asked many questions respecting the positions which the church has assumed touching the presidency, the doctrines of the church, &c.

To some of these questions Bro. E. C. Briggs replied. To some we replied. The answers to some were satisfactory to the questioners, to others they dissented. On the whole they expressed themselves not satisfied with our reasoning, though they could not complain of the treatment which they received.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."

FOR "ZION'S HOPE," we also ask a strong effort. Every friend of progress in the church, every lover of the truth, every father, every mother, every brother, every sister, is materially affected by the teaching and training of the children of the household to which each separately belongs. A corner or column in the HERALD is insufficient to meet the great want felt in this direction, and to give success to any new enterprise engaged in by us as a people, it is requisite that

the object for which we especially strive in that enterprise be worthy; and the effort persistent.

We do not desire to quote scripture voluminously to prove that the saints should educate their children, for this is conceded.

The tendency of the age is toward light reading, to counteract the evil growing out of this taste, it is essential that a united public opinion should pronounce against it, and should declare in favor of that which combines the elements for instruction and entertainment.

The young mind must be fed. If fed with that which is conducive to a healthy growth, vigorous minds may be expected.

If fed with that which does not enrich, there is no growth. Neither can we expect our faith to be correctly understood by the rising generation, unless we take some pains to inculcate its principles by precept, and example.

There are some who are fearful of, and object to, any thing sectarian. If then it be desirable to procure proper mental aliment for the young, and it can not be found in the current publications of the day, as a progressive people, we must furnish within the reach of all, that which is not liable to the above objection.

By adopting the paper plan, we will, in a cheap, interesting, and useful manner, accomplish the end desired. And while it is not intended to take the place of books, it will be, if properly conducted, a valuable auxiliary to such books as the church may ultimately issue, as well as to those now in use by the schools.

We shall be disappointed, if, when

this project is started, we receive a faint support, a feeble secondary effort, where we should have a hearty co-operation, a strong, reliable and firm support.

The terms for the Sunday School paper will be fifty cents per Vol., until further notice. It will be published semi-monthly, the first number to be issued on the 1st of July. To clubs of ten and upwards to one address, or of fifteen and upwards to separate addresses, we will allow a discount of ten per cent.

Specimen copies will be furnished on application, when published. To those who have applied, we will send as early as possible.

Contributions and subscriptions are both required, and confidently looked for in such supplies as shall justify our efforts in behalf of "Zion's Hope,"—our rising generation.

IN company with Bro. Israel L. Rogers, we attended the June session of the Kewanee Conference, held at Truro, Knox Co., Ill. Bro. John S. Patterson, presiding.

We had a peaceful and interesting session. The business was done in an orderly, quiet, and expeditious manner. One thing which was peculiarly pleasing to us, was, the manifestation on the part of the saints, to discountenance the somewhat too prevalent practice of getting in debt and failing to pay, or making satisfactory explanation for not paying.

The saint who will so far disregard the principles of honesty ought to be reconstructed.

Some three hundred saints were represented at the Conference, and of course we will not be expected to name them all. May peace ever attend them.

GERMAN TRACTS.—We have now on hand for sale, and can supply to order, "*Who then can be Saved?*" by Prest. Joseph Smith, translated by Elder Karl W. Lange in German, at \$1,40 per hundred—also "*The Gospel*," translated by Bro. Lange, at 36 cents per hundred.

Brethren and sisters who have German friends and neighbors, send in your orders, and let our friends of other tongues read the glad message of salvation.

We have now ready for binding, a Question Book, for parents, teachers and scholars' use.

Orders will be filled as rapidly as possible.

Price twenty-five cents per copy.—Ten per cent off on all orders for ten copies and upward. Send in your orders.

WANTED TO KNOW.—The whereabouts of Justus Morse, not Justin Moore, as heretofore requested. Report to this office.

Superior cleanliness sooner attracts our regard than finery, and often gains esteem where costly dress fails.

A sentence of forgiveness in five letters—**I X Q Q U.**

Query Column.

QUESTIONS AND ANSWERS.

Query.—Do the Sunday Schools within a branch organization come under the government and directorship of the branch officials, or are they self-existent and self-supporting?

As the members of the branches are, or should be, interested in the education of their youth, it would be advisable, when practicable, that the Superintendents of Sunday Schools be elected by the branch, to which the school is, or is to be, attached, at its regular business meetings, and sustained as all officers holding authority from the body to officiate are; but the Superintendents and Teachers of Sunday Schools should hold their regular meetings to transact business for the Sunday School, in like manner as the branch officers hold their regular meetings in the interests of the branch.

Q.—Should Sunday Schools be conducted with or without reference to doctrinal points.

A.—The doctrines of the gospel should be taught in a manner that will beget love for them, confidence in them. Doubtful and disputatious points should never be taught in the Sunday School. To be successful, the teacher should be prompted by love for his profession, sincerity must mark his devotion to what he teaches, and simplicity adorn his manner of teaching.

Temperance has promising children; but among the sons of Drunkenness are Debt, Dishonor, Disease, and Death.

Correspondence.

BINGHAMTON, Wis.,
May 26, 1869.

Bro. Joseph:

I am very much interested in the correspondence of the elders, as published in the *Herald*, and believing that a brief sketch of the work of the Lord in this region might be interesting to others, I will, with your permission, contribute my mite to that department.

It gives me great pleasure to say that the work here is in a prosperous condition. Four were baptized last Sunday, and there are more believing. Last winter a preacher of the Free Will Baptist order was baptized. He is a worthy brother, and was ordained an elder last evening, by Bro. J. M. Wait and myself. He is from Germany, and preaches in the German language, and will lift up a warning voice to his countrymen in this and adjoining counties, as often as his circumstances will permit.

I must not omit to mention that one of the four who were baptized last Lord's Day, was my eldest son, a lad of eighteen years, who had been leading rather a reckless life for some time past. This caused us to rejoice, and to praise God for His goodness, in plucking him "as a brand from the burning."

The Spirit of the Lord is with us, as manifested in the gifts of the gospel.

Nearly a year ago it was made known by the spirit of prophecy, that the Lord had a work to do in this place, and it appears now as if the work had commenced. May it roll forth on every side.

A few weeks ago, Bro. Wait, while bearing testimony to the truth of the latter day work, after the sermon, was constrained to speak in tongues, to the astonishment of all present. The interpretation was not given at that time, but was given at a prayer meeting a few days afterward. It was a prophecy that if a Mr. Calkins, (who

was present at the previous meeting, and who had belonged to the church in the days of Joseph the Martyr) did not speedily repent, he should be cut off. Mr. C. did not repent, but he died very suddenly two or three weeks afterward. Thus we see that the Lord is not to be mocked in these last days.

Your brother in the bonds of the gospel.
GILBERT WATSON.

OLD ALEXANDRIA, Mo.,
May 25, 1869.

Bro. Joseph:

Thinking that a few lines from this part of the country may be interesting to you and to the readers of the *Herald*, I give you a short sketch of my travels in Missouri during the last seven or eight months.

I left Council Bluffs the 27th of August, 1868, and went to St. Joseph, Mo., where my parents and one brother were living. I was truly glad to see them, but more so to find them in the Hope of Israel, and also to find others in the like precious faith. I remained there during the winter, and had many seasons of joy in witnessing the manifestations of the Spirit of God upon the Saints. May God bless our fearless brother, Joseph S. Lee, in that part, and crown his labors with success.

In March, my father and brother and myself, with our families, started for Lincoln county, where we have been kindly received by our relatives. We had hardly got the mud off our faces and boots before "Mormonism" became the theme. I soon discovered that they knew but little of the gospel scheme, and judged of what they call "Mormonism" by the conduct of wicked men, who have caused the right way to be evil spoken of. So I took the Bible, Book of Mormon, and D. & C., and endeavored to explain to them in my weak way, what the faith and practice of the true Latter Day Saints are. They unani- mously agreed that our faith was entirely

different from what they supposed, and some of them are investigating the truth. I pray God that they may find the right way. I have not had the opportunity of speaking in any public place here yet. My friends inform me that a number in this vicinity who have heard that I was a "Mormon" preacher, have expressed a desire to hear me preach, and think there will be no difficulty in procuring the school house for that purpose. I hope soon to have the opportunity of addressing those who wish to hear the principles of eternal life set forth, though it may be done in my weak way. I hope the next time you hear from Lincoln county, it will be that truth has prevailed. A good elder sent here, who could give his time to the work, would find a good opening here.

May God bless you, and every faithful laborer in the cause of Zion.

Your brother in the gospel of Christ,
DANIEL K. DODSON.

NAUVOO, Illinois,

May 31, 1869.

Bro. Joseph:

Through the columns of the *Herald* I wish to thank those kind saints and friends whom I have met at Kewanee and elsewhere, for the kindly interest shown in my behalf, while sojourning in their midst.

When I left you at the depot, my heart was pained; I felt sad. When I stepped off the cars at Kewanee, I still felt lonely; and debated in my own mind whether I should stay or not. There was a small whisper said "stay;" but a sense of loneliness, and a desire to be hastening onward in my mission, caused me to hesitate. While in doubt the cars moved on without me, and settled the question. I said, "It is well; be it so."

I visited the saints, met a warm welcome, and was urged to stay over Sunday; it did not take much urging, however, for I well remembered the pleasant time I had

at the conference in that place, and desired another season of rejoicing in their midst.

Sunday came, and I attended Sunday school. After school I was informed of two who desired baptism. We went from the school to the water, and I had the pleasure of baptizing two sisters, noble souls, who desire to "serve the Lord in their youth, that their days may belong in the land." I simply watered the seed of others' sowing. May God give the increase of fruit in abundance. Meeting at 2½ P. M. I spoke briefly. Sacrament afterward, with testimony. Evening, I again essayed to teach. There seemed to be a good feeling existing among all present.

Again I was beset by the dear, kind-hearted saints to stay till Wednesday. I yielded more reluctantly than before, but I was made to rejoice. The desire seems ever uppermost in the hearts of the saints to seek diligently to establish the spiritual welfare of those who once knew the truth, but through false dealing and wickedness in high places, have become disgusted, and alienated almost entirely from their faith toward God.

Tuesday night came. I spoke and was blessed of the Spirit. After meeting we went again to the water, and I was again the chosen instrument to administer. Confirmation at meeting room and a solemn, quiet season was had; the Spirit expressly bearing witness in confirmation, inspiring a feeling of sacred awe in the hearts of all.

The Spirit of God prompted the saints, and my wants were attended to in a substantial manner. May the Lord bless them and comfort them, as they have blessed me, and given me comfort, only more abundantly, according to the mercy of our beloved Lord, who hath said, "By these things shall ye know my disciples," and "they shall in no wise lose their reward."

David and I start west in a few days. The Spirit of our mission says, "Hasten!

Souls are waiting to hear your faithful testimony!" May that same Spirit guide us, and help us to guide many of the scattered sheep into the true fold, that they may no longer wander in the mountains of Discontent and in the vallies of Desolation, but find rest in the fold of the Lord.

ALEX. H. SMITH.

BIRMINGHAM, England,

May 4, 1869.

Bro. Joseph Smith:

I am pained at hearing of your bereavement. Though no word of mine or others can make it less, I cannot refrain from allusion to so sad an event, though silence is more befitting the scenes of grief. May the God you serve provide the balm for this severe wound.

Yours containing the Emigration draft came duly to hand, forwarded to Wales, where I have been for about a month, visiting every branch in South Wales, holding meetings in all of them, and in other localities also, and trust some good has been accomplished by it. The work there suffers for want of an able man to take charge of that mission, (the Welsh.)

Bro. Jenkins does not travel, and cannot; but follows a business like others, to support himself and wife. Still he does attend meetings as much as possible, and is a good man; but cannot fill the wants in that principality.

We are commencing preaching out of doors, and so get more hearers, and the prospects are somewhat brighter in some respects, and in some localities. Business is dull in all parts, and its effects are everywhere felt.

We have begun preaching out in different places, whenever the weather will admit of it. My health is in general much better, as the warm weather returns.

Bro. Ellis is well now, but was laid up for a while; also Bro. Rush is, and has been well, all the time, I believe. I wish you would send me one or two of

your best portraits; I have promised L. N. Fowler one. He is here lecturing, (he has your father's), please send me one.

The emigration this spring is unprecedented. The people are in a panic to get away from their native land. Shippers have taken advantage of this, and raised the fare to seven guineas, by steamér. I send this by a brother to New York.

We anticipate a better opportunity to get a hearing this summer than the past winter. I intend going to London in about two weeks, and if a door can be opened, one of us will remain as circumstances require. Bro. Ellis has been since January in Sheffield and Nottingham; he is in the latter place now, where some additions have been made to the church, and some difficulties exist also, but the real nature of it I am not advised of. Small things make great trouble in this country, I find. The saints generally feel well, and see the need of more activity in rolling on the work.

Yours in faith and hope,

J. W. BRIGGS.

VIENNA, Illinois,

Bro. Joseph: We cannot effect an organization here at present, on account of the saints living in a scattered condition. There is good to be done here if some one could labor. I have had more calls to preach than I can fill. I preached in a large school house last Sabbath, and had invitations to preach in three other school houses; but as time is passing, I feel like going on to Tennessee, to our brethren there. If you will send John P. Thomas some tracts on the first principles of the gospel, he will distribute them in this county, and do good.

I shall start for Tennessee to-morrow morning, if nothing unforeseen takes place, and hope you will send my *Herald* with that "shower of tracts," to Johnsonville PaO. Humphreys Co., Tennessee. If you could send an elder here into Johnson Co.,

I believe that he would do a good work for the Lord. I would stay longer if I did not want to get to Tennessee. The people there begged so hard for elders to be sent to them from the Conference, that I feel it to be my duty to go there—it is my old field of labor also.

Brother Joseph, I want to see this glorious gospel roll forth and fill the earth, for the eternal Spirit of God testifies that it is the gospel of Jesus Christ.

Yours in the everlasting covenant,
BENJ. H. BALLOWE.

St. JOSEPH, Missouri,
June 6, 1869.

Bro. Scott:

I have to tell you something good what the Lord God has done for me.

What I have suffered about my husband being in Holland, and not able to come, no body knows but the Lord. I did not know what to do. I kneeled down and pray to the Lord for help, and took hold of the promise, "What you pray for, and dont doubt, you shall receive." And lo! a couple of days after my prayer, there came a man in my house, in the morning at eight o'clock, and says, "How much money you want, Mrs. Bourguoin, for the expenses of your husband? Name a sum, and you can have all you want." I never had talked about it to that man. O, brother, it was of the Lord God. He has come out of his hiding place for me! I could hardly give the man a reply. I was so full of praise to the Lord, I called on every thing for to help me to praise the Lord!

O, I wish I could write well, I would tell the saints what a blessed God and Redeemer we have, if we are but faithful to him.

I feel to do all I can for the cause of Zion. I got not much, but a few cents off a poor one is as good as a hundred off a rich one; so I send you two dollars for the Press Fund. If my husband was here,

and got any work, then I hope that I do more. I would buy me a new dress, but I read in the dear *Herald* for help, I thought it is summer, and I can wash my dress in the evening and iron it in the morning, so I can do as well with one as with two. That is no more than our duty; and I hope the Lord bless that little.

I think my husband will be here in six weeks, if it please the Lord to aid him.

I am pleading with the Lord for my release from my deafness. It is so amazing that the Lord has given me all I ask, and I pray He will give that too. Help me with your prayers. Thank God in your prayers for His kindness to me. Salute all the saints, and tell them how good the Lord has been unto me. The Lord bless you with all desirable blessings.

Your sister in our Lord Jesus Christ,
S. BOURGUOIN

SINGULAR.—An English paper relates that about five months ago a girl of about twelve years of age, became ill, and in a short time fell into a lethargic state, resembling that of a person in a trance. In this trance-like condition she remained for several weeks in succession, but at length returned to a state of consciousness, and, calling upon her mother, related that she had been in heaven, and seen numerous angels, and her brother, who died some time ago. This power of speech remained only for a short time, and the girl relapsed into her former state, or nearly so. She lies in a lethargic condition, but when a question is put to her, she manifests her power of understanding it, by a slight movement of the head. The only sustenance she has taken for fully fifteen weeks, has been the occasional moistening of her lips with a little brandy and water, or tea.

The smallest circle visible on the sun's disc contains 220,000 square miles. Spots 45,000 miles in diameter are visible; and such spots have disappeared in six weeks.

Conferences.

Northern Illinois Conference.

The Northern Illinois Conference was held May 22, 23, 1869, at Capon, Boone Co., Ill.

Joseph Smith and Henry A. Stebbins sustained as President and Clerk of the District.

Minutes of the last session read and accepted.

BRANCH REPORTS.

Mission: 4 elders, 2 priests, 2 teachers, 1 deacon; total 56; 1 removed by letter; Thomas Hougus, Pres; Austin Hayér, Clerk.

Marengo: 1 of the seventy, 4 elders, 1 priest, 1 deacon; total 16; 1 removed by letter. H. A. Stebbins, Pres.; Horace Bartlett, Clerk.

Boone: 1 of the seventy, 3 elders, 1 priest, 1 deacon; total 26; 2 added by baptism. W. F. Randall, Pres.; Curtis Randall, Clerk.

REPORTS OF MISSIONS.

Horace Bartlett, C. H. Jones, Richard Marks, H. A. Stebbins, and Joseph Smith for P. S. Wixom. Missions continued as last given.

ELDERS REPORTED.

Bishop I. L. Rogers believed that he had a part to do in this work, which demands our earnest attention in order to succeed.

H. P. William Aldrich; Elders Walter Taylor, C. H. Jones, Anthony Delap, A. B. Alderman, W. F. Randall and Frederick Squires, reported.

The President read a letter from Z. H. Gurley Jr., in which he requested being received into fellowship; and on motion it was

Resolved, That he be received upon his former baptism.

Resolved, That, upon adjournment, the

Conference meet at Plano, on the 14th and 15th of August 1869.

EVENING SESSION.

Preaching by the President upon the parable of the kingdom of heaven being "like unto a net that was cast into the sea, and gathered of fish of every kind."

SUNDAY MORNING.

A sermon by Elder Samuel Powers upon the general principles of the gospel.

AFTERNOON SESSION.

Preaching by the President.

The meetings were well attended by the citizens, and good attention given to the word preached.

EVENING SESSION.

A prayer and testimony meeting at the house of Bro. John Randall. Blessings were received.

Present during the session: of the First Presidency 1, Apostles 1, High Priests 2, of the Seventy 2, Elders 6, Priests 2, Deacons 1.

Several were administered to, and blessings promised, both for this life and for the life to come.

JOSEPH SMITH, PRESIDENT,

HENRY A. STEBBINS, Clerk.

Providence Conference.

Minutes of a District Conference held in Providence, R. I., May 15, 16, 17, 1869.

Cyriel E. Brown, President; John Smith, Clerk.

The minutes of the last Conference were read and accepted.

REPORTS OF ELDERS.

Elder C. N. Brown's labors in Providence, R. I., had been a success; there were some to be baptized during Conference. He had hired the Lester Hall for Sunday services.

Elder Cyriel E. Brown reported his labors in the District, and, in connection with Elder Jno. W. Smith, in Little Compton, R. I.

Elder A. Cowden, reported his labors in Pawtucket.

Elder E. N. Webster, in Boston.

EVENING SESSION.

The evening was spent in testimony, in which the Spirit of the Lord moved upon His saints, in prophecy, tongues and interpretations, which strengthened the saints in the cause of Christ. Some declared their intention of uniting with us.

SUNDAY MORNING SESSION.

Appointments.—Elder Wm. Cottam to labor in Westport and Dartmouth, Mass.

Elder R. Farnsworth in Bristol, R. I.

Elder J. Gilbert to labor under the direction of the President of the District, so soon as his circumstances shall permit.

Missions Continued.—Elders C. E. Brown and J. Smith's mission to Little Compton, R. I., continued.

Elder A. Cowdin's mission to Pawtucket, R. I., continued.

Elder E. N. Webster to Boston and vicinity.

Elder C. N. Brown to Providence, R. I. Adjourned for baptism.

At 1 o'clock five were baptized by C. N. Brown. The ceremony was witnessed by a large number of spectators.

AFTERNOON SESSION.

Preaching in the Lester Hall by Bro. J. Smith, from John iii. 5; after which the five that had been baptized, were confirmed by Elders C. E. Brown, C. N. Brown, and A. Cowdin.

EVENING SESSION.

Ordinations.—Wm. Pond to the office of Priest.

George S. Yerrington to the office of Teacher.

Wm. Bradbury to the office of Deacon. Ordained by Elders C. E. Brown, and A. Cowdin.

Met at half past seven, in Lester Hall. The time was spent in testimony.

MORNING SESSION.

The following resolutions were unanimously adopted:

Resolved, That we sustain the authori-

ties of this Church, together with all the authorities of this District, in righteousness.

That we request the presidents of branches to use their influence among the saints, to raise moneys for the District, and that the same be forwarded to the District Treasurer.

That Bro. J. Smith be the District Treasurer, and that he and the President of the Conference shall appoint an elder to audit the Treasurer's accounts.

That all money held by the District Treasurer shall be subject only to the call and order of the President of the District, and the voice of the Conference.

BRANCH REPORTS.

Boston report, which was accepted at the last Conference was reconsidered and rejected.

Fall River reports 70 members, including 10 elders, 6 priests, 1 teacher, 1 deacon; 4 cut off; 3 removed; 10 scattered. Jas. Hacking, Pres.; J. Gilbert, Clerk.

Rescinding Motions.—The first clause of a resolution, compelling the brethren to meet in Conference once in three months was struck from the minutes.

Also a resolution by which branches in this District could not receive members unless they had a letter of recommendation.

Adjourned to meet at the call of the President.

CYRIEL E. BROWN, PRESIDENT.

JOHN SMITH, Clerk.

This was the first conference of the Reorganized Church in Rhode Island, and was a success; the discussion being done in a spirited and brotherly manner. J. S.

Philadelphia Conference.

Philadelphia Conference was held March 25, 1869, at the house of Bro. N. H. Ditterline:

John Stones, President; N. H. Ditterline, Clerk.

Number of members as last reported, including 5 elders, 19; baptized during the three months since, 7; making a total of 26, all in good standing. N. H. Ditterline, P. E.

The President rehearsed the account of a sister being healed by the power of God, through the administration of the elders, after having been attended for nearly three months by a physician without any effect whatever.

Bro. Copeland was ordained an Elder, by Elders Ditterline, Stones and Lewis.

A list was opened for subscriptions to aid in getting machinery for the *Herald* office, and the sum of \$16.25 was raised.

Resolved, That we will sustain Bro. Joseph Smith as Prophet, Seer and Revelator, of the Church of Jesus Christ of Latter Day Saints, Bro. Wm. Marks as his Counsellor, and all the officers in their respective callings, in righteousness.

Adjourned to June 24, 1869.

Southern Nebraska Conference.

Held in McLennan's Hall, Nebraska City, Neb., May 16, 17, 1869.

W. Waldsmith, President; Robt. M. Elvin, Clerk.

Preaching by Robt. M. Elvin from Prov. xxix. 18, followed by the President.

AFTERNOON SESSION.

Met for fellowship, and the saints enjoyed the whisperings of the still small voice of the Spirit, shedding forth joy to the faithful, giving consolation to the troubled, making one and all to realize that God has not yet forgotten us.

EVENING SESSION.

Preaching by Henry Kemp, from Acts ix. 6, followed by John Chapel.

Resolved, That we meet for business to-morrow, at 8½ A. M.

MORNING SESSION.

The President made a few remarks, and stated the business of the Conference.

Minutes of the last Conference read and accepted by resolution.

BRANCH REPORTS.

Camp Creek: 4 elders, 3 priests, 2 teachers, 2 deacons, 26 members; total 37. Received by baptism 1; by letter 1; removed by letter 5; scattered 4; children blessed 5. John Chappel, President; Oscar M. Evans, Clerk.

Neb. City: 2 deacons, 4 teachers, 3 priests, 9 elders; total of priesthood 18. Last reported 86; received by baptism 1; by vote 4. Aggregate 91. Removed by letter 8; cut off 2. Present strength 81. Scattered 16; residence unknown 1; doubtful 3; marriages 1; children blessed 1. Henry Kemp, President; Robt. M. Elvin, Clerk.

K. Johnson raised an objection against the report. It was

Resolved, That we accept the report. K. Johnson and John Jamieson voting in the negative, requesting their names recorded.

Weeping Water: as last reported, excepting 1 accepted by vote. Total number 15, including 1 elder, 5 scattered. Present strength 10. J. W. Waldsmith, President and Clerk.

Neb. City S. School reported 49 scholars and officers. Number of library books 82. Verses recited, including 10 hymns, 2,241. Average attendance 27. R. C. Elvin, Supt.; John Ritchie, Librarian; P. Tempest, Clerk.

ELDERS REPORTS.

Bro. J. Waldsmith reported going to St. Louis. Bro. John Chapel reported his labors in the Camp Creek Branch; Bro. John Jamieson, in New London; Samuel Campbell, in Camp Creek; James Kemp, in the branches; K. Johnson, in warning his neighbors; Henry Kemp, in the Neb. City Branch. R. C. Elvin had been no Sunday without laboring; preached both in the branch and out of the branch; Elki Jasper had been laboring to go on his mission appointed him by the Annual Conference; Robt. M. Elvin had preached eleven times, and labored in the S. S.

Report of Committee showed \$23.10

received, and paid to J. W. Waldsmith.

AFTERNOON SESSION.

J. W. Waldsmith, as Bishop's Agent, reported that he had collected no tithing.

Resolved, That all missionaries be released.

Henry Kemp reported collecting \$2,60 of tithing.

Resolved, That we aid the church in sending Bro. E. Jasper on his mission.

APPOINTMENTS.

J. W. Waldsmith and Robt. M. Elvin, to be associated in a mission out west.

R. C. Elvin to a mission in and around this city, not to interfere with the Branch meetings, having the privilege of calling two or three to his aid.

RESOLUTIONS PASSED.

That all elders take upon themselves a mission, or be prepared to give up their license at our next session;

That H. Kemp and J. Chapel be a committee to raise means for E. Jasper;

That the \$2,60 handed in by H. Kemp, go to assist E. Jasper;

That we appoint a District Treasurer, and buy a book; and that P. C. Peterson be said Treasurer.

PREAMBLE AND RESOLUTION.

INASMUCH as the Weeping Water Branch is laboring under great disadvantage, and has not male members to keep up the branch organization, and as the members are all willing that the branch should be disorganized, therefore be it,

Resolved, That we disorganize the Weeping Water Branch, and that the names of its members be placed on the record of the Neb. City Branch.

Resolved, That the Clerk of the Weeping Water Branch bring in the records to the Clerk of the Neb. City Branch.

Resolved, That Robt. M. Elvin be District Book Agent.

Resolved, That this Conference recommends to the saints in this District to sustain the Sunday schools, both with their talent and their means.

Resolved, That we sustain Joseph Smith

as Prophet and President of the Church of Jesus Christ of Latter Day Saints in all the world, and Wm. Marks as his Counsellor; with all the quorums in the legitimate pursuits of their several callings, in righteousness.

Resolved, That we sustain J. W. Waldsmith as President of this District, Robt. M. Elvin as Clerk, and P. C. Peterson as Treasurer.

Adjourned to meet at Camp Creek School House, at 11 A. M., Aug. 13, 1869.

J. W. WALDSMITH, PRESIDENT.

ROBT. M. ELVIN, Clerk.

Alabama District Conference!

Held in the Evening Star Branch, on the second Saturday, Sunday and Monday, in April, 1869.

Bro. Isaac Beebe was chosen to preside, and Bro. Wm. T. Speir, Clerk.

Preaching at 11 A. M. by Bro. Isaac Beebe.

AFTERNOON SESSION.

Preaching by Bro. Isaac Beebe.

EVENING SESSION.

Prayer meeting in which the saints had cause to rejoice.

SUNDAY MORNING SESSION.

Preaching by Bro. F. West.

AFTERNOON SESSION.

Sacrament administered and one child blessed. Preaching by Bro. Beebe, followed by Bro. Franklin West.

EVENING SESSION.

Prayer meeting, in which the saints had manifestations of the Lord's Spirit.

MORNING SESSION.

Branch Reports.—Evening Star: 29 members, including 2 elders, 2 priests, 1 teacher. S. G. Mayo, President and Clerk.

Santa Rosa: 23 members, including 1 elder, 1 priest, 1 teacher. James Calhoun, President, Wm. West, Clerk.

Bro. S. G. Mayo was appointed Book Agent for the saints.

Resolved, That Benj. West be ordained to the office of an elder.

Resolved, That we sustain Bro. Joseph Smith, and all the authorities in their several callings.

Resolved, That this Conference adjourn to meet again on the first Saturday and Sunday in August, in the Evening Star Branch, Escambia Co., Alabama.

Special Conference.

Meeting held at the house of Bro. E. C. Brand, Nevada, May 22, 1869.

The church had increased 8, by baptism, since the March Conference, making the number 98.

Present 11 elders.

Resolved, That we recommend our Book Agent to send for one hundred copies of HERALD, Vol. 16.

[Good! "Go thou and do likewise," each conference, accompanying the order with means to purchase material to fill it.—ED.]

Bro. E. C. Brand then tendered his resignation, with thanks to the brethren for their kindness to him. Accepted.

Bro. E. Penrod was chosen to preside over the Nevada Conference, *pro. tem.*

Adjourned, *sine die.*

E. C. BRAND, PRESIDENT.

E. PENROD, Clerk.

A cooper, seeing a dandy's fingers covered with rings, declared he must be a weak fellow, or he wouldnt require so many hoops."

Good advice is like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

The merit is not in doing extraordinary actions, but in doing ordinary actions extraordinarily well.

The Breton mariner, on putting to sea, touchingly prays, "Keep me, my God! my boat is so small, and thy ocean so wide."

Original Poetry.

ON WITNESSING A FUNERAL PROCESSION.

What is that I now behold,
That glides so slowly by?
What in that narrow shell is hid
From every human eye?

What mean that meditative train,
As pensively they go;
Why does each look an aspect wear
Of some sad tale of woe?

Ah! there is one whose mourning weeds
Whose sombre, tear-stained cheeks,
Whose features, pale and anguish-riven
The broken heart bespeaks.

Ah! who can tell the pangs that rend
That widow's aching heart?
None can her grief and anguish share;
There's none to bear a part.

The monster death has torn away
Her partner from her side;
Alas! she feels the fearful blow,
Cast on this rough world, wide.

Though friends may lend a helping hand,
And drop the bitter tear;
There is not one can fill the place
Of him she held so dear.

She mourns a husband, loving, true,
A fond and faithful friend;
Her darlings have a father lost
Whose kindness knew no end. M. R.

A TRUE GENTLEMAN.

Some one has given the following portraiture of a true gentleman. It is true to life. We wish there were more of them in the world. If all in the church of Christ were such, it would be the dawning of heaven on earth.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He takes selfish advantage of no man's mistakes. He is ashamed of inuendos. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to

a man's face and another to his back. If by accident he comes into possession of his neighbor's counsels, he passes upon them instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He profanes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, bonds and securities, notices to trespassers are not for him. He may be trusted out of sight anywhere. He buys no office, he sells none, intrigues for none. He would rather fail of his rights, than win them through dishonor. He will eat honest bread. He insults no man. If he has a rebuke for another, he is straightforward, open and manly. He cannot descend to scurrility. Billingsgate don't lie on his track. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable he practices towards every man.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

For a fit of idleness, count the ticking of a clock.

A new way to pay old debts—settle them in full.

All things are cheap which are bought with another's money.

Every body is anxious to go to heaven, but few are in a hurry about it.

Swift said, "We see what God thinks of riches by the people he gives them to."

To get money without earning it is a chase that leads few to affluence, but many to the penitentiary.

It is poor economy to get in debt for anything you do not need, or borrow with no prospect of being able to pay.

Themistocles said, "I would bestow my daughter upon a man without money, rather than upon money without a man."

There's no harm in a glass of whiskey—if you allow it to remain in the glass.

A bore is a fellow who keeps talking to you about *himself*, when you want to talk to him about *yourself*.

It is silly to be enraged with an ill that cannot be remedied, or to endure one that can. One must bear the gout; but he need not let a fly tickle his nose.

The Milky Way is a system of worlds; so vast that its centre is 34,000,000 times as far from us as the sun. Our own earth, our own solar system, is supposed to form a part of it.

CHINESE PROVERB.—The fish dwells in the depths of the water, and the eagle in the sides of heaven; the one, though high, may be reached with the arrow, and the other, though deep, with the hook; but the heart of a man, at a foot distance, cannot be known.

Miscellaneous.

NOTICE.—There will be a two days' meeting at the Wolf River Branch, in the town of Black Creek, Outagamie Co., Wis., on the 19th and 20th of June. A general attendance requested.

Done by request.

GILBERT WATSON.

BINGHAMTON, Wis. May 27, 1869.

NOTICE.—Any of the saints who desire to have their friends or relatives visited in Utah, will please forward their names and address to E. C. BRAND, Salt Lake City.

ERRATUM.—For "Distributed 107 vols. of No. 15 Herald, \$107," in Minutes of Annual Conference for the Pacific Slope, on page 313, cur. vol., "Book and Herald Account," read

Distributed 107 copies, of vol. 15 Herald \$160.50.

DIED.

At Pittsburgh, Ill., April 7, 1869, Bro. PETER ADAMSON, aged 61 years.

Peace to the dead, that die in the Lord.

In White Pine Co., Nevada, of pneumonia, May 6, 1869, Elder THOMAS R. JONES, aged 48 years, 3 months, and 8 days.

He was a member of the Jack Valley Branch, and died full in the faith.

At Moscow, Muscatine Co., Iowa, April 23, 1869, Bro. SAMUEL BRATT, aged about 90 years.

At Piper City, Ford Co., Ill., May 27, 1869, of pneumonia, Sister ELLEN E. CHITTENDEN, wife of Homer Chittenden, aged 34 years and 4 days.

"Precious in the sight of the Lord is the death of his saints."

At New Canton Branch, Ill., Nov. 9, 1868, of congestion of the lungs, Sister ELIZABETH LEONARD, aged 74 years, 7 months, and 24 days.

She obeyed the gospel in an early day, in Henry Co., Ind. She went to Missouri, in the fall of 1837, and remained there until the saints were driven from that State, suffering with them many things in that time of bitter persecution. She crossed the river into Pike Co., Illinois, where she has remained ever since. She has never doubted the latter day work since she first heard it, but has borne a strong testimony of its truth, and especially to the truth of the Book of Mormon, a testimony which was given to her for a witness by the Spirit, before she entered the church. She was rebaptized Nov. 1, 1863, by Bro. Loren W. Babbitt. She

died as she had lived, strong in the faith, and in the hope of the resurrection of the just, at the coming and kingdom of Jesus Christ.

RECEIPTS FOR THE HERALD.**To find how your account stands.**

The present Number of the HERALD is 180. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it *without delay*.

\$3.00 each—J L Foss 202, E Pursley 197, H Pemberton 190, J Booker 200, G R Scogin 200, J Woodward 200, R A Gonsolly 203, Etzenhouser —, A White 178, A Kennedy 203, D O McCarter 191.

\$2.00 each—S Maudsley 192, J J Green 195, W Watson 186, E N Webster 201, W Britain 193.

\$1.50 each—J Shellhart 191, A Harker 192, C M Brown 191, W Gould 192, S G Mayo 191, M Keck 220, H C Foss 190, E L Foss 190, G T Chute 190, W Rosson 192, G H Hilliard 194, M Rilley 186, R Y Smith 180, W Reynolds 192, Jas. B Prettyman 185.

\$1.00 each—W M White 198, G W Conyers 190, J W Brackenbury 186, W J Davis 200, J Brown 193.

Various sums—\$5 W Lewis 180; \$2.25 C Vredenberg 199; \$0.71 S Lockhart 184; \$3.50 J Askin 198.

END OF VOLUME XV.

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