

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 CONCOUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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SIGNS OF THE TIMES.

There seems to be much trouble and perplexity among the nations.

The Pope of Rome, uneasy upon the throne of his power, seems to be willing to bow with as good grace as possible to what threatens to topple over his temporal supremacy, for it is said that he will crown Victor Emanuel King of the Romans.

When the Emperor of the French withdraws his troops from Italy, as it is expected he will in 1867, what will become of the Pope?

Pius seems to be impressed with the pertinency of the question, for by obtaining a reconciliation with Victor Emanuel, he is hedging for the possible result, an abandonment of the temporal power over the Roman States. If forced by circumstances to absent himself from Rome, to what land or Government will he direct his steps?

Many guesses have been hazarded, Mexico, France, England, and America, have been named, and when named, some objection has been given which pointed them out as places where he would not go; hence no place has as yet been assigned for the supposed fugitive, Pius IX.

Another complication which seems pregnant with interest for the future, is the quarrel between the French Emperor and Prince Napoleon, and if we are to credit the various journals of the day, the Prince is a sort of "manifest destiny" man, and has a wholesome view of the future of America, and the comprehensive justness of the Monroe doctrine. Our sympathies are with the Prince, and if the grounds of the quarrel have been truly stated,

"Uneasy lies the head that wears a crown," is too verified even in the case of the Queen of England, who has, of all the crowned heads that England has been bless-

ed with, had the most prosperous reign, for now the Prince of Wales, restive under the maternal restraint, and the charms of the Princess Alexandra, keeps out of the way of his royal mother, who, when she catches the Prince, lectures him pretty much after the same fashions as the mothers this side of the water do their sons who are given to youthful digressions from the strict path of propriety. So there is not so much of cordiality existing in the royal family of England as there ought to be.

Mexico, it seems, is likely to prove a little larger elephant than Napoleon and Maximilian can accommodate with comfortable quarters, and were the matter not of so much actual importance to us, we should be inclined to laugh at the exorbitant price at which they had bought the whistle.

To our mind, however, there is a strong probability that out of the Mexican question in some of its various complications, may come the pretext for war between France and America, if indeed war should ensue between them. Shut our eyes to the policy of the Emperor of France as we may, the existence of an empire on our western shores, such as is contemplated in the establishment of Maximilian's throne over Mexico, would be very inconvenient and extremely repugnant to the "Universal Yankee Nation," who are looking forward to the time when the United States shall extend from the North Sea to the Straits of Magellan.

Controversy is rife as to the social and political status of the Negro race, emancipated by the events of the past four years. Without entering into any discussion in the premises, we can only say, that having trusted in God, who hath ruled the destinies of the nations, up to this hour, we shall continue to trust Him, and we believe that

this question will be solved like many others, by the sword of time.

The steps being taken for the rebuilding of Jerusalem, the sinking of artesian wells in the Desert of Sahara, the exportation of wheat from Palestine, the universal commotion visible in the political world, all tell us of the days of God's preparation, while the discoveries of gold, silver, and other minerals, with the wealth of the petroleum found in our land, serve to mark the time when the knowledge of man should have risen to the zenith, and was ready for the final crash. Just a little while away the rumble of an earthquake rolled across this wide land from one side to the other, and the lightning, harnessed for the use of man recorded it all over the land, almost before its vibrating had ceased to be felt.

Such are some of the signs of the times, let us blend the lessons of the day, and prepare for our expected glory.

"SHALL THE SAINTS FIGHT?"

In view of aiding the effort made by the writers of two articles which have appeared in the Herald, to throw light upon a vexed question, one of some importance to the church as a body, and to the individuals comprising the church, of more or less importance in accordance with the separate convictions of their own minds.

Those who have read the first article, seem to have gathered an idea from it, that the writer intended it to be understood that a warlike spirit was not inconsistent with the character of a saint.

Now we do not so understand, either the scripture to which he refers, or his deductions therefrom; but we do understand that those persons whom he has named, were warriors, and were not under the condemnation of God's displeasure; and furthermore, that under like circumstances saints would be justified in taking up arms, or to speak more plainly, might go to war, as this seems to be the particular point in question.

From a like train of reasoning it would seem that a conclusion had been arrived at like this, that circumstances might arise under which saints must fight, and the writer urges the view that such circumstances are developed when we are told, "that he who keepeth the law of God hath no need to break the law of the land," and that law of the land says unto the individual, you must take up weapons of war to carry out the purposes of the government.

It seems to us that these are the plain deductions to be drawn from the article referred to. We do not, in this place, deem it proper to say anything in regard to the

truth, or falsity of these positions.

The writer of the second article reviews the first, and comes to something of a different conclusion, viz: That notwithstanding those men who are quoted as having fought were mighty warriors, and did succeed in doing great deeds of valor, by the exercise of faith in God, they were not saints under the gospel dispensation; but were existing under the regime of the old covenant, which might be not inappropriately termed the covenant of blood; for during its continuance there was much shedding of blood, much sacrifice of human life, as well in the fierce wars between nations, in the feuds existing between tribes and families, as in the private infliction of wrong and its retributive retaliation, and in the slaying of many by the hand of an offended God. He also seems to be impressed that no circumstances can possibly arise, either by the acts of men as individuals, or as governments, under which saints are justified in taking life, and that the taking up of carnal weapons of warfare is in contravention of the paramount law of God: "Thou shalt not kill."

He does not see that the command to be subject to the powers that be, does in any way lessen man's duty as a saint to yield obedience to God irrespective of the commands of men, and cites the instances of Daniel and the Hebrew children as evidences of His clemency and approval of their resistance to the edicts of the powers that were. The sentiment of the declarations made in the B. of C. sec. 110, is admitted to be correct by this writer, but an objection made to its being used in a warlike sense. The substance of the conclusions arrived at by this writer may be said to be this: that if God commands man to refrain from killing, none but God has power to say to man thou shalt slay thy fellow; that under the old covenant man might have been justifiable under certain circumstances in the shedding of blood, but that when Christ came this covenant merged in the higher law, under which saints were to live, and like the command, "Thou shalt worship none other gods but me," is the one saying: "Thou shalt not kill, he that killeth hath no forgiveness"; and that the saints are not permitted in any case to take up carnal weapons to slay their fellow creatures, unless God commands, and that no such command now exists.

We do not propose to follow either article, for the purpose of trying to prove, or disprove any of the positions taken, neither do we wish to be understood as assenting to, or dissenting from, the conclusions arrived at by the writer of either article.

We deem it proper, however, to give in as brief a manner as possible our views in part with reference to the question: Shall the saints fight?

We can not understand that the cultivation of a military, or a warlike spirit is a part of the gospel dispensation; but that it is so far as saints are concerned, to be a dispensation wherein their constant labor is to be to preach peace and repentance unto the inhabitants of the earth. The voluntary killing of one human being by another, has always been a crime against the law of God, an infringement of the commandment which says: "Thou shalt not kill."

Now if this commandment, "Thou shalt not kill," was the command of God, and applied in its broad sense, then all the killing that has ever been done, whereby human life has been taken, has been a direct breaking of this law, and we can not suppose that God would command man to do not, and after command him to do, if the spirit of the command did not make a provision by which God could visit punishment upon the head of a transgressor of the law, hence we find the penalty attached: "Whoso sheddeth man's blood, by man shall his blood be shed."

That men, who, by the command or permission of God were engaged in slaying their fellow men, were taken out of the purview of this law, and were justified, is only too evident when we admit what the apostle Paul says in Heb. xi., concerning those who became mighty men through the exercise of faith in God: for if acting under His displeasure, could they have been blessed through faith on Him?

An instance referred to by Paul as one witness unto the Hebrew saints, to bind them to constancy is Jephthah, who being called by the people of Israel to defend them against the aggression of the children of Ammon, vowed a vow, the history of which will be found in the xi. of Judges. The result of the vow which he made, was the offering of his only daughter as a burnt offering to the Lord.

Was it on account of this vow that the Lord delivered the children of Ammon into the hands of Jephthah, or will he be accounted a murderer, for whom there is no forgiveness? and if so, for the death of whom will he be held, those who were slain in battle, or for the single life of his beautiful and well beloved daughter?

We do not cite this as a point upon which to raise dissension, but merely as a case in which an individual had become dyed by blood, both that which had been shed in the heat of battle, when all man's fiercer nature would be aroused, and that of an innocent person deliberately shed, after the expira-

tion of a lapse of time more than sufficient for the remembrance of the commandment to come into effect. Will the vow uttered in the face of the commandment, and the possibilities that might ensue, justify either the single, or the wholesale killing? remembering that Jephthah *died* and was buried in one of the cities of Gilead, his blood not being shed by man.

All this transpired under the same régime which may have been in force when Alma and others fought upon this land; and we can not doubt but that there was a species of power extended unto them by which battles turned in their favor, but the point may admit of a question, whether, during a great portion of the time when the wars were in being upon this land, such men as Alma and Moroni were not living in the light of the gospel dispensation, for lamentation is made on account of the departure of many from the estate they had received through the teachings of the things of Christ.

These show to us that the law: "Thou shalt not kill," must have been of equal force in the days when all these worthies flourished as it could be at any time; for the Mosaic code of retaliation, or recompense, is (as far as injuries to persons is concerned) founded upon this clause of the law.

There can be no apology offered for any shedding of blood that comes under the law "Thou shalt not kill," even under the Mosaic dispensation from the very nature of the penalty affixed to the commission of the crime, hence justification of killing can not be sought in the existence of that code (or covenant) that was added on account of transgression, for it is very evident that the name of murderer attached to him who slew his fellow man as early as the days of Abel, and this occurred before the tabling of the commandments, from which we infer that the law: "Thou shalt not kill," must have been existent in its true meaning, long before it became a record on the statute books of man, by being given them from the hand of the Lord.

If God could rightfully command, or permit the killing of man by their fellow man after the utterance of the command: "Thou shalt not kill," and the individuals so commanded, or permitted, remain justified before Him, can we be at fault when we say, that there must be a shedding of blood which does not come under the condemnation of that law?

It would appear then that we may accept as a truth, that when God commands His people to arise and slay their fellow men, they cease to be amenable to the law which makes killing a crime. By the same

rule we may say, that if God gives to His saints a permissive law to take up carnal weapons, in their own defense, or to sustain the governments in which they live, they likewise cease to be amenable to the law making it a crime to kill.

We presume the foregoing propositions will be admitted to be true by all. If so it leaves the question to be disposed of. Is there now a direct, or a permissive law under which the saints are brought, by which they are commanded to slay any of their fellow beings, or by which they are permitted to take carnal weapons of warfare for the destruction of human life? If there be no law commanding, or permitting, is there a law, "Thou shalt not kill," of so wide an application as to include every possible killing, by which man spills the blood of his fellow man?

With all our circumlocution, this is the very question at issue. This once decided, the course of the saints is clear.

Not wishing to cumber the columns of the present number of the HERALD with that which might crowd out worthier matter, we shall only cite a few more passages in addition to those quoted by former writers, and those referred to in this article.

Read B. of C. 95 : 2, 5, 6. 102 : 7; also secs. 1 and 2; sec. 42 : 6, 7, 21, 22: sec. 58 : 5.

We have noted these, for it would seem that the same principle is announced in these commandments, or laws, that runs through the operation of similar laws, the same prohibitory character, saying unto the church, "thou shalt not kill," and also telling them that whoso killeth should be delivered up to the law of the land, which law of the land you have no need to break while you keep my law.

It is somewhat significant that the law providing for the sustaining of the principles of this government, was in existence when this command to the church was given, and it must have been given with a direct knowledge of such provisions, for we are told that God raised up men for the bringing about such a form of government, that His purposes might be accomplished, viz: the establishment of His church upon this land, that all nations might flow unto it, and that every man might learn his duty in all righteousness, according to his agency.

We gather also (so we at least understand it) that the saints are not to fight their own battles for the redress of their wrongs, or for revenge upon those who injure them, but are blessed if they forgive even after warning their enemies the third and fourth times, and we presume the same rule would bless them, more and more each

time, till seventy times seven were reached.

We feel that the law of the church is wisely framed, and that those deductions from the revelations which we find in Sec. 110, were wisely adopted years before this war broke out, while yet it was being foretold unto the nation.

The standard of peace was raised, all men were warned to make use of the means to obtain life. It was declared that the gospel dispensation was a dispensation of peace.

The saints have been sorely tried, the faith of some has waxed cold. Many felt afraid that God had forgotten His people; but the promise has been fulfilled in part, that the saints should hardly escape.

The emergency arose, war was upon the nation. Men were called to battle. The law forbids discouragements of enlistments. Political differences existed, even in the church. Few of the church cared to volunteer, many of them, who did, have been blessed; may God prosper them by permitting them to return to do His will. Then the law drafted many into the army, and over many of them the prayers of the saints at home have hovered, and we trust they are remembered in this day of promised peace.

To conclude then, we are of the opinion that when the law of this land makes it the imperative duty of any of the saints to take up arms, with no provision for an escape, then we are not at liberty to disregard the law of the land, but if there be a provision for an escape without violation of law, then they who have so learned the law of the church may justifiably avail themselves of that provision.

We feel that an exhortation to more carefully study the laws of the church, and in connection therewith the constitution and laws of the land, that we may be more able to discharge the duties of both citizens of the kingdom of God, and of this republic, was needed; and this without disparagement of any who may think differently from us.

DIVINE AUTHORITY OF JOSEPH SMITH THE MARTYR.—No. 6.

In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which were built up in the ancient nations of America. In the Northern part of South America and in Central America there was a dense population. Splendid edifices, palaces, towers, forts and cities were reared. A careful reader of that interesting book, can trace the relative bearings and distances of many of these cities from each other; and if acquainted with the

present geographical features of the country, he can by the descriptions given in that book, determine very nearly, the precise spot of ground that they once occupied. Since that invaluable book was published, it is a remarkable fact that the mouldering ruins of many splendid edifices and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens, in the interior wilds of Central America, in the same region where the ancient cities, described in the Book of Mormon, were said to exist. Here then is a strong evidence that this illiterate youth, the translator of the Book of Mormon was inspired of God. His translation describes the region of country where great and populous cities were builded anciently, together with their relative bearings, and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discovered the ruins of forty-four of these cities in the region which was described in the Book of Mormon. By what power except the power of God, could these unknown facts have been revealed, which were demonstrated years after by actual discovery?

Soon after Mr. Smith found the plates, he commenced to translate the record which was on them. He had not proceeded far before he discovered from his own translation of the prophecy of Nephi, that "THREE WITNESSES," beside himself, should behold the book by the power of God, and should know and testify of its truth. Sometime after this prophecy was translated, in the month of June, 1829, the Lord gave a revelation through Mr. Smith, to Oliver Cowdery, David Whitmer, and Martin Harris, promising them that if they would exercise faith, they should have a view of the plates, and also of the Urim and Thummim. This prediction was afterwards fulfilled, and these three men published their written testimony in connection with the Book of Mormon, to all nations, kindreds, tongues and people, declaring that an angel of God descended from heaven, and took the plates and exhibited them before their eyes, and that at the same time the voice of the Lord from the heavens, testified to them of the truth contained in Mr. Smith's translation of these records. Now an impostor could not call down an angel from heaven in the presence of three witnesses. The credibility of the testimony of these witnesses has been strengthened by circumstances which have transpired since it was given. These men all fell away from the church, but not one of them has contradicted this testimony, but we have been informed that they all bore the same testimony after they fell away. We have frequently heard Martin Harris

publicly confirm his testimony. Beside these witnesses there were eight more who testified that Joseph Smith showed them the plates, that they handled them, and that they saw the engravings thereon. Five of these witnesses fell away from the church, but we never heard that one of them ever contradicted this testimony. There have also been many thousands, and many of them are now living who have testified that God has revealed unto them the truth of the Book of Mormon, by dreams, or visions, or revelations of the Holy Ghost, or the ministering of angels, or the voice of God. If Mr. Smith is an impostor, all these witnesses are impostors also. Perhaps it may be said that these witnesses are not impostors, but that they are deceived themselves. But we ask, can any man testify that he knows a false doctrine to be true, and yet not be an impostor? Men frequently are deceived when they testify to what they believe, but not when they testify to what they know. Such must either be impostors, or else their doctrines must be true. Now, would it not be marvelously strange indeed, if only three or four men, who were entirely disconnected, being strangers to each other, should all undertake to deceive mankind by testifying that an angel of God had descended before them, or that an heavenly vision had been shown to them, or that God had in some other marvelous way manifested unto them that the Book of Mormon is a true and divinely inspired record? If the testimony of three or four such impostors would appear marvelous, how much more marvelous would appear the testimony of tens of thousands of impostors in many countries, and on two continents, who never saw each other, and had no correspondence with each other, and yet all endeavoring to palm upon the world the same great imposition? As many thousands of witnesses have testified boldly, with words of soberness, that God has revealed to them that the Book of Mormon is a divinely inspired record, and that the church which Mr. Smith organized, April 6, 1830, was the kingdom of God which was to be set up in the last days, we have an overwhelming amount of collateral evidences to establish the truth of the divine mission of Joseph Smith.

The miracles which were wrought by Joseph Smith, in connection with the multitude of other evidences, are worthy of consideration. In the name of Christ he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before multitudes of both believers and unbelievers, and often upon persons who were not connected with

the church. The numerous miracles also which were wrought by the instrumentality of thousands of the officers and members of this church, are additional evidences that the man who founded this church *was sent of God*. The many thousands of sick people who have been miraculously healed, in all parts of the world where this gospel has been preached, have added to the strong and irresistible evidence that Mr. Smith's authority was "from heaven." Although it may be that a great majority of mankind believe that miracles are an *infallible* evidence of the divine authority of the person who performs them, yet we do most distinctly dissent from this idea. If miracles are an infallible evidence, then all who have wrought miracles were sent of God. The magicians of Egypt wrought great miracles before that nation. They created serpents and frogs, and turned rivers of water into blood. If miraculous evidence is *infallible*, and sufficient evidence, then the Egyptians should have received the contradictory messages of both Moses and the magicians, as of divine authority. A certain wicked power which was described by John, (Rev. xii.) was to do "great wonders" and "miracles," and cause "fire to come down from heaven on the earth in the sight of men." If miracles are infallible evidences, surely no person should refuse to acknowledge that this beast will perform these miracles by divine authority. In Rev. xvi., we read that John "saw three unclean spirits like frogs," which he says, "are the *spirits of devils working miracles*, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Many of the learned divines and clergy of the 19th century boldly declare that "miracles are an *infallible* evidence of the divine mission of the person who performs them." If this assertion is true who can blame "the kings of the earth," and these learned divines, and all their followers when they shall believe the message of these divinely inspired devils? According to their arguments they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect to see a great multitude of sectarian ministers and kings taking up their line of march for the great valley of "Armageddon" near Jerusalem, and thus prove by their works that they do really believe in the *infallibility of miraculous evidence*. Devils can work miracles, and as they have already persuaded the religious world that miracles are infallible evidences of divine authority, they will not have much difficulty among the followers of modern christianity of establishing a belief in the divinity of

their mission, but the Latter-Day Saints do not believe in the infallibility of miraculous evidence. We believe that miraculous gifts are absolutely necessary in the Church of Christ, and that without them it can not exist on the earth. When miracles are connected with a pure, holy, perfect, reasonable and scriptural doctrine, they are a very strong and collateral evidence in favor of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being infallible proofs, they are not proofs at all. So baptism for the remission of sins is essential in the Church of Christ, and when it is connected with all the other parts of the gospel of Christ, and the dispensation of the fulness of times, it is a presumptive evidence of the divine authority of the man who preaches it. Baptism "for the remission of sins," unconnected with other parts of the doctrine of Christ would not be an evidence of the divine authority of any man. The many thousands of miracles which have been wrought in this church, connected as they are with an infallible doctrine, and with very many other proofs, have carried an almost irresistible conviction to the minds of many, who have, in consequence, yielded obedience to the message, and become, in their turn, the happy recipients of the same power of God, by which they themselves can be instrumental in healing the sick, and working by faith in the name of Christ; thus demonstrating to themselves the truth of the Savior's promise that certain miraculous signs should follow them that believe. See Mark xvi. There is one circumstance which is connected with Joseph Smith's message, which either proves that he was an impostor or a true prophet. It is a certain promise contained in a revelation which was given through him to the apostles of this church in the year 1832. It reads as follows: "As I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my Father hath given me; ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils: in my name they shall heal the sick, &c. B. C. 83; (4) 10, 11.

Here then this great modern prophet has presented himself before the whole world, with a bold unequivocal promise to every soul who would believe on his message—

promise too, that no impostor would dare to make with the most distant hope of success. An impostor might indeed make such a promise to his followers, but they would never realize a fulfillment of it. If these miraculous signs have not followed according to the above promise, the tens of thousands who have complied with the conditions, would know that Joseph Smith was an impostor, and with one accord would turn away from his system, and that would be the end of the imposition, but the fact that a large number have been, and are yet annually added to the church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled, that the Holy Ghost is given, and that the miraculous signs follow. Dare the Protestant or Catholic clergy make such promises to the believers in their respective systems? No; they dare not. They know that such a course would produce the entire overthrow and speedy downfall of their vain, unauthorized and powerless religions. O, what a contrast between the religion of Joseph Smith, and that of the sects. He promises all the miraculous gifts of the Holy Ghost to the church which he organized, the others are as powerless as the dry stubble which is prepared for the burning, while those who have been united in fellowship with this great prophet, have cast out devils, spoke with new tongues, healed the sick, opened the eyes of the blind, caused the lame to walk, obtained heavenly visions, conversed with angels and had the gift of prophecy, wisdom, faith and discernment; the sectarian clergy and their followers are not only unbelievers in these glorious gifts, but many of them have, by brute force, and with deadly weapons, frequently driven the saints from their houses and lands and from place to place, killing many, and many more have upheld and shielded from punishment those who have been guilty of these deeds. While the saints have been thus persecuted, exiled, impoverished, robbed of houses, lands and personal property, and many of them slain for the word of God and the testimony of Jesus; the other class have been enjoying peace and prosperity, and many of them have been living in luxury and wealth, but God has come out from His hiding place to vex them with a sore vexation.

As we have briefly examined into the nature of the evidences in favor of Joseph Smith's divine mission, in the conclusion of our remarks we will give a short summary of the proofs and arguments which we have presented. Many of the prophecies of Mr. Smith have been fulfilled. None have failed which were to be fulfilled before the present time.

Mr. Smith's doctrine is reasonable, scriptural, perfect, and infallible in all its precepts, commands, ordinances, promises, blessings and gifts. In his organization of the church, no office which the New Testament shows was in the church anciently, has been omitted. Living inspired apostles and prophets are considered as necessary as pastors, teachers, or any other officer.

Joseph Smith's account of the restoration of the gospel by an angel—of his discovery of the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—of the great western continent being given to the tribe of Joseph, where they have grown into a multitude of nations in the midst of the earth, are events which were clearly predicted by the ancient Jewish prophets and apostles, with the minute circumstances which are connected therewith. The times and seasons in which these events were to transpire, and the purposes which they were to accomplish are also all plainly foretold. Mr. Smith exhibited their fulfillment to the world at the predicted time, in the predicted manner, and for the anciently specified predicted purpose.

Mr. Smith incorporated in his mission the work of setting up the kingdom of God "in the days of these kings," the gathering of the saints, the destruction of the wicked, the speedy advent of Christ, and all the predicted events which were to characterize the great preparatory dispensation for the second advent of our Lord.

The revelations in the Book of Mormon, which describe the locations of many ancient cities, the ruins of which were subsequently discovered by Catherwood and Stephens—the direct and plain fulfillment of many of the prophecies of Joseph Smith, which no human sagacity could or did foresee, as all natural appearances and circumstances were entirely against their fulfillment—the raising up of many thousands of witnesses, who also testify to the ministering of angels, and the manifestations of the power of God confirmatory of this message—the performance of many thousands of miracles, some by Mr. Smith, and others by those who embraced his doctrine, the bold and unequivocal promise that the miraculous gifts should be given to all who would embrace this doctrine, and the fulfillment of this promise are all evidences which no impostor ever has given, or ever can give. They are evidences which can not be rejected with impunity, but will effect the damna-

tion of every soul who rejects them.

ISAAC SHEEN.

COMMUNICATIONS.

FAITH, HOPE AND CHARITY.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—*i Cor.* xiii. 13.

While the rain falls fitfully against the window panes, and the wavering blasts of damp wind, now blowing steadily and hard, sending the rain drops aslant down upon the waiting earth, and now swirling in discontented puffs searching every sheltered nook, my spirit responds to the scenes of nature without, and my heart goes out in solemn prayer to the great and all wise Giver of every good; and I ask myself in what way is the text which occurs to me and which I have written above, true unto me, faith, hope and charity; three great and immutable principles, each standing out fixed, full, and in itself complete, asking no support as an independent truth, but so harmonious in its action, that it blends with others so imperceptibly, and with such strange adaptability that like the beautiful colors of the promise of God set in the arching heavens, 'tis hard for finite mind to set the bounds where this one ends, or that begins.

I ask myself why it is that faith is marked as first and chief in the catalogue of principles of the doctrine of Christ; and am answered by the voice of the holy men, that it is the assurance of things hoped for, the evidence of things not seen. And by this we are led by them into the fields of investigation where they reason; that faith is the moving cause of all action; and one of renown is said to have written this remark: that if any show me their faith without their works, I will show him my faith by my works.

Here seems to be a final end of all controversy, but to-day my mind seems not to be so easily satisfied with the plain assertion, even made as it is by one entitled to so much consideration as James; for I ask myself, if the works to which he refers, are of such a nature as maketh manifest the light of faith in the cause which is shadowed forth in the words which ring with so much distinctness in the ears of my understanding, these three abide, but the greatest of these is charity.

I can not desire to disturb the long sealed likings of God's people, nor yet to carry distrust into the recesses of my own heart; but I often ask myself what is faith, what is hope, what is charity?

To tell me faith is a principle of truth, nay more, is a great sublime and eternal

truth complete in its own sphere, is only to tell me what I am willing to concede; but there is so much apparent indefiniteness in this answer, that I must needs apply for something further, and when I further question, the answer comes back that faith is power, nay more, being truth, all truth coming from God, it is the power of God; and so by it the worlds were framed, all things both in the earth and above the earth, seen and unseen, came into organization through it. Now if so great and wonderful things have transpired through faith, how is it that man, poor and down-trodden man, can by any means attainable be justified by it.

Here is where my desires, here is where the grand fabric of my salvation must begin to be erected, and I must cast about me for a correct method by which to build. The saying of the Apostle comes home with a force I can not resist. By my works must my faith be shown, and although my works shall not bring about my salvation, nevertheless, by them through faith, shall I be justified; and justified in hope, abiding in charity, shall I be saved.

Faith, then, to be effectual for the purposes of salvation to me, must be abiding, not the fitful fever of an hour, or a day; not the fierce zeal of a few years, burning out with its intense fire the energies of my nature; not the rushing impetuous torrent that sweeps over all the weaker forces of my head and heart, and dashes with impetuous impatience against the proud front of those of sterner, stronger frame; nor yet the feeble result, only keeping its course by the oft repeated impulses given by contact with bank and stone, and tree and shrub, feeling a timid way to a heaven in the calm though distant ocean. No, none of these afford me a type of what an abiding faith ought to be. The broad and majestic river placidly pursuing its way to the boundless deep, bearing upon its banks all things needful for its sustenance, fed by some unseen, but mighty spring, receiving force and volume from millions of tiny brooks, from myriads of silent springs along its course, from many a tributary like itself in nature, gathering strength from every obstruction thrown into it, keeping its course though lashed into intense fury by the fierce wind, or lulled into sighing murmurs by the gentle breeze; mighty cities fed by its generous hands, and the humblest cot blessed by its smallest store. So it is with an abiding faith, calm and serene when all is well, deeply gliding on in an unbroken stream, keeping its integrity where fierce waves of adversity, and the storms of persecution beat about it, deep and irresistible, singing even in its mightiest struggle, peons of praise to its great au-

thor and supporter; never yielding its integrity, though bearing on its broad stream the destinies of a world, or ministering to the wants of one obscure and despised, marked in the semblance of man. Such to me to-day is faith; nor can hope born of such a faith lack any thing worthy of its birthright. Hope then must be high, holy, gentle, quiet, suffering for its own sake, smiling alike in sunshine and in storm, through adversity and in prosperity, twin sister of all they who desire through faith to abide in hope.

My mind has been led out thus far in search of that which shall give me an abundant entrance into the celestial city. Faith, hope, and charity, three abiding truths; but the greatest of these is charity.

How shall I ever be able rightly to divide the dim revealings now so rapidly crowding upon me, while communication with the unseen is open through the exercise of faith. How shall I be able to comprehend the height and depth, and length, and breadth of the last and greatest of these great and abiding truths.

If time would fail a Paul to tell of the good and wonderful effects of *faith* alone, how can one so poor in words, so poor in understanding as I, hope to tell of the greater and the better?

Though I give all my substance to feed the poor and have not charity, I am nothing.

Though I possess faith and hope, and pray without ceasing, my words are as the dropping melody of the cymbal, or as the brazen throes of the sounding brass, unless I am filled with charity as a *truth* (a matter of fact) abounding and abiding in me.

I ask, do outward things of the animate and inanimate afford me any evidence of what the revealed word declares, I am told therein that charity is patient and long suffering, is not boastful, neither complaining, freely enduring oppression and wrong without murmuring, is not inclined to seek her own, in fact that charity comprises so long a list of virtues that I am lost in wonder and awe, that those who have given us the characteristics of charity did not put it down as first, best, and chiefest of principles of Christ, instead of last in the list of those things that abide.

Can I, possessing charity, entertain a thought that in any wise compromises the integrity, honesty, virtue, or chastity of any one of my fellows upon the earth? I am answered no.

Can I ask an obedience to my commands or an acquiescence in my desires, that requires the surrendering of a principle of truth in another? The answer is again no.

Can I by any act of mine, deprive anyli-

er of life, of liberty, of health, of joy, of hope, of love, of pleasure, of light, of sunshine, of warmth, or of any thing that he values, and have the principle of charity abiding in me? Nay, verily nay.

Can I give way to vice, to folly, to abuse, either of body or of mind, whereby the god-given good that is in me is abused and degraded, and feel that charity is abiding in me? Who shall answer me?

Am I permitted by charity as an abiding truth in me, to jeer at another's hope, to laugh at another's misfortune, to turn aside from the weary and oppressed, to meet chiding with reproof, to meet the weary heart of wife, mother, sister, brother, father or friend, with a fretful brow and words which bring a tear? How shall I answer me? When little children look with truthful eyes up to me, hope in their hearts and prattling words of sweet inquiry on their lips, doth charity sitting within the clean portals of my soul look out with a frown and bid the unwelcome intruders away?

When distress of spirit that drieth the bones, looketh out to me for sympathy of heart and of voice, asking that the burden may for a time ask a resting place, doth charity with uplifted hands of holy horror repel with hand and eye the imploring application? Where shall I be answered?

Wherever I may find that which is noble, or good, or lovely, or beautiful, have I the happy privilege of placing it as a bright jewel in the coronet that I am weaving for my brow in the day when those who abide are blessed? If so, and James was right when works were made to shadow forth faith; and I have these things that work charity within me, then have I that faith, and hope, and *charity* that will abide, and having them I can glorify my God by my works as all nature glorifies him in abiding a celestial law.

T. THOUGHTFUL.

TESTIMONIES CONCERNING ZION.

No. 2.

In my last I said I would bring testimony from the B. of Mormon and the B. of C. as well as the Bible, to prove in the mouth of three witnesses that America is the land of Zion, and a choice land above all other lands unto the Lord, and has been a choice land unto Him, as long as we have any account of its history, and it is decreed by the Almighty, that whatsoever nation should possess it, should serve Him, otherwise they should be cut off from the land when they had filled the measure of their iniquity. Let the reader turn to the B. of Ether 1: 3: "And the Lord would not suffer that they should stop beyond the sea, in the wilder-

ness, but He would that they should come forth even unto the land of promise; which was choice above all other lands which the Lord God had preserved for a righteous people; and He had sworn in His wrath unto the brother of Jared, that *whoso* should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fullness of His wrath should come upon them."

What do we learn from the above language? Simply that this land of America is a choice land unto God above all others, and that He had preserved it for a righteous people. A righteous people are the people of God, which we showed at the commencement are Zion; thus God gave it to them as their land, which makes it the land of Zion. We learn also that the Lord was so particular about its being only preserved for a righteous people; that He swore in His wrath that whoso should possess this land, should serve and obey Him, or be swept off from the face of the land when the fullness of His wrath should come (or in other words when the cup of their iniquity is full,) and whoever will read the Book of Mormon carefully, will find how faithfully He kept His word. The Jaredites were swept off to a man, all but the Prophet Ether, whom the Lord raised up to warn them of the pending destruction, unless they repented of their iniquities. The Nephites, after repeated warnings from the Lord, were likewise swept off in the fulness of His wrath. The Lamanites, although cursed of God, did not go into as great iniquity as the Nephites, and they were not to be destroyed, (that is become extinct as a people) but were to remain, and one day they were to become a delightful people again, according to the words of Jacob, B. of Jacob 2: 6. But they have been reduced down to a miserable remnant to what they once were. The Lord had said He would bring the Gentiles to this land, and they should afflict this remnant: and if these Gentiles would listen to the fulness of the gospel, and obey its precepts, they were to be numbered among the House of Israel, and if not, they were to be swept off when the cup of their iniquity was full. And how has the Lord worked to sweep off these iniquitous nations from the earth? By causing dissensions among themselves, so that they warred against each other. It is well known that the Gentiles, as a nation, have rejected the fullness of the gospel. The Lord has caused a civil war to be brought amongst them; and unless they heed the warning of the servants of God, they too will be swept off this land, agreeable to the word of God. The Lord said, as

we have quoted, that He would fortify this land against all other nations; so their destructions must needs be brought about amongst themselves. Who can not see that this land was to be preserved for a righteous people; the people of God; Zion, the pure in heart, and that here is the land of Zion? Who can not see that the foregoing agrees with the revelations given to us in these last days through Joseph the martyr?

In B. C. 45: (15) 14, the Lord, through His prophet said: "And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy." The Lord's testimony is uniform, whether spoken through a prophet centuries ago, or spoken in these last days through His prophets. "And it shall be preserved for a righteous people!" God hath declared through Jacob, the brother of Nephi, that the land of Zion is on this continent. He hath declared through Isaiah that this is the land of Zion: and last of all He has declared through Joseph "the choice Seer" that Zion is upon "this land."

To those who deny the B. of C. and yet profess to believe the B. of M., I would recommend them to read the words of the Savior to the Nephites after His resurrection, when He appeared to them on this continent. His words are prophetic concerning Bro. Joseph. B. of Nephi 9: 9 reads as follows:

"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, yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, it shall be done even as Moses said, they shall be cut off from among my people who are of the covenant," &c.

Whoever will take the pains to read the context in that chapter, will find that He has reference to the time when he should bring forth His work first among the Gentiles, these very Gentiles who were to be on this continent, a free people. He is also speaking of the House of Israel gathering from their long dispersion, &c., which all go to show the specified time when He should call His servant to do His work, for He says, "for in that day for my sake, shall the Father work a work which shall be a great and marvelous work among them, and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold the life of my servant

shall be in my hand," &c., and He goes on to say that whosoever would not believe in His words which His servant should bring forth, should be cut off, &c. O, my beloved brethren, ye who lay aside the B. of C., I want to reason with you. I want you to ponder over these things, and not deny the words of Jesus Christ. Ye acknowledge that Joseph was His servant who brought forth *His word*—the B. of M., which is one of the great means that God would use in the last days in bringing about the restoration of the House of Israel; you thus acknowledge Joseph to be that servant spoken of as above; you must remember that Jesus, who knew all things, said that the Father should cause him, (this servant) to bring forth the *words* of Jesus. Joseph of old, in prophesying about this "Choice Seer," said, (2 Nephi, ii.) in speaking about his bringing forth the B. of M., called it *His word*, in the singular number, which will be seen by reference to it; but Jesus said he (Joseph) should not only bring forth His word to the seed of the loins of ancient Joseph, but he was to bring forth His *words* to the Gentiles. Are the words in the B. of C. the words of Jesus Christ unto the Gentiles? Let the reader read the first revelation given as the preface to His book of commandments, to be published to all the inhabitants of the earth; let him read the different revelations which commence thus: "Listen to the words of Jesus Christ," &c., "A revelation of Jesus Christ," &c., "Thus saith the Lord your God, even Jesus Christ," &c., and then say whether they are the *words* of Jesus Christ or not! Did Jesus tell the truth when He said that the Father should give Joseph power to bring forth His *words*? yea, verily; and will you raise your puny arms and voices against them? O, beware, lest you reject those words, the consequences will be awful. These words of Christ in the B. of C. concerning Zion, the land of Zion, harmonize with the words of Jesus in the Bible and B. of M. Thus, the testimony of three witnesses establish the point, if the Savior's words are authoritative.

So much has been said concerning the land of Zion, that I deem it unnecessary to bring forth proof concerning the city of Zion, for the proof for the one, would be in a measure, proof for the other, for it is self-evident, after what has been said, that the city of Zion would have to be built on the land of Zion, the only thing to determine, would be, where on the land of Zion the city should be built. There is evidence in all three of the books that such a city should be built and more especially does the B. of M. and the B. of C. harmonize and agree

minutely. Jesus says, concerning the Gentiles: "But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come into the covenant, and be numbered amongst the remnant of Jacob, unto whom I have given this land for an inheritance; and they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem, and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem." The Savior said in the above quotation that if the Gentiles would repent and hearken unto His words, &c., He would establish His church among them. The Lord, through Joseph the Martyr, said, in a revelation given March 7, 1831, B. C. 45: (15), 12. "Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my church, go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me." This agrees with these words of the Savior: "If they will repent, * * I will establish my church," &c. The Lord, through Joseph, still further says: "And with one mind, gather up your riches, that ye may purchase an inheritance which shall be hereafter appointed unto you, and it shall be called the New Jerusalem." The Savior said, they (the Gentiles) among whom His church should be built, should assist in building this New Jerusalem, and how could they assist in building that city unless it should be built among them, as the Lord through Joseph commanded? We see that the Lord's testimony is uniform, whether spoken by Himself while upon the earth, or through His servant. There is this difference (if it can be called a difference,) between the B. of M. and B. of C. account: the B. of C. calls this New Jerusalem *Zion*, which makes no material difference, as I have before shown. If built by the church of God, the people of God, it is their city, the city of Zion, because they are called Zion.

E. STAFFORD.

DUTIES OF PRIESTS AND TEACHERS.

Much has been said concerning *law* in the private circles of the saints, as well as elsewhere. Conversing upon these subjects is not unprofitable when canvassed in a spirit of meekness, with the intent of accelerating the cause of truth. The particular subject which presents itself to my view, is found in B. C. 17: 10, 11. Yet, reader, do not

suppose that I want you to accept me as an *interpreter of the law*, for as a general thing *the law is sufficiently explicit*, and the part in question particularly so, yet I have been astonished to see the different constructions placed upon the two paragraphs above referred to. I have often had occasion to refer to them, and in so doing I have almost always found that my counsel was different from that previously understood by many, hence I submit my *teaching* for investigation, if I am wrong I want to be set right, for God forbid that I should be instrumental in opening a door for divisions, discord, or false doctrines. Now, reader, take your book, *do not attempt to read the following without the text book open before you*. In B. C. 17: 10, we read: "The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and *visit the house of each member, exhort them to pray vocally and in secret, and attend to all family duties.*" If you will carefully notice, you will find this last named *duty* (for the rest may be considered privileges) is twice mentioned in this paragraph, hence it would seem that this particular duty is a *binding duty on the priest*, and is rendered doubly plain by being twice written, yet I am not aware of a single instance where the priest *has done this duty*, but on the other hand, this duty is usually laid on the shoulders of the teacher, and *as the priest is a preacher, &c., his office of priest is merely nominal*, for when he fails to visit from house to house, what benefit is he to the branch, more than any other preacher or elder. Truly his priesthood is not so responsible as that of an elder. Come now, to the law and the testimony, and if they abide not by that, it is, because they fail to do their duty. So much then for the priests' duty.

In paragraph 11 we read: "The teacher's duty is to *watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, &c., * * to warn, expound, exhort, and teach,*" &c. *Not once is it required of him to visit from house to house.*

Do you ask how he can do this duty without visiting from house to house? Let us examine this matter. The priest is a preacher and is recommended to travel. See B. C. 73: 19, 20. This duty cannot belong to the teacher, for he is to watch over the church always, to be with and strengthen them. This disqualifies him for travel. He has no authority to baptize, lay on hands, nor administer the sacrament, hence he is not intrinsically a preacher, according to

the general acceptation of the term. Thus we find him quite limited. The priest, we find, is to *teach each member his duty*, and the teacher is to *see it carried out*. How are they to do it? Let us suppose a case. Certain members absent themselves from meetings. Is it necessary for the teacher to visit from house to house, or shall he visit the delinquents? Remember that he is to see that *the church meet together often*. Then if the times for meetings are set, and all attend, is there anything under this head for him to do? *The law does not require it*. But again if there is lying, backbiting, evil speaking, or iniquity in the branch, and the guilty parties are not known, are those persons to be passed by, because their teacher is *not required* to visit from house to house? No, verily no. His duty requires him to see that none of these things exist. Therefore it must of necessity be his duty to ferret out these evils, though it should require him to visit from house to house several times over, until he should find the offenders, and when the abode of iniquity is discovered, he is to warn, exhort, &c., and use every effort in his power to remove the offending propensity, and when he has done this, he has fulfilled the law and done his duty. What more can be expected of any man than that he fulfill the law? Nothing more, surely. But I do not wish to be understood as supposing that the teacher is confined to these duties which I have mentioned, for he is to teach and invite *all* to come to Christ, hence he cannot expect to keep silence in our assemblies.

Now, brethren, one and all, criticise and compare my position by the law and testimony, and if I am wrong I stand ready to be corrected. All I ask is that you *will not excuse* the priest from doing *his duty*, and then lay a *double duty* on the teacher—a duty which the law and testimony *does not require*.

May the Lord bless and guide us into all truth, which is the prayer of your unworthy brother in the gospel bond.

J. D. BENNETT.

CHANGES OF CONFERENCES.

I wish to say to the saints in my district, that it is necessary to change the time of holding two of the Conferences named in the last HERALD. The Conference at Mission Branch will be held on the 12th and 13th of August, and the Conference at Bro. Philo Howard's, near Batavia, on the 26th and 27th of August, 1865.

Bro. Loren W. Babbitt is chosen to preside over the Pittsfield District; Bro. Alex. H. Smith over the Nauvoo District, and Bro. Dungan over the String Prairie Dis-

strict. I ask the brethren to hold up the hands of these officers temporarily, that they, under God, may hold up yours spiritually. See to it, that God may bless you. I wish to call the attention of *all* the saints in my district, to a clause in the revelation given May 4, 1865; it reads as follows:

“Loosen ye one another's hands and uphold one another, that ye who are of the Quorum of the Twelve may all labor in the vineyard, for upon you rests much responsibility; and if ye labor diligently the time is soon when others shall be added to your number till the quorum be full, even twelve.”

Brethren, do you wish to see the work of God go forward? If so obey Him, as He has commanded in the revelation. Loosen ye one another's hands and uphold one another, and the promise is if ye labor diligently that the time is soon when others shall be added to our number till the quorum be full—even twelve. To do this, viz: loosen one another's hands, the Council recommended that the Presidents of each branch should bring the matter before their respective branches, and take up a free will offering for this purpose, and forward the same to the Bishop, taking his receipt for the same. By making this a subject of prayer, you will learn that this is a very weighty matter, and much of the welfare of Zion depends upon the obedience of the whole church to this command. Each member of the Quorum of the Twelve, together with other faithful worthy brethren, ought to be in the field, that are now hindered by poverty. Brethren, you that have means, will you suffer it so to be? What is gold? What is silver? What are houses and lands, if the word condemnation is written upon them? Remember, brethren, if your religion is worth any thing, it is worth every thing. Jesus said: “Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.” Mat. 19: 29.

Brethren, let us examine our own hearts. Is the Lord Jesus Christ first in our affections? Do we realize that we are not our own, but that we have been bought with a price? If so, happy are you; the work of God is safe in your hands; go forward, and ere long

“The towers of Zion soon shall rise,
Athwart the gaze of wondering eyes,

Of all that worship gloriously.

The saints shall in the city stand,

Upon the consecrated land,

And Israel, numerous as the sand,

Inherit it eternally.”

Z. H. GURLEY.

GALIEN CONFERENCE.

Minutes of a Special District Conference of the Church of Jesus Christ of Latter-Day Saints, assembled at Galien, Berrien Co., Michigan, June 2, 3 and 4, 1865.

Conference convened by appointing Bro. James Blakeslee, President, Alex. Emery and Daniel U. Spinning, Clerks.

The President made known the object of the Conference, viz: to make a more united effort to further the cause of Christ; also to learn the wants and feelings in the different parts of the district, and make a more perfect organization of the same.

Official members present: of the Quorum of the Twelve, James Blakeslee and John Shippy; Seventies, Stephen Bull, Jessie L. Adams, Daniel Spinning; Elders, Alexander Emery, Thos. Allen, Geo. A. Blakeslee, E. M. White, L. Scott, Silas Wheaton and Henry Holmes; Priests, Ira Agan and Geo. Corless; Teachers, James Howell, A. W. C. Monroe and John Hodge; Deacon, W. C. Wheaton.

The following officials reported: John Shippy, Thos. Allen, Geo. A. Blakeslee, E. M. White, Jessie L. Adams, Stephen Bull, and Geo. Corless.

The President wished to know if any of the elders present knew of any old saints who had not the privilege of hearing the gospel.

AFTERNOON SESSION.—The President addressed the Conference, followed by John Shippy.

SATURDAY, JUNE 3.—The President read from Micah iii. and iv., and made a few remarks in reference to the duties of elders.

Elders Walter Ostrander, H. Campbell, Silas Wheaton, L. Scott and Bro. Pretemen reported.

Bro. J. L. Adams was requested to make a few remarks, and did so, being filled with the Spirit of God. He was followed by John Shippy.

AFTERNOON SESSION.—The case of Sister Campbell was presented and considered; she was received in full fellowship in the church; she was formerly of the old organization.

The President read a part of Rom. viii., and delivered a discourse on the same.

Adjourned to meet at 10 A. M., next day.

After meeting adjourned the following persons were baptized by Bro. John Shippy, and confirmed in the evening by Bros. John Shippy and James Blakeslee; Daniel Butler, Mary Jane Reynolds, Mrs. H. Randall, Olive Curtis and Nancy Ainsworth.

SUNDAY, JUNE 4.—The President delivered a discourse from Heb. 4: 2.

AFTERNOON SESSION.—The President de-

delivered an address upon the ordinance of blessing children, nine children were then blessed under the hands of James Blakeslee and John Shippy.

The President then delivered a discourse upon restitution and eternal judgment. Adjourned to meet in prayer meeting in the evening. After meeting John Shippy baptized Almedia Closson, who was afterwards confirmed by Jas. Blakeslee and J. Shippy.

Resolved, That all of the official members of this district who are authorized to preach, remember the injunction laid upon them in the B. of C. 104: 44; that they learn their duties, and show themselves approved by magnifying their calling.

Conference adjourned to meet again at Galien, Berrien Co., Mich., on the first Friday in September, 1865. We had a good attendance, good weather, and much of the spirit of the Lord during our Conference.

JAMES BLAKESLEE, PRESIDENT.

ALEX. EMERY, } Clerks.
D. U. SPINNING, }

NEBRASKA CONFERENCE.

Minutes of Nebraska District Conference, held in Florence, May 13 and 14, 1865.

Bro. G. Hatt was chosen President, and Joseph Gilbert, Clerk.

Florence Branch reported 29 members, 6 elders, 1 priest, 1 teacher, 1 deacon, 10 baptized, 14 removed, 17 children blessed.

Bro. Hatt reported that he had baptized 2. Bro. James Hodges said he had baptized 7. Bro. F. S. Martin said he had baptized 3 in Florence. Bro. Gilbert said he had traveled with Bro. Hatt to assist him in his labors.

Elders Hatt, Hodges, Martin, Gilbert and Webb reported.

SUNDAY, MAY 14.—Bros. Medlock and Shackleton reported. All the brethren seemed desirous of doing good.

SUNDAY AFTERNOON.—Some good instructions were given by the Spirit on the healing of the sick. Conference closed to meet on the 5th of August, 1865.

JOSEPH GILBERT, CLERK.

GALLAND'S GROVE CONFERENCE.

Minutes of a Quarterly Conference of the C. of J. C. of L.-D. S., for the Galland's Grove District, held at Galland's Grove, Shelby Co., Iowa, on Saturday and Sunday, June 17 and 18, 1865.

Conference called President John A. McIntosh to the Chair, and chose Nathan Lindsey as Clerk.

The minutes of the last Conference were read, after which some excellent and very salutary remarks were made by the President and Bro. Chas. Derry.

The following official members were present: 1 twelve, 3 seventies, 5 elders, 1 priest, 1 teacher, and 1 deacon.

No branch reports were handed in, neither did any elders or other official members report, and as a consequence, the time was devoted almost entirely to preaching.

The following resolutions, offered by Elder Chas. Derry, were adopted:

Resolved, That the brethren of this district engage to assist Bro. John A. McIntosh in erecting, or otherwise providing him with a house suitable for the comfort and convenience of his family.

Resolved, That Bros. Alex. McCord, Eli Clouthier, and Ralph Jenkins, be appointed a Committee to confer at the earliest convenience with Bro. McIntosh as to what is to be done in the case.

Resolved; That this Conference sustain Bro. Joseph Smith as President, Prophet, Seer and Revelator unto the Church, and Wm. Marks as his Counsellor.

Resolved, That by the prayer of faith we sustain the Quorum of the Twelve, also all the other Quorums of the Church.

Resolved, That we adjourn to meet again at Galland's Grove, Shelby Co., Iowa, on the first Saturday in September, 1865, to continue two days.

J. A. MCINTOSH, PRESIDENT.

NATHAN LINDSEY, Clerk.

PITTSFIELD CONFERENCE.

Minutes of a Quarterly Conference of the Reorganized Church of Jesus Christ of L.-D. Saints of the Pittsfield District, held at the residence of John R. Fisher, in the New Canton Branch, Pike Co., Ill., May 6 and 7, 1865.

Conference met at 2 P. M. Elder I. W. Babbitt was called to preside, and Clement C. Watson was appointed secretary.

The President gave an outline of the business to be attended to—a more united course of action of the elders in proclaiming the truth, that all the elders in the district have a field of labor assigned them in their own vicinities.

The following official members were present: Elders, L. W. Babbitt, C. C. Watson, T. Williamson, C. Mills, D. Wetherby, H. Huffman, and Geo. Tipler; Priests, J. Miller and H. Wetherby.

Presidents of branches then gave reports of their several branches: New Canton, Kizer Creek, McGee Creek, Pittsfield, and Atlas branches, were reported; total number of members, 55; including 9 elders, 3 priests and 1 teacher; two added since last Conference.

(Several missions were appointed.)

Resolved, That this Conference recommend to the branches of this District, that the members contribute what they feel able for the purpose of emigrating the poor saints from Europe.

Resolved, That this Conference sustain by their prayers all the spiritual authorities of the Church.

SUNDAY MORNING.—Met in prayer meeting capacity at 7 A. M. Bro. Babbitt addressed the assembly, and invited all to speak and bare their testimony of the great work of the last days. He was followed by others. The gifts of the gospel were made manifest, and all enjoyed themselves.

At 10 A. M., meeting was call to order in the usual way. Elders Babbitt and Williamson preached. The afternoon was occupied by C. C. Watson and G. Tipler.

Resolved, That this Conference adjourn to meet at Atlas, on Saturday, Aug. 5, 1865.

L. W. BABBITT, PRESIDENT.

C. C. WATSON, Clerk.

SELECTED ARTICLES.

GREAT BRITAIN AND THE UNITED STATES—INDEMNITY DEMANDED.

NEW YORK, June 2.—The *World* says:—"The *Memorial Diplomatique*, of May 14th, makes public the important fact that the Government of President Johnson has instructed the American Minister in London to require of the English Government a prompt decision as to the indemnities due the United States for losses caused to Federal citizens by Confederate cruisers such as the *Alabama* and others, constructed and equipped in English ports since the beginning of the war. The *Memorial* says President Johnson only revives a demand several times made by President Lincoln and denied by England, but he accents it with more vigor and energy than ever."—*Chicago Evening Journal*.

FARTHER POINT, June 6.—The *London Owl* says the question of paying indemnity for the losses by the *Alabama's* depredations, has reached an unpleasant point. In reply to the Washington Government, the British Cabinet has intimated that it is not intended to pay these demands, and that international law is on its side. The rejoinder from Washington alludes to compulsion. The *Owl* calls for a firm joint action by England and France in defense of public laws. The statements of this eccentric journal have recently proved far less reliable than they used to be.

The *Paris Moniteur* of the 13th, publishes an article confirming the revocation of the order limiting the stay of Federal vessels in foreign ports to twenty-four hours, and says

France has also announced that she will hasten to raise all other restrictions as soon as the Washington Cabinet shall cease to exercise an exceptional right which its quality as a belligerent power enables it to claim on the sea toward neutrals. The *Moniteur* then reverts to the fully satisfactory assurances of Mr. Lincoln some days before his death, and adds: "The latest news from America affords reason to believe that Mr. Johnson intends to follow the wise policy of his predecessor."

The *London Star's* city article says: In the course of the panic on the 22d and 23d, in Paris and the French provincial towns, on the intention of the U. S. Government, in relation to Mexico, considerable orders for cotton were rapidly transmitted to England, in the belief that war with the United States was not impossible. The reassuring articles which have since reappeared in French journals have had the effect of putting a stop to the unreasonable policy."—*Chicago Tribune*.

MEANING OF DOING.

Have you ever considered carefully what is the meaning of "doing" a thing? Suppose a rock falls from a hill side, crushes a group of cottages, and kills a number of people. The stone has produced a great effect in the world. If any one asks respecting the broken roofs, "what did it?" you say the stone did it. Yet you don't talk of the deed of the stone. If you inquire further, and find that a goat had been feeding beside the rock, and had loosened it by gnawing the roots of the grasses beneath, you find the goat to be the active cause of the calamity, and you say the goat did it. Yet you don't call the goat the doer, nor talk of its evil deed. But if you find that any one went up to the rock in the night, and with deliberate purpose loosened it, that it might fall on the cottages, you say in quite a different sense, "it is his deed; he is the doer of it." It appears, then, that deliberate purpose and resolve are needed to constitute a deed or doing in the true sense of the word; and that when, accidentally or mechanically, events take place without such purpose, we have indeed effects or results, and agents or causes, but neither deeds nor doers. Now, it so happens, as we well know, that by far the largest part of things happening in practical life are brought about with no deliberate purpose. There are always a number of people who have the nature of stones; they fall on other persons and crush them. Some, again, have the nature of weeds, and twist about other people's feet, and entangle them. More have the nature of logs, and lie in the way, so

that every one falls over them. And most of all have the nature of thorns, and set themselves by the waysides, so that every passer-by must be torn, and all good seed choked. All these people produce immense and sorrowful effect in the world. Yet none of them are doers; it is their nature to crush, impede, and prick, but *deed* is not in them. We may, perhaps, expediently recollect as much of our botany as to teach us that there may be sharp and rough persons, like spines, who yet have good in them, and are essentially branches, and can bud. But the true thorny person is no spine, only an excrescence; rootless evermore—leafless evermore. No crown made of such can ever meet glory of angel's hand.—*Ruskin*.

MARRIED.

On the 28th of May, 1865, by Brother Philo Howard, at his residence, near Batavia, Brother Wm. G. HARRIS, to Sister MARY R. QUICK.

DIED.

In the Galland's Grove branch, Shelby Co., Iowa, June 7, 1865, JOHN EDWARD, son of Brother and Sister John C., and Parthena E. Kuykendall, aged 11 months and 11 days.

June 13, 1865, of consumption, MARY SUSAN, daughter of Lemuel and Martha Carlin, aged 15 years and 4 days.

RECEIPTS—*For the Herald*.—G. E. Morton, J. Shipman, I. Shupe, U. C. H. Nickerson, J. Leeka, J. M. Tousley, P. A. Goddard, E. Chapin, S. Hickey, E. Houghton, J. Wild, W. Britain, J. McKenzie, each \$2; S. S. Wilcox, E. E. Chittenden, S. Davenport, E. N. Webster, J. Newberry, D. Llewelyn, D. Evans, C. Perry, W. Thomas, A. Hunter, W. Williams, J. O. Savage, T. P. Green, H. Walker, J. J. Green, S. Rogers, G. Cook, C. Williamson, J. J. Kastor, D. Bays, J. Cook, G. Morey, D. B. Morey, J. Lord, W. Grice, A. Fletcher, M. A. Gomersall, W. B. Thatcher, each \$1; C. C. Frisbey, \$0.20; E. Tyler, \$3.20; J. Vernon, \$2.20; J. T. Phillips, \$8.00; D. Leeka, \$1.95; Geo. George, \$4.15; J. Brockway, M. Foster, each \$0.50.

For the Hymn Book.—E. Chapin, J. Vernon, each \$0.55; J. Taylor, U. C. H. Nickerson, each \$1.10.

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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. 8.] **PLANO, ILL., JULY 15, 1865.** [WHOLE No. 86.]

HARMONY BETWEEN THE BOOK OF MORMON AND THE BIBLE.

A Second Advent paper called *The Voice of the West*, contains the following frivolous objection to the Book of Mormon:

"BOOK OF MORMON VS. PAUL.—CHRIST'S SECOND COMING.

Without spending time to subtract from the Book of Mormon the internal evidence of its own modern origin, in contradiction to its claim to ancient birth, we wish to notice its bold denial of Paul's declaration, 'Unto them that look for him shall he appear the SECOND time without sin unto salvation.' Heb. 9 : 28. It will be observed, that long after the ascension of Christ, Paul locates Christ's second coming in the future. Recently I came in contact with a Mormon Elder, of the young Joseph's fraternity, when the following dialogue took place:

'Then you don't believe the Book of Mormon?'

'No, very far from it; its internal evidence abundantly proves its modern origin.'

'Have you read the book?'

'I have, carefully; and find that it clashes with the Bible.'

'Upon what point?'

'The second coming of Christ.'

'O, we believe in the future coming of Christ.'

'Do you believe his second coming is future?'

'Certainly, as strongly as you do.'

'But the Book of Mormon locates it in the past.'

'That is a mistake.'

'No it is not; it places not only the second, but the third coming of Christ in the past.'

This was roundly denied by the Mor-

mon Elder. But here are the facts: In the book of Nephi, chapter 5, we read, 'They cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven . . . he stretched forth his hand, and spake unto the people, saying, behold I am Jesus Christ . . . and I have drunk out of that bitter cup which the Father hath given me. . . . They remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven. And it came to pass that the Lord spake unto them saying, arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands.' This claims to be a scene witnessed on this continent, after Christ's crucifixion and ascension into heaven, and therefore is a history of Christ's second coming in the past. In the sixth chapter he says to them: '*Behold I ascend to my Father.*' But just before ascending again, he tells them, in the sixth chapter, '*Prepare your minds for the morrow, and I will come unto you again. But now I go unto the Father,*' and he departed from them, and ascended into heaven.' On the next day, as we read in the ninth chapter, '*Behold Jesus came and stood in the midst,*' &c.

Thus the Book of Mormon claims:—

1. Christ's ascension after his crucifixion.
2. His personal return to earth from his Father. This being his second coming in person.
3. His second ascension to his Father in heaven.
4. His return therefrom on the morrow, in person, making his third coming in person;—all of which the Book of Mormon locates in the past,—while Paul affirms,

long after this claims to have occurred, 'He shall appear the *second* time'—in the future—not the *fourth* time.

W. SHELDON."

Now we shall proceed to show that not only the Book of Mormon, but the New Testament teaches that Christ appeared "PERSONALLY" on the earth after His resurrection. Jesus appeared *personally* to "Mary Magdalene and the other Mary," after an angel had told them that Jesus was "risen from the dead." Mat. 28: 7. "As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and *held him by the feet*, and worshipped him." 9 v. Will Mr. Sheldon be pleased to inform us how these women could hold Jesus *by the feet* if He did not *personally* "appear" unto them?

In Mark 16: 9, we read that "when Jesus was risen early, the first day of the week, He appeared first to Mary Magdalene." Is this account a "bold denial of Paul's declaration, 'Unto them that look for him shall he appear the SECOND time without sin unto salvation?'" If the account of the appearance of Christ to the Nephites is a "bold denial" of this prophecy of Paul, then the appearance of Christ to these women is another "bold denial" of this prophecy.

The SECOND appearance of Christ after His resurrection (which is recorded in the New Testament) was when He appeared to two of His disciples when they were going "to a village called Emmaus." Luke 24: 13. "While they communed together, and reasoned, *Jesus himself* drew near, and went with them." 15 v. We also read that "*He sat at meat with them, he took bread and blessed it, and brake, and gave to them.* And their eyes were opened and they *knew* Him." 30, 31 v. Will Mr. Sheldon show us how "Jesus himself" did these things without personally appearing unto these disciples? If "Jesus himself" could thus appear unto these disciples without appearing unto them "in person," what are we to understand would be an appearance "in person"?

According to the history of Christ in the New Testament He appeared the THIRD time "in person" after His resurrection when He appeared to these disciples again, and unto the eleven, "and them that were with them," for we read that after Jesus had *tarried* and "sat at meat" with the disciples who went to Emmaus, they "returned to Jerusalem, and found the eleven gathered together, and them that were with them. . . And they told what things were done in the way, and how He was

known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them." Luke 24: 33-43.

The FOURTH appearance of Christ *in person* after His resurrection, which is recorded in the New Testament, is in John 20: 24-29, as follows:

"Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after *eight days*, again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. *Then* saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

The FIFTH time that he appeared unto them is represented to have been when,

"After these things Jesus showed himself *again* to the disciples at the sea of Tiberias. . . Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the *third* time that Jesus showed himself to his disciples after that he was risen from the dead." John 21: 12-14.

John says the above mentioned time was the *third* time, but this time and the other times which He appeared unto His disciples, as we have shown, makes *five*

times. According to this statement *two* of the times which I have mentioned were after the *third* mentioned by John.

It was demonstrated to them that He was there in person when He told them that a spirit had not flesh and bones, as they saw He had, and when He told Thomas to thrust his finger into His side, and when He broke bread and did eat with them, and when "they (the disciples) gave Him a piece of a broiled fish, and of a honey-comb. And He took it, and did eat before them." He did so to convince them that they were not then beholding a spirit, but "Jesus himself." Mr. Sheldon teaches that spirits can not exist separate and apart from their bodies. We do not believe in that doctrine, but we would like to know how he would undertake to show that Jesus did not appear "in person" unto His disciples after His resurrection, or in other words, if not in person, how he did appear? And how he would undertake to show that the New Testament represents that He did not appear *in person*, and that the Book of Mormon teaches that He *did* appear *in person* to the Nephites? If one book shows that He did *not* appear, (by the same reasoning) the other book shows it also; but both books show that He appeared in person, and if the testimony of the Book of Mormon is a "bold denial" of Paul's prophecy, how can the testimony of the New Testament on this subject be anything else?

Another account of Christ's appearance to His Apostles, is in Acts 1: 3, 9, 10, as follows:

"He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel."

If Jesus did not show himself "in person," how did He show himself alive "by many infallible proofs"? If the disciples did not see "Jesus himself," "in person," when He was taken up into heaven, He will not come again "in person," for He will "so come in like manner," as they saw Him go into heaven. If Mr. Sheldon believes that Jesus will so come in like manner, "in person," how can he consistently say that He did not appear to them in person when He was taken up from them into heaven?

Paul said concerning Christ: "He rose again the third day. . . . He was seen of Cephas, then of the twelve. After that he was seen of *above five hundred* brethren at once. After that he was seen of James: then of all the apostles. *And last of all he was seen of me also*, as of one born out of due time." 1 Cor. 15: 4-8.

Thus Paul saw Jesus many years after He had ascended to heaven. Stephen also said, "I see the heavens opened, and the Son of Man standing on the right hand of God." Acts 7: 56. In Paul's epistle to the Hebrew saints, we read that he said unto them: "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest." Heb. 12: 18. He here has reference to mount Sinai, and he says: "So terrible was the sight, that Moses said, I exceedingly fear and quake. But ye are come unto mount Zion, . . . and to *Jesus the Mediator* of the new covenant." 21, 22, 24 v.

These Hebrew saints attained to such glorious privileges, through faith and obedience, that they could behold all these glorious sights, and could see "Jesus the Mediator." John the Revelator also saw Him when he (John) was an exile in Patmos. It was the privilege of the saints in that age to so live that they could see and converse with departed saints, (angels) and with "Jesus himself," and the privileges of the saints are the same in this age of the world, for the gospel is the same, and its blessings are the same in all ages. Jesus said:

"I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10: 15, 16.

It is here shown, first, that Jesus would lay down His life for the sheep, and then that He had other sheep which should hear His voice, accordingly when He had lain down His life, and was raised from the dead, He appeared unto the Nephite saints, who were *some* of the "other sheep," and they heard His voice according as He had said in the text which I have quoted. The other sheep which Jesus spoke of, did not hear His voice before His death.

Jesus said unto His twelve apostles: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Mat. 10: 5, 6.

The sheep of the fold to which He was

then sent were the Jewish fold, or fold of the tribe of Judah. After His death He commanded His apostles saying, "go ye into all the world, and preach the gospel to every creature," (Mark 16: 15,) but He did not let the Gentile nations hear His voice. If the preaching of Jesus to the Nephites (who were some of the sheep of the house of Israel and tribe of Joseph) was not a commencement of the fulfillment of the promise that other sheep which were not of that fold should hear His voice, when did He fulfill that promise? When Jesus appeared unto the Nephites, He said unto them:

"Verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost." B. of Nephi 7: 2.

Now there is not, either in the Book of Mormon or New Testament, any "denial of Paul's declaration," that "unto them that look for him shall he appear the second time without sin unto salvation," for that will be the *second* time that He will come to reside on the earth, and to make it His abiding place. It will be His second *general* appearance unto His saints on the earth. When He came the first time He appeared generally to His saints on the eastern and western continents, and to the other tribes of Israel. Before His death He appeared unto His sheep in Judea, *not one time only, but many times, and in many places*, but as all His appearances on the earth in that age of the world were in the first time of His appearance, so the time spoken of by Paul is called by him "the second time," and in that time He will be seen by the children of Israel when all nations shall come against Jerusalem. Christ has declared by Zechariah, saying:

"It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and

they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon." Zech. 12: 9-11.

The same prophet also said: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14: 3, 4.

These events will unquestionably transpire before Christ shall come again in the manner spoken of by Paul. He said:

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thes. 1: 7, 8.

Before Christ will come in *this* manner, He will set His feet upon the mount of Olives, as we have shown. Thus, in the *SECOND* time of His appearance, there will be different times that He will appear, as there were many times when He appeared in the first time of His appearance.

ISAAC SHEEN.

DISCUSSION IN REFERENCE TO THE KINGDOM OF GOD.—No. 1.

On the evenings of Feb. 13 and 14, 1865, we held a discussion with Mr. C. W. Smith, Adventist, in Plano, Ill., on the following question:

"Do the Scriptures teach that the kingdom of God was to be set up in the last days, before the second coming of Christ?"

We affirmed the question, and will now give the substance of some of our remarks, adding thereto subsequent suggestions.

Jesus said: "The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Mat. 13: 31, 32.

In this parable the Savior shows that the kingdom of heaven is exceedingly small at first, like unto a grain of mustard seed, "which indeed is the least of all seeds," but as it *grows* and becomes "the greatest

among herbs," so the kingdom of God from such a small beginning, is destined to become the greatest kingdom. If this parable does not show these facts, what does it show? If the kingdom of God will not be set up until the Savior comes, how can the kingdom of God be like unto a grain of mustard seed? Would it then be "the least of all" kingdoms? It is impossible that it will *then* be like a grain of mustard seed, and if it was not organized in the Savior's day, and has not been, or will not be organized in the last days, before He comes, it never was and never will be like a grain of mustard.

This progressive development of the kingdom of God, is also explained in the following parable of our Savior:

"He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4: 26-29.

Mr. Smith will tell you that the kingdom of God will not be set up until the Savior shall come in flaming fire to take vengeance on them that know not God, and that then there will be an instantaneous and complete organization of it made. If his doctrine is true, the kingdom of God can not be compared to the growth of corn, in which there is "first the blade, then the ear, after that the full corn in the ear." Men do not plant corn when "the harvest is come," and Jesus said: "The harvest is the end of the world." Mat. 13: 39.

Jesus taught that there would be four periods or conditions in the history of the kingdom of God in the last days, first, the sowing time, when the foundation for a crop was to be laid—then the time when the blade should appear, then the ear, after that the full corn in the ear. When the full corn in the ear shall appear, then the harvest, which is, the end of the world, will come. Then Jesus will put in "the sickle, because the harvest is come." Thus the kingdom of God will have gone through all these progressive developments before Christ shall come, and then instead of being "set up," the previous organization of the kingdom will be completed.

These parables are in harmony with Nebuchadnezzar's dream and the interpretation of it in Dan. ii. Nebuchadnezzar saw "a great image," whose "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his

feet part of iron and part of clay." Dan. 2: 32, 33. Daniel told Nebuchadnezzar that his kingdom was represented by the head of gold, and that after him there should arise another kingdom, and another third kingdom, represented by the belly and thighs of the image, which were of brass. Daniel told Nebuchadnezzar that the legs and feet of the image, which were part of iron and clay, represented the fourth kingdom which should arise, and he said:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." 34, 35 v.

Daniel said that the stone "which smote the image upon his feet," and which "became a great mountain and filled the whole earth," represented the kingdom which God would "set up" when the fourth kingdom should be in a broken condition and "divided." The first kingdom was the Babylonian kingdom under Nebuchadnezzar, which was conquered by Cyrus, king of Persia. The Medo-Persian kingdom was conquered by Alexander the Great, king of the kingdom of Greece, and it was conquered by the Roman kingdom, which was the fourth kingdom. In that kingdom there were first two divisions, which were represented by the two legs of the image, and afterward it was divided into ten kingdoms, which were represented by the ten toes of the image. Daniel said that:

"IN the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." 44, 45v.

If Daniel had said, *at the end of*, instead of "IN the days of these kings," then we would have a right to say that God will not set up His kingdom until Christ shall come, but as he did not say so, we have no right to change these words of God's prophet. My opponent will probably claim that we have a right to make this change. Isaac Leeser, a learned Jewish Rabbi, belongs to

a sect who believe that the kingdom of God will not be set up until their Messiah shall come, yet in his translation of the Bible, he has translated this part of this text precisely as we have quoted it from King James' version. In the preface of his translation he says:

"The translator is an Israelite in faith, in the full sense of the word, and believes in the Scriptures as they have been handed down to us, as also in the truth and authenticity of prophecies and their ultimate literal fulfillment; and has always studied the Scriptures to find a confirmation for his faith and hope; nevertheless, he asserts fearlessly, that in his going through this work he has thrown aside all bias, discarded every preconceived opinion, and translated the text before him without regard to the result thence arising for his creed."

Thus the translation of this text is the same in Mr. Leeser's translation, because although he does not believe that the kingdom of God will be set up before the Messiah shall come, yet as a faithful translator he did not change these words.

The smallness of the kingdom of God, in the last days, at the organization of it, is shown in the account of Nebuchadnezzar's dream, for it is compared to a stone "cut out of the mountain without hands," which will smite the image, and it will become a great mountain and fill the whole earth. In this description of the kingdom of God is shown the progressive development of it and its culmination. When it would be organized in the last days, it was not at first to be comparable to "a great mountain," but to a stone "cut out of the mountain without hands." As the kingdom of God in its fully developed state is here compared to "a great mountain," so "the mountain" which it was to be cut out of is evidently one of the kingdoms or nations of the earth. Thus the kingdom of God was to be "cut out of" one of the kingdoms or nations; afterward it will become a great kingdom and fill the whole earth.

In many of the prophecies the kingdom of God is called a mountain, and the kingdoms of men are called mountains. Both the kingdom of God and the kingdoms of men are so called in Isa. 2: 2-4 as follows:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth

the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The mountain and mountains which are here spoken of, can not consistently be understood as having reference to literal mountains, but they are to be understood in the same manner as in our previous quotation. Kingdoms are organizations of an exalted character, therefore they are figuratively called mountains. There are many words which the prophets used in a figurative sense, and which we use in the same way, and there are other words which they used in that sense, but which people in this age seldom use in that manner. The primary meaning of the word "exalt," is "to lift up," but the Psalmist said, "exalt the Lord our God." Ps. 99: 9. This was evidently an exhortation to praise the Lord and obey His laws. When one man praises another, we say he exhorts him. People now often use the words "lifted up," and "lifted up on high," in a figurative sense, as they are used in 1 Chron. 14: 2, as follows: "And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel."

If we should interpret these words in a literal sense, we should say that the Lord lifted up the kingdom of David above the earth, or upon the "high" mountains of the earth, but his kingdom contained valleys, hills and plains. It does not appear that there were more than one high mountain in David's kingdom, which was mount Lebanon, 12000 feet high. There appears to be at least 22 higher mountains which were not in David's kingdom. This figurative interpretation is not a spiritualizing interpretation, but it is the interpretation which is commonly applied to many of the words and phrases of every person in our day, and when we thus interpret many of our own words, we do not spiritualize them. The prophesy of Isaiah would appear preposterous if it should be understood in a literal, and not in a figurative sense. How can one literal mountain be established in the top of other literal mountains? One literal mountain can not be established in the top of another, how then can one mountain be established in the top of more than one mountain? The translation of this text by Isaac Leeser, differs very little from the common version. He translates it thus: "It shall come to pass in the last days, that the mountain of the Lord's house shall be firmly

established in the top of the mountains, and shall be exalted above the hills; and unto it shall flow all the nations."

The true meaning of the text appears to be, that it shall come to pass in the last days, that the kingdom of the Lord's house shall be firmly established in the top of the kingdoms, and shall be exalted above the smaller governments. The hills spoken of are undoubtedly governments of less power, either ecclesiastically or politically. The kingdom of God will be established before the nations of the earth will be destroyed, otherwise all nations can not flow unto it.

Isaiah describes the kingdom of God in his prophecy, (which we have quoted) as it will be established when the gathering of Israel shall be progressing. The kingdom of God will be established before the kingdoms of the earth will be destroyed, for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people." These words show that the law will go forth from Zion and the word of the Lord from Jerusalem while there will be other nations upon the earth. The Lord could not then judge among the nations if there should be no nations except the nation of Israel.* He could not then consistently rebuke many people if the people of the earth should all be righteous at that time, for when the people shall all be righteous, there will be none who will be in need of any *rebuke*. Will the Lord *rebuke* the resurrected saints? There will surely be no need of rebuke against people on the earth in that day, but God will rebuke the wicked nations who will be on the earth when His law shall go forth from Zion, and the word of the Lord from Jerusalem. This rebuking of the nations will transpire when they shall invade the land of Israel, which will then be the mountain (kingdom) of the Lord. This invasion will be under the direction of the chief prince of Meshech and Tubal, as it is foretold in Ezek. 38, 39 c. Then will the Lord be wroth as in the valley of Gibeon. The Lord says, "I will plead against him (Gog and his great army of all nations) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him an overflowing rain, and great hail stones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." Ezek. 38: 23. Then and thus will the Lord *rebuke* many people, and this fact is also explained in the following prophecy of Isaiah:

"Wo to the multitude of many people,

which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall *rebuke* them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." Isa. 17: 12-14.

ISAAC SHEEN.

COMMUNICATIONS.

THE DAY OF SACRIFICE.

Were we to be asked to-day the question asked once upon a time, many years ago, by one who spake as one having authority, when viewing the contradictory opinions of the multitudes concerning Himself, and commiserating the condition of His few followers, seeking the ways of life by following after Him: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" What would be our answer?

None who have tasted of the joys to come and partaken of the spirit of regeneration, will for one moment say that the great work of attaining the highest excellence to which God has kindly permitted man to aspire, can be wrought at the door of the kingdom of God upon earth, but must needs be ensured continually by a life of sacrifice. By thus admitting that the covenant is to be continued in force by sacrifice, we can just as easily find what the nature of that sacrifice is, as to find what is requisite to an admission through the portals into the kingdom where we begin to be blessed.

The latter-day work is of an entirely different nature to any code of belief ever indulged in by any except the followers of Jesus, in that it points out to man those things that make for life and leaves his agency to will, either for obedience or rejection, and the consequences of the one are as succinctly told as the result of the other, and houses, lands, home, friends, wives, mothers, fathers, and children are in the list of sacrifices sometimes to be made in the struggle for life.

All, or nearly all of the saints understand how great blessings flow from a godly walk and conversation, and very many are too careless in their daily intercourse with their fellow men, and do

fail to set such an example of trustworthiness and earnest following after their vocation as professors, worthy of respect and imitation, we say this to our shame, but the fact we can not hide.

We pray earnestly to God for the spread of the work, and we commend those who have thrown on the armor of their calling, and making a sacrifice of the comforts of home, are battling the great errors of the day. We pray for their success. Do we forget the means that we might use to help them roll on the great work? Do we expect to be of that number who are to be blest for the sacrifices they have made, while we cling with such ceaseless care to the things of earth. Are all the sacrifices in this work to be made by the few, who may labor and strive, may go out into the field, may place themselves in the harness and give their whole time to the work of the Lord, and those who are near and dear to them by the ties of affection may want for the necessaries of life; while their brethren sit beneath the droppings of the sanctuary, enjoying home, its comforts, and its remunerative labors, unmindful of their brethren, save to utter the idle prayer for their success, (for prayer uttered under such conditions is worse than idle,) while at the same time God blesses their labors with fruits, and asks them to make a *willing sacrifice* of a portion of their goods to the support of the families of the elders who are in the field, and to the necessities of the poor. The poor in the church are entitled to look unto the Bishop, who, out of the storehouse of the Lord, is to minister to the wants of the deserving. The supply ought to equal the demand, and it is a matter of serious consideration whether we shall be able to accomplish the redemption of Zion's converts by righteousness, until they become willing to make some adequate sacrifice each for themselves for the blessing and glory which each one expects and hopes to receive.

It is quite time to make a bold and successful effort to begin to prosecute this work with all our power, not leaving it to struggle into existence by the unaided efforts of the few, who have labored and toiled, and who will labor and toil until they are called away; but let us unite our forces in one mighty phalanx of *workers*, every where striking for the cause, every where making sacrifices for the good of our fellow men.

One half the means which the church, as individuals, spends in *useless luxuries*,

would, if put where it could be used for the promulgation of the truth, by caring for the families of elders in the field, send such a force into the ranks of the reapers that the legions of Satan would skulk with affright.

O, the dread stupor, the relaxation of effort, the fear of being blessed of God, which seems to paralyze the energies of some of the saints, for it is not general, but too much so for the great and abiding good of the whole body.

Once more we cite you to the law, not only to say and read the things therein written, but to *do* them, and to do them now while need requires, while labor is to be done, while the day of sacrifice is at hand, for when that day is past the crown will be waiting for the worthy, and "who shall be able to stand?"

ISRAEL L. ROGERS,
W. W. BLAIR,
JOSEPH SMITH.

TRUTH PERVERTED. No. 1.

BRO. SHEEN:—There are those in our day, as there were in Paul's day, who seek to pervert the gospel of Christ, and every straw that they can catch or any thing that will in the least sustain their perverted constructions, is eagerly seized upon and employed to brace their flimsy systems. And although there are many perverters of the truth we must conclude that some are honestly doing so, while there are others *dishonestly* doing so; and to those Jude is directing his conversation when he says:

"But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Wo unto them? for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Jude 10, 11.

History informs us that there were those perverters of truth from the very first ages of Christianity, and it also informs us that they made very high claims.

When Jesus commissioned the apostles to go forth He commanded them to preach the gospel to every creature, and as many as should believe and be baptized should be saved, but all who would not believe should be damned; Jesus also said: "and these signs shall follow them that believe: in my name they shall 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 we discover that there was a certain class of signs that should follow the believer, and those who pretend to be believers, and these signs do not follow them, the word of God clearly shows are not believers. The thing may be twisted about and held up in every possible shape and nothing more can be made of it than that the signs follow none but believers. I do not believe that God will permit them to follow any others.

Since I embraced the truth, I have found some who, believed that baptism is not really necessary, and others that believed baptism is necessary. Some believe that baptism and the laying on of hands is necessary, but all except the Latter-Day Saints that I have come in contact with, unite in discarding the idea that the signs will follow the believer. Now the scriptures say that the signs shall follow the believer but these boasted christians say they shall not. Which is the most likely to be correct?

But this is but a common perversion, though a very unwarrantable one. There are those who contend that the Lord's supper and the communion, (the distinction they are pleased to make) is not one and the same ordinance. They contend that the supper was instituted first, and after finishing the supper, the communion was instituted.

A truth may be perverted by carrying it too far, or by not carrying it far enough. Unless it can be clearly proven by the scriptures that the supper or the communion are two separate ordinances the observance of the same as two ordinances is a perversion of truth. Hence it becomes necessary for us to examine this subject very closely, and if by a thorough examination we find that the supper or communion are two separate ordinances, it is likewise a perversion of truth to only observe one of them. But let us examine the scriptures. (Bro. L. here quotes Mat. 26: 17-28. Our readers will please read this quotation.)

What do we learn from these scriptures? We learn first that Jesus kept the passover, and second, that instead of His instituting an ordinance, He was simply keeping that passover, as no doubt He had kept many others, and third, that after He had eaten the passover, He instituted the Lord's Supper, or Communion. The position is clear that Jesus kept the passover, from the very fact that the disciples asked Him the question, "Where wilt thou that we prepare for thee to eat the passover?" 17 v. If

Jesus had not been accustomed to eat the passover from year to year, it does not seem probable that they would have asked Him where they should prepare for Him to eat it. The fact is just as clearly established also that there is not a clause in this passage, nor anywhere else in the New Testament, that I have ever seen; that this was eaten on any other day than that on which the feast of the passover should have been eaten, and there is not contained within the lids of the New Testament, to my knowledge, a single passage commanding the disciples to continue that feast; if there is, I will thank any brother or friend to point it out. *

* Paul said, in reference to the passover, "I must by all means keep this feast which cometh in Jerusalem." If the observance of the passover was obligatory upon Paul, we infer that it was obligatory upon all the Jewish saints.

The Ecclesiastical History of Eusebius, teaches that "there was a considerable discussion raised about this time; (A. D. 205) in consequence of a difference of opinion respecting the observance of the paschal season. The churches of all Asia, guided by a remoter tradition, supposed that they ought to keep the fourteenth day of the moon for the festival of the Savior's passover, in which day the Jews were commanded to kill the paschal lamb; and it was incumbent on them, at all times, to make an end of the fast on this day, on whatever day of the week it should happen to fall. But as it was not the custom to celebrate it in this manner in the churches throughout the rest of the world, who observe the practice that has prevailed from apostolic tradition until the present time, so that it would not be proper to terminate our fast on any other but the day of the resurrection of our Savior. Hence there were synods and convocations of the bishops on this question; and all unanimously drew up an ecclesiastical decree, which they communicated to all the churches in all places, that the mystery of our Lord's resurrection should be celebrated on no other day than the Lord's day; and that on this day alone we should observe the close of the paschal fasts. There is an epistle extant even now, of those who were assembled at the time; among whom presided Theophilus, bishop of the church in Cesarea, and Narcissus, Bishop of Jerusalem." Book 5: c. 23.

"The bishops, however, of Asia, persevering in observing the custom handed down to them from their fathers, were headed by Polycrates. He, indeed, had also set forth the tradition handed down to them, in a letter which he addressed to Victor and

In the 20th verse it is said that he sat down with the twelve to eat the passover, and in the 26th verse it is said He took bread and blessed it and gave to the disciples, and likewise He took the cup and blessed it, and gave to the disciples to drink at the same time, in each case giving His reasons for so doing.

CONFERENCES.

PITTSFIELD CONFERENCE.

Minutes of a Quarterly District Conference of the Church of Jesus Christ of Latter-Day Saints, held at Pittsfield, Pike Co., Ill., June 10 and 11, 1865.

Bro. Gurley was appointed President, and T. Williamson and E. Benson, Clerks. Conference was addressed by Bro. Gurley.

Official members present: of the seventy, Loren W. Babbitt and J. Burgess; Elders, G. Tipler, B. Hendricks, D. Weatherby, H. B. Huffman, C. Mills, T. Lambert, H. S. Jackson, T. Williamson; Priests, J. Miller and H. Weatherby.

The following elders reported: L. W. Babbitt, J. Burgess, G. Tipler, B. Hendricks, D. Weatherby, H. B. Huffman, C. Mills, T. Lambert and T. Williamson.

Priests reported: John Miller, J. Lytle, H. Weatherby.

Reports of Branches: Pittsfield, 13 members, 2 elders, 2 priests, 3 added since last report. T. Williamson, Presiding Elder.

Kiser Creek: 9 members, 4 elders, and 1 teacher. G. Tipler, Presiding Elder.

Atlas: 16 members, 3 elders, 1 priest, 1 teacher. H. B. Huffman, Presiding Elder.

New Canton: 8 members, 1 seventy. C. Mills reported.

Hannibal: 7 members. L. W. Babbitt reported.

Bro. Babbitt was appointed to preside over the Pittsfield District.

Resolved, That we sustain the resolution of the General Conference in reference to the publication of a series of tracts for distribution for the spread of the work.

Resolved, That we are ready and willing to relieve our brethren and sisters returning from Utah to the best of our ability.

the church of Rome. 'We,' said he, 'therefore, observe the genuine day; neither adding thereto nor taking therefrom.' Book 5: c. 24.

From these historical accounts, and much more which might be quoted, it is not shown that any party in the church contended that the passover should not be kept, but that the controversy was in reference to the time when it should be kept.

I. S.

Resolved, That this Conference respond to the commandment of the Lord in the revelation of May 4th, in relation to loosening the hands of our brethren, and that we recommend that the presidents of branches procure donations from their respective branches, and forward the same to the Bishop.

Resolved, That we sustain all the authorities of the church by our faith, prayers and means.

EVENING SESSION.—Bro. Jackson preached a very stirring discourse upon the kingdom of God, and showed very clearly to the audience what it took to constitute a kingdom. Bro. Gurley followed with appropriate remarks.

Sunday was devoted to preaching. Bro. Burgess preached in the morning and Bro. Gurley in the afternoon, and Bro. Burgess again in the evening.

Sunday afternoon Elizabeth Fisher and Mary Huffman, were baptized by Lorin W. Babbitt. The following persons were confirmed under the hands of Elders J. Burgess, L. W. Babbitt and T. Williamson: Mahala Miller, Emma E. Williamson, Elizabeth Fisher, Mary Ann Huffman.

Conference adjourned to meet at Atlas, on the first Saturday in August, 1865.

THOMAS WILLIAMSON, } Clerks,
EDWARD BENSON. }

PITTSBURGH CONFERENCE.

Minutes of a District Conference of the Church of Jesus Christ of L. D. S., held at Pittsburgh, Pa., June 18, 1865.

Conference met pursuant to adjournment. Organized by appointing Josiah Ells, President, and Edwin Hulmes, Clerk.

Bro. Ells then stated the object of the Conference, and showed the magnitude of the latter-day work, and the broad field that was opened for the saints of this place,—of the city of Pittsburgh and surrounding country. He called on the brethren to put forth and exert every energy in the spread of the light of the gospel, and warn the people of the judgments that will come speedily upon them if they do not repent. He said that although we were but few, yet if we put our trust in God, we might by that means do a great work.

The following Elders reported: Hulmes, Reece, Wilbraham, Brown, Wagner, Winters, Price and Parsons.

Bros. Tuttle, Brown and Wagner occupied the remainder of the forenoon in exhorting the saints to an understanding and magnifying of their calling.

AFTERNOON SESSION.—Bro. Ells gave some instruction and exhortation to the saints.

Resolved, That Bros. Brown and Wagner be sent to Wheeling, according to their desire.

Resolved, That Bros. Wilbraham, Reece and Hulmes labor in concert in Pittsburgh, Alleghany and vicinity, and do all the good they can by preaching and the distribution of tracts.

Resolved, That a Sunday School be organized in this branch, and that we meet for that purpose at 9 o'clock next Sunday morning.

Resolved, That this Conference sustain Bro. Joseph Smith, the son of the Martyr, as Prophet, Seer and Revelator; the apostles, and all the quorums of the holy priesthood of the Reorganized Church of Jesus Christ of Latter-day Saints.

Resolved, That the minutes of this Conference be published in the *Herald*.

Resolved, That this Conference adjourn to meet at this place on the third Sunday in September, 1865.

JOSIAH ELLS, PRESIDENT.

EDWIN HULMES, Clerk.

CORRESPONDENCE.

FROM BRO. R. H. ATTWOOD.—I shall feel obliged by your giving publicity to the following: On the morning of March 18, 1865, Bro. Maloney, a member of the Reorganization, and residing in the 12th ward of this city, found a small piece of paper upon his door step, the following is a verbatim copy of it: "Mr. Maloney. There is men ordered to kill you, you are not safe. A Friend."

This was no idle warning, or simple attempt to intimidate. The result proves that a party of men had in reality been detailed by authority to murder Maloney. On the night of April 10th, as Bro. Maloney was returning home, when within three blocks of his residence, an assassin jumped from behind a fence, and struck him a violent blow on the head with some sharp instrument, inflicting a deep wound; Maloney staggered forward some few paces and fell. He was fired at three times. At the first attempt to fire the cap only snapped, which gave him time to rise and run. The second ball wounded his left ear. The third missed him, and he escaped from the murderous attack.

On that same night myself and Elder Pudney had business at Camp Douglas, which detained us there till late. A spy was sent to the Mission House, and a party detailed to murder us on our return, but we fortunately took another road, and missed the place of ambush.

A few days after the foregoing transaction, one of Brigham's followers who does

not sanction assassination, and who dare not come to the Mission House, called upon a friend of mine and requested him to apprise me that myself and Bro. Pudney were not safe in the city another night. We accordingly went up to Camp, Douglas and slept there. In the mean time their spies had ascertained our departure for Camp, and expecting our return that night, a party was placed in a ravine on a lonely part of the road awaiting us, and a patrol kept all night walking around the Mission House, eager to accomplish their hellish design of murder.

At Brigham's last General Conference on the 6th of April, he gave strict orders to the bishops to forbid any man or woman from being out in the streets after 10 o'clock at night. Straws show which way the wind blows. This was to prevent there being any witnesses to the dark deeds he then contemplated. Our elders have been until latterly comparatively safe. Shortly after the arrival of the first missionaries in this land, Col. D. J. Ross, one of Brigham's right hand supporters in his iniquity, informed a brother, not then, but now a member of the Reorganization, that Brigham had given orders in secret council, to attend to the case of E. C. Briggs and others, and that they would not walk the streets much longer. In a few days after, however, he informed him that other counsel had been given, and that the Josephites were to be let alone for a season, but that their time would come.

The miscreants who perform these dark deeds are however but the willing agents of superior authority, and that authority centres in Brigham Young, and no deed of violence is perpetrated without his mandate being issued to that effect. For the information of those unacquainted with the so called Danite system in Utah, I would state that it is composed of three orders, first, the Grand Archers, or God's, composed of Brigham and his counsellors, together with a few of the twelve, these hold the power of life and death, and without the decree of this council no extensive murder can be committed, such as the Mountain Meadow Massacre, etc., as in that Massacre a revelation was issued from that council, bearing the signature of the Grand Archer or Head God (as Brigham impiously styles himself) authorizing that Massacre, and the forwarding of the spoil to him, which was read to the Archers and Danites on that occasion. Next in order are the Archers or executive officers of the system, they have power to assassinate apostates, or small parties of Gentiles, without reference to the Grand Archers. Next in order are the Danites. Each Archer presides over fifty Danites. The Archers are the bishops and presiding

officers. In justice to the community under the presidency of Brigham Young, I would state that there are thousands in Utah who are entirely ignorant of the existence of any such secret organization.

Our Conference was truly a time of rejoicing in the unity of the Spirit of God. Our clerk, Elder Forscutt, has duly forwarded the minutes, by which you will perceive that an able ministry is left in Utah. Elder Job, who possesses the entire confidence of the saints, and who is a man devoted to the cause of God, full of patience and untiring energy, like Job of old, is appointed to preside over the District, and I am happy to say that there will be five branches of the church left in Utah, as a nucleus for the increase of righteousness in this salt and barren land.

With kind love to all the saints of God, I remain your brother in the gospel.

SALT LAKE CITY, U. T., April 18, 1865.

FROM BRO. H. P. BROWN.—I have been preaching once in two weeks for some time past to large and attentive congregations, and am now making arrangements to get the Baptist church to preach in here, so that I can preach every Sunday. I saw by the *Herald* that the Twelve had given me jurisdiction over north-eastern Iowa. As I am not much acquainted in this State, I thought my best course was to have the *Herald* give notice to all the members of the church within my jurisdiction, to address me by letter here, giving me their names, place of residence, and post office address in full, (county included) informing me of their wants in regard to preaching, and the prospects and chances for laboring in their respective neighborhoods; by this course I hope to set the work going systematically all over my pastorate, as soon as Providence will open the way. I would like further to know from my flock who are official members, what office they hold, when, where, and by whom they received their membership and priesthood, &c. I believe if we go to work in a systematic manner that the work will advance, the ministry be blessed, and souls saved in the kingdom.

WAYERLY, Bremer Co., Iowa., June 29, '65.

FROM BRO. JAMES BLAKESLEE, to the saints of God who are located in the District composed of the States of Michigan and Indiana.

BELoved SAINTS:—It has pleased God to appoint your humble servant and brother in Christ, to preside over and take charge of the work of the Lord, in which we are engaged, in the above named district, and feeling very desirous for the salvation of the saints, and the spread of the gospel of Christ in this district, I write to you this,

my first pastoral letter, in which I greet you in the love of the Great Pastor and head of the whole church, may the love of God our heavenly Father, of Jesus Christ His Son, and the indwelling of the Holy Spirit be and abide with you, and enrich you in all the heavenly wisdom and understanding in the things pertaining to the kingdom of God. This is the prayer of your humble pastor in Christ. Beloved saints, it is the desire of my heart to be as useful to all the saints in this pastorate as the circumstances will admit of, and therefore I propose (if the Lord will) to visit all the branches of the church in the pastorate as often as I can, and also to hunt up and visit as many of the scattered saints as possible, and in performing this service to the churches and saints, I shall need and expect that the saints will become co workers with me in this labor of love, and assist me with their prayers, and also with their means, that I may travel as extensively as possible among them, and as the nature of the work, and the necessities of the branches may seem to demand. God has been very merciful to us, and to this nation, in bringing the late rebellion to an end, and giving us a season of peace, and during this season of peace the whole church is admonished, and expected to make an extra exertion to spread forth the gospel among them that sit in darkness, and also to hunt up the old saints and carry the good news to them, that the Lord has remembered the waste places of Zion and heard the cries of her children in their scattered state, and in answer to their prayers has poured out His Spirit upon them from on high, and has caused the church to be reorganized with the legal heir of the martyred and well beloved prophet at its head. Praise the Lord O my soul, and all that is within me bless His holy name. Now, beloved brethren, I will make a few suggestions to you for the benefit of all concerned, and first I will say to the churches of the dear saints, let all the official members in each branch of the church be subject to the counsel and direction of the President of the branch in which they reside, and let the presidents of the branches appoint such elders and priests as they can spare, and who may be prepared and willing to go out preaching outside of the branches, I say let the presidents appoint missions for such elders and priests, and send them out every Lord's day, to labor in the ministry for the salvation of those who may desire to hear; that the work may spread forth and gather out the honest in heart and plant them in the true fold. My beloved brethren, if a proper effort shall be made in this direction, as I have suggested, by all the branches of

the church in this pastorate, we can hardly estimate the amount of good that will result from such an effort. I would also suggest that all the saints take an active part, with their prayers and means in putting forth the effort, that they may share in the blessings. I would also exhort all the dear saints to spend a proper proportion of their time on their knees in humble prayer to God for the spread of His work, and for the gifts of the gospel which are given by the Holy Spirit, and for the powers of the world to come, and I would also advise that the saints keep up their family devotions in the season thereof. Call your families around the family altar, morning and evening, and see to it ye parents and guardians of children, that you call the little ones around you before they get sleepy at night, and pray for them, and also teach them to pray, and to live in love one with the other, and to be kindly affectioned towards each other, if you do these things you shall be blessed. But, my dear brethren and sisters, I can not tell you all I would like to in a letter, but I trust to see the most of you, and speak with you face to face. The churches, so far as I am advised, are in a prosperous condition, and the Lord is adding to their numbers every few days, and He is also adding to their graces. I will now say to all the saints in this pastorate, that I greatly desire to see as many of you, and speak face to face with you, as I can, and in order that I may do this, I must learn by letter or some other way where to find you, I would therefore like to receive letters from all parts of the district, and learn the wants of the people in all parts of the district. Letters intended for me can be sent to Galien, Berrien Co., Michigan, and they will reach me in any part of the pastorate.

COLDWATER, Michigan, July 7, 1865.

FROM BRO. JAMES BLAKESLEE.—I write a line to let you and the saints know how the good work of our blessed Redeemer is progressing in this place. Bro. John Shippy came here about two weeks ago, and preached and baptized 3 and I came one week ago to-day when we united our labors, and we have baptized seven more since, and many more are believing and some more, I think will go forward soon. This branch of the church is the best united of any that I now know of, and they enjoy an abundance of the Holy Spirit. They are all alive in the work and know for themselves that the work is true. There is a great door open in this place, and region round about for preaching, and I shall endeavor to respond to as many of the calls for preach-

ing the word, as I possibly can, the Lord is very good to me and has given me good health, for which I am thankful. Bros. Shippy and Holmes leave to-day for Canada West.

COLDWATER, Michigan, June 27, 1865.

FROM BRO. THOS. E. JENKINS.—I am as busy as I can be in traveling from one place to another, preaching in the open air or otherwise, as circumstances call for. The saints in this country feel happy in the Reorganization. There are some very good elders here who labor faithfully. We have plenty of work to keep us busy. The work is still rolling on. Forty-four were baptized between the October and April conference, sixteen since then, and a promise of more soon. I am confident that the work will prosper in this country, but it must have time to kill the prejudice that is against it. The Brighamite elders are very strict to their members, and charge them not to talk with us, nor read our books, and tell all manner of lies about us, and not only about us here, but also about you. It is strange to think that men will strive to uphold their party by lying about others, but their folly will be made manifest to all. Elder J. T. Phillips has been relieved from his mission, and has returned home to St. Louis. Elder Thos. Revel I believe is laboring very faithfully in England, and begins to prosper.

SOUTH WALES, June 24, 1865.

SELECTED ARTICLES.

From the London, (Eng.) Telegraph, June 22, 1865.

A CHOLERA PANIC.

The cholera is on its travels—that fierce and pitiless plague, which has its residence in the east, but sallies forth at periodical intervals to decimate west, north and south. From time to time we hear of the visitation in distant places—deaths by wholesale in Central Asia, deaths in southern Russia, regiments disbanded by death on Indian marches, and rivers choked with corpses in the islands of the Eastern Ocean. The last Red Sea news brought word that Mecca and Medina are this year vast lazar houses of cholera-smitten victims, the pilgrims perishing all along the road to the shrines from Jeddah and the southern ports, and sheiks who had come to kiss the kaaba turning back in horror, with their trains, to succumb in tents and houses where they had shut themselves up. Already Egypt has been reached, and the fellahs there are perishing by the thousands; so much so that the Italian and French harbors are shut against vessels from Alexandria. Marseilles has kept all

the mail boats in quarantine ever since two moribund passengers were landed at Joliette; and at last we ourselves have been obliged to confront a peril that can not be disregarded. The newspapers and letters which went out of the general post office on Tuesday, were sent in boxes instead of bags, to prevent infections being carried out of Egypt by the mail passing through the country. That, indeed, is not a precaution on our own behalf, but it will be observed with regard to the overland dispatches coming homeward. All the instances we enumerate, and others which might be cited, prove that the cholera is on its periodical march; and, without ascribing to the same source the outbreaks in North Russia, Poland and Prussia, it is at least possible that the year may be signalized by the invasion of that enemy which patriotism and courage can not keep out of our island.

From the World's Crisis.

REMARKABLE LATTER DAY PROPHECY.

The following very remarkable prophecy has accidentally come into my hands; and, thinking it would be interesting to the readers of the Crisis, I herewith enclose the prophecy and what particulars I am able to get. The *Philadelphia Press* published this vision, or prophecy, of Joseph Hoag some years ago, and states that it is so remarkable in the accuracy of its details, that were its authenticity not attested by living witnesses, they should hardly credit it.

Joseph Hoag was an eminent minister of the gospel in the society of Friends. At the date of his subjoined vision, in 1803, this society was a unit, the division not having occurred until 1827. After the separation, Hoag affiliated with the Orthodox branch, in which connection he continued until his death in 1846, at the age of eighty-five. His ancestors were among the early settlers of New England, and lived for several generations in the State of New Hampshire, although he was born in Dutchess Co., N. Y., but was early in life removed to the home of his ancestors. In his services as a minister, he traveled extensively throughout the United States, and is well remembered by a large number of the elder members of the society of Friends as a very gifted and spiritual-minded minister of the gospel. Those who knew him best say that he was a man of great piety, and very correct in life and conversation from his youth; also, that his spiritual perceptions were very clear, so

much so, that he was often favored with a sense of the condition of other people without outward knowledge, and in many instances, known to persons still living, foretold circumstances which occurred long afterwards, and of which he could have had no knowledge when he predicted them. A journal of his life exists, in which the author says, "Hoag was a man of good understanding, retentive memory, and a mind seasoned with grace. His conversation was truly instructive. He appeared most conspicuous in the gift of the ministry, and the spirit of prophecy." The following is

JOSEPH HOAG'S VISION,

transcribed by his daughter,—who is still living,—in the year 1805, since which time many duplicate MS. copies have been made, and preserved by members of the society, as a curious, interesting, and, as the sequel has shown, an amazingly premonitory document.

"In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, What can all this mean? I do not recollect ever before to have been sensible of such feelings.

"And I heard a noise from heaven, saying 'This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest; I sustained them, and, while they were humble, I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every ambition and evil practice of which the old countries were guilty, and have taken quietude from the land, and suffered a *dividing spirit* to come among them. Lift up thine eyes and behold! And I saw them dividing in great heat. The division began in the churches on points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful.

And when the dividing spirit entered the society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censoring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of Free Masons; it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

"Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and Slavery was annihilated from their borders. Then a *monarchical power* sprang up, took the government of the States, established a *national religion*, and made all societies tributaries to support its expenses. I saw them take property from Friends. I was amazed at beholding all this, and I heard a voice proclaiming: 'This power shall not always stand, but with it I will chastise my church until they return to the faithfulness of their forefathers; thou seest what is coming upon thy native land, for their iniquities, and the blood of Africa, the remembrance of which has come up before me.'

"This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it."

WM. H. SILVERNAIL.

HOAG'S VISION.

In compliance with a request, we republish this week Hoag's vision, seen in 1803. Those of our readers who have not seen it, will be interested to read it; and those who have read it once, will find in it enough of interest to pay for a second reading.

When in Philadelphia, we learned from Sr. Jolliffe an interesting fact relative to the last part of this vision, which has not been published to the world. Sr. J. tried to obtain the manuscript, or a copy of it, but the Quakers were not willing. They claimed that what they had omitted to publish was only Mr. Hoag's *opinion*; whereas it was as much a part of the prophecy as that which is published. The substance of that which they kept back, and did not publish, was as follows:—"The monarchical power will not continue long, for Christ will come and set up his kingdom."

The reason why the Quakers withheld this last part of the prophecy was be-

cause they did not believe in the *literal* coming of Christ to set up a kingdom; hence they claimed that this must have been Mr. Hoag's opinion, instead of coming from the same source as the rest of the vision. The fulfillment of the vision thus far is certainly remarkable, and we are looking for the next event very soon.—*The World's Crisis*.

WE MAY HAVE SUNBEAMS if the sun is capped in clouds, and the rain drizzling around us: sweet tempers, contented minds and smiling faces, fill the house with light and comfort when the sun does refuse his glories. Who ever gained anything by fretting but unhappiness? And the worst of all is that when we are miserable, we fret and torment all about us. O! look up to Jesus, the sinner's friend, and be of good cheer.

IF WE EXPECT charity from the world, we must be charitable to ourselves.

DIED.

At Mason's Grove, Crawford Co. Iowa, Sister ELIZA MASON, wife of Brother Jessee Mason, aged 32 years, 11 months and 18 days. Sister Mason embraced the gospel in her youth and lived devoted to the cause of her Redeemer and died in full faith of the Latter-Day work, respected and beloved by a large circle of neighbors and friends both in and out of the church. She leaves a husband and eight children to mourn her loss, but with a bright assurance that she will come forth in the resurrection of the just.

CHANGES OF CONFERENCES.

The Conference at Mission Branch, La Salle Co., Ill., will be held on the 12th and 13th of August, and the Conference at Bro. Philo Howard's, near Batavia, Ill. on the 26th and 27th of August, 1865.

By order of Z. H. GURLEY.

WE CALL THE ATTENTION of the saints to an article in this number of the HERALD, entitled "The Day of Sacrifice," and ask for it a due consideration with open eyes.

It is intended to sound our resources for good, and let us all remember that a willing servant the Lord loveth, while the unwilling are to be chastened.

A word in season how good it is.

THE RESTORER is published monthly in English and Welsh, by the saints in Great Britain. The Editor has requested us to receive subscriptions for it, and he is

authorized to receive subscriptions for the HERALD from subscribers in Europe. They can remit to him as follows: Thomas E. JENKINS, 305 High Street, Penydaren, Merthyr-Tydfil, Glamorganshire, South Wales.

RECEIPTS—*For the Herald.*—J. Jeremiah, S. Maudsley, P. C. Taggart, W. B. Horton, I. Bogue, A. Foster, I. Bond, R. A. Gonsolly, H. G. Gladwin, J. Hunter, G. W. Newkirk, G. Corless, P. Corless, E. Lewis, H. Hayer, O. Hayer, T. Hougas, W. McKeown, C. Smith, F. Leonard, L. Hewitt, J. O. Montgomery, J. C. Gaylord, A. Hicks, W. Aldrich, C. Davis, D. Stiles, Laura Hewitt, A. W. Moffit, W. Strang, S. Butler, M. Cook, N. Vesley, J. Taylor, each \$2; E. Ladner, J. Chisnall, J. Stone, E. Gibbs, W. Avery, D. P. Congdon, E. Davis, E. C. Louimore, F. Welbourne, H. Kisby, N. H. Ditterline, D. Griffith, U. E. Cudworth, L. Lewis, J. J. Rasmussen, P. Harris, R. Fuller, J. Fuller, N. Taylor, F. W. Longfield, W. Fisher, M. Ruby, E. Haskins, J. W. Jones, W. D. Thomas, J. Harris, J. Thomas, Z. S. Martin, J. Black, L. W. Babbitt, N. Jaques, J. Parsons, P. Russel, E. Earle, M. Hunter, E. Middleton, J. Evans, J. Billington, J. Bailey, J. O. Thomas, each \$1; D. Williams, \$6; W. F. Cooke, \$37; I. Crosby, \$3.20; R. C. Hendricks, \$2.25; E. Smith, \$1.25.

For the Hymn Book.—U. A. Stebbins, J. Cameron, G. W. Newkirk, W. Topham, W. McKeown, S. Butler, each \$0.55.

The Hymn Books will be sent as soon as we can get some bound.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Literal Gathering of Literal Israel—Brighamite Doctrines—Gospel of the Kingdom—Divine Authority of Joseph Smith, the Martyr, No. 1, and 2.—Truth made Manifest—Mountain of the Lord's House.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5.) called "Debate on Consciousness after Death."—No. 2 on the "Literal Gathering of Literal Israel"—Newness of Life—Voice of the Good Shepherd. 8 for 10 cents, 24 for 25 cents, 100 for \$1.

THE FOREGOING is a complete list of ALL the tracts we have for sale.

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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. 8.] **PLANO, ILL., AUG. 1, 1865.** [WHOLE No. 87.]

PLEASANT CHAT.

It is not often that we feel in a mood to take a kind of chit chat with our readers, but to-day, while ransacking the lumber-room of our mind, to find something, either new or old, to fill up the column editorial, it came forcibly upon us that a little friendly conversation, (of course one sided,) might improve the acquaintance but lately began, and might possibly be of benefit to one, or both, the reader, or writer.

The good of mankind is the object had in view by us all, at least so we are content to flatter ourselves, and of course we are all honest in this aim, the only question dividing, or seeming to divide us, being, the present expediency and the ultimate triumph of this, or that method. Success is the magnet by which effort is galvanized, and saved from the dark oblivion found in the utter forgetfulness by mankind of the actors upon the busy scenes of life.

We who are living in the nineteenth century; are, and of a right ought to be, better able to judge of the great fictions of the past, than were those who were the great actors in them, for now all the additional light that advancing ages throws upon the possible motives of men, is brought to bear upon the acts by which they become known to their contemporaries, and by which the hidden springs of their lives are revealed to their successors.

By the same principle we measure, and laud, the Macedonian hero, Alexander, for his success as a conqueror of other men, and for his triumphing over adverse circumstances, and deprecate his ignoble defeat, complete discomfiture, and abject and final destruction by the demon of the wine cup.

The history of Alexander has, during the years of the American experiment of self-government, been oft repeated. Men of the brightest and best talent, have by similar trains of fortuitous circumstances, risen to heights of elevation, inferior to that of Alexander only in the gaudy trappings of a military hero, and the sceptre of irresponsible despotism, and have, like him, been hurled from their seats as high and mighty men, by suffering defeat at the hands of their own base passions. Look for a moment at the present state of the political arena in our own land, and it would seem that dissipation and vice were the rule, not the exception, and that while we are praising men for the brilliancy of their talents, and the force of their characters, they themselves are writing the record of the refutation of our adulation in sleepless vigils over the wine cup, and with the shattered nerves of the dissolute debauchee. Can we wonder for a moment at the care with which our Father has warned us to avoid the use of strong drink, and has declared that He will have a holy people, when we see what wrecks of humanity many of our brightest intellects have become? Let us take heart of grace and be temperate.

It would seem that they of the old world, who affect to make light of our imperfect system of representation, as respecting the universal suffrages of the people, do not exactly live upon the outside of glass houses, and consequently ought to be observant with what degree of carelessness they throw pebbles over the mill pond at their neighbors on this side of it. In looking over the news summary of the Boston Daily Evening Traveller, of July 8th, we find that though the British Parliament had not been dissolved, yet the

squabble for seats in the next House of Commons had begun, and money, and influence, were being freely used by those anxious to add a handle to their names in the shape of an M. P., and without attempting to disparage the world honored institutions of the mother country, may we not say with a pardonable pride, that while money and influence, (more harshly put, money and liquor,) can in the old land carry the votes at the hustings, and elect a man of neither intellect, nor character, over a man in possession of both, in the new land very few districts are found where intellect and character are preferred by the people to either money or influence. To our shame then we are forced to admit that there may possibly be places where money and liquor can carry even a local election; and the man who refuses to make use of these levers by which public opinion is moved, must needs be content to sit beneath the shade of retired life, while a more fortunate but less scrupulous man, rides the high horse of gratified ambition and—and—represents the people. Out upon such representation; but we are not quite sure in looking at the last session of Congress, and at the excited contest regarding the taxation of whisky, if it might not be appropriate to send a walking distillery to represent the corn and rye interests.

Now, says one of our readers, please Mr. Editor, tell us how to account for so much *spiribuous* wickedness in high places.

We set out with the idea that this was to be a kind of one sided conversation, and do not know that we are able to answer the query, however good our disposition so to do might be. Our theory however is something like this: There is an element in the people of this land, that is not found developed to so great an extent in any other country, and that is, the open hostility to snobbish aristocracy. We say snobbish, because to our mind there is but one real true legitimate aristocracy, viz: the aristocracy of worth; not wealth of dollars and cents, but of moral and intellectual worth, hence all other kinds of aristocracy is to be classed, as snobbish, or shoddy. The desire on the part of those who are elevated to places of responsibility and trust, to propitiate the favor of their constituents, and show to them that their elevation has not imbued them with aristocratic notions, causes them to seek the more common mode of drinking with a certain class of men who are always at the surface of society; moved by its winds, hurried into

the stream by its currents, and huddled together by its eddies; being always upon its surface, always seen; seen, mingled with; mingled with until the desire which prompted the seeking to propitiate, for the purpose of raising them to higher plane, is lost sight of, and the association has worked its baleful spell until the bright and noble mind, its integrity gone, its self-respect lost, sinks beneath the surface and is carried away by the fierce undercurrent, like "the sticks upon a stream," which, having a little more might than their neighbors, float upright in the stream, now sinking out of sight until the bottom is touched, now rising with many a fierce struggle with the waves to the top, to be seen by their fellows, for a time riding gaily down the stream, hoping to outride the storm and reach the haven; but anon, sodden and disgraced, they seek deep down to grovel in the mud and ooze of the bottom, their companions, the outcast and the degraded.

This is imperfectly given, but enough to typify what we intend to convey, that undue yielding to the vices of men to propitiate them, instead of elevating them, only degrades him whoso tries to conciliate.

To change the subject, as this has grown long upon our hands, we note more signs of disturbance in the political world, for instance, the worthy incumbent of the papal chair, not content with a continued effort to soften the spot where the robe pontifical (with the Pope in it) may perchance fall, has disturbed negotiations intended to create harmony between Rome and the government of the kingdom of Italy, and has taken strong grounds against the imperial government of Mexico. This is one of dame rumor's reports, and as for its truth we can not say; but and if it be true, may not the result be, a coalition between the Juarists and the clerical party in Mexico to the damage of the Maximilian policy? As an offset to this, we notice a report that a Gen. Shelby, a Missourian, is leading an army of some 10,000, or 12,000, (mostly Missourians from the Confederate service,) over the borders of Mexico to enter the pay of Maximilian. This is rather a strange jumble, but is characteristic of the fortunes of Mexico, for history tells us that she has been fate's shuttle cock, and has been rattled about in the dice box of destiny till there's scarcely enough left to warrant the requisite effort to filibuster it.

Now that the echoes of the dread tocsin

of war begins to die away, and the mind begin to relax from the strain of tension imposed by conflict, we begin to count the cost of the past years of blood and carnage, preparatory to payment; and it will be as well to make up our minds to face the music for a few years to come in the shape of taxes. The bone and sinew has been valiently furnished; life has been held at the mercy of the passing breeze; bomb, and shell, bullet, and sword, have claimed their tithe of the brave, while death has held high carnival, with sickness and disease rioting in the hospital, the camp and field, and haggard despair watching over the infamous prison pens of war, and now when the red cloud begins to give place to the golden skies of peace, comes the anxious provisions of an earnest people, to make good the ravages which that fratricidal conflict has made in a once prosperous and happy land.

That the burden of taxation might have been a few millions lighter, by less of moral corruption, and more of official integrity and acumen, none need deny; but crying over this fact pays no part of the debt, and only serves to make the parting between us and our dollars and cents more tender and grievous. That this is true we need not doubt, then let us cheerfully bend to the task, and omit no effort that shall have a tendency to hasten a return to specie payment.

The government still continues to feed large numbers of people in the districts ravaged by the march and countermarch of contending hosts, and many, very many who just a little while ago were boastful of their ability to conquer a recognition, now ask to be fed at the same public crib out of which they so lately tried to knock the bottom. How long this can be done without danger to sound policy, is a nut for political wire workers to crack; for while philanthropists indiscriminately cry out: these people must be fed, and we have taken their producing labor from them by freeing their slaves; others, and it may be they are in reality the clearest headed lovers of their fellow men, say: let them feed themselves by a speedy return to a healthy condition of remunerative labor; the one class urging the propriety, and the other denying its feasibility, while the chances are that the vexed question may settle itself ere the Judge gets into his ermine and his chair. The contention is not ours, for we have long taught the doctrine that God had made of one blood all the nations of men that

dwell upon the earth. "Whoso sheddeth man's blood, by man shall his blood be shed," has received another attestation, by way of precedent, in the execution of the "assassination conspirators," as they have been called; we make no comment, only chronicle the fact, that, on Friday, July 7th, Mrs. Surratt, Payne, Atzeroth, and Harrold were hanged, at 1 h. 20 m., P. M., for participation in the murder of President Lincoln, and attempted murder of Wm. H. Seward and son.

The quarrel between the Prince Napoleon and the Emperor, seems to grow in intensity, and the Prince's newspaper organ has been "warned," a step which looks somewhat like suppression, and is indicative that there may be an intention on the part of the government not to treat with the Prince. What a mottled complexion European politics are getting, to be sure.

We have clipped from the Boston *Traveler* a short notice concerning the plague, which we commend to the perusal of all who may be interested in the horrible, for our part, we only chronicle such items to show how, and where the pestilence may come, and that the protecting hand of the Lord must be near His people, or they too may suffer from the great calamity.

From various parts of the country we hear of general good crops, and if nothing transpires to prevent the harvest, plenty will crown the land; but over in Iowa a fierce storm has done much damage; in some other parts an almost incessant rain bids fair to spoil the grain after the labor of cutting it is done, before it can be safely taken care of. Truly in the sweat of his brow shall man eat his food.

Having wandered almost round, we now wish the readers of the *HERALD* to remember, that, eternal vigilance is the price we must pay for our liberty, and that watching and praying may mean, liberally rendered, working and praying. So let us continue striking for the truth, upward and onward be our watchword, not forgetting that success is the reward of vigilance, while defeat makes us — nothing. J. S.

DISCUSSION IN REFERENCE TO THE KINGDOM OF GOD.—No. 2.

Now I will show by additional evidence that the kingdom of God is called "the mountain." In Isa. 40: 9, it is called "the high mountain," as follows: "O Zion that bringest good tidings, get thee up into *the high mountain*." Thus God's people will

bring good tidings, and get up into the exalted kingdom of God. The Lord's people are called Zion. See Isa. 51: 16. How shall Zion bring good tidings if the Lord shall not have given a revelation of good tidings to her? Why would Zion, after she had obtained a revelation of good tidings, be commanded to get up into a *literal* high mountain? Is that the way that the Lord will reward those who shall obtain glad tidings from Him? Would a *literal* high mountain be a suitable location for the Lord's people? Are high mountains regarded as desirable locations by the Gentiles? Are not the high mountains of the earth uninhabited because they are regions of perpetual frost and snow? Would the Lord command His people to locate or build up His kingdom in such barren regions? Has He not said that His people "shall eat in plenty and be satisfied"? In the resurrected state there will be no barren mountains. The Psalmist says in reference to that day, "then shall the earth yield her increase." Ps. 67: 6. The following prophecy shows that the Lord's people will not dwell in a barren land, and that they will not dwell in a literal mountain at a certain time when the Lord shall have a prince among them:

"I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase." Ezek. 34: 24-27.

This appears to be a description of the kingdom of God as it will be constituted before it will be called a high mountain, therefore it is called the Lord's hill. The time which is here spoken of will be before the time when the kingdom of God will be comparable to a great mountain which fills the whole earth. It will be before the time when the kingdom of God will extend over the whole earth, for the kingdom of God is here called the Lord's hill, and it is shown that there will be "places round about" the Lord's (hill) kingdom. This idea harmonizes with the fact that the kingdom of God will at first be comparable to a "stone cut out of the mountain without hands," but afterward it will "become a great mountain, (kingdom) and fill the whole earth." This idea also harmonizes with the fact that

and let us go up to the mountain of the Lord." If the kingdom of God shall then fill or extend over all the earth, why will they go up to the mountain (kingdom) of the Lord, and why will all nations flow unto it? The kingdom of God will not extend over the whole earth when it will be comparable to a hill, nor yet until some time after it shall be called an high mountain, for why will the Lord give a revelation unto His people and say unto them, "get thee up into the high mountain," if the kingdom of God will then extend over all the earth? The kingdom of God will then be comparable to a great and high mountain before it will fill the whole earth. The mountains which are spoken of in the following quotation, can not be literal mountains:

"Behold I will make thee (Israel) a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Isa. 41: 15, 16.

These mountains are the kingdoms of the world, and this idea harmonizes completely with the following text: "Thou (Israel) art my battle ax, and weapons of war: for with thee will I break in pieces *the nations*, and with thee will I destroy *kingdoms*." Jer. 51: 20. The metaphors in this text are the "battle ax, and weapons of war," but the nations and kingdoms are spoken of literally. In the other quotation the metaphors are the threshing instrument, mountains and hills. In one text it is foretold that Israel shall be a threshing instrument, and that with Israel, the Lord will thresh the *mountains*, and beat them small, and make the *hills* as chaff, and in the other text, Israel is called the Lord's "battle ax and weapons of war," and then instead of saying that with Israel the Lord will thresh the mountains, the metaphoric style is discontinued and the plain matter of fact is given without any metaphors, viz: that with Israel the Lord will break in pieces the nations and destroy kingdoms. It is an unquestionable fact that in both of these texts Israel is described figuratively and metaphorically; in one text as a threshing instrument, and in the other as a battle ax. The work which Israel will perform is described in both these texts; in one it is described literally, and in the other metaphorically, but in both it is the same work of great destruction, and by understanding that the mountains and hills which are spoken of in one text are the nations and kingdoms which are spoken of in the other, we

fear that the work of destruction which is spoken of, is the same in both texts. Israel, as the Lord's battle ax and threshing instrument, is to do the work which the stone cut out of the mountain will do. It is to smite the image (kingdoms) upon its feet and break them to pieces. From this point in Nebuchadnezzar's dream, some of the metaphors are given which are contained in our quotation concerning the threshing instrument. In the account of the stone (kingdom) smiting the image, Daniel says: "Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and become LIKE the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth."

In the prophecy concerning (Israel) the Lord's threshing instrument, the Lord says to Israel, "thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." This comparison of these texts shows that Israel, as the kingdom of God, will break in pieces and destroy the nations and kingdoms of the world. This destruction is more extensively described in Ezek. xxxviii. xxxix. Zech. xii. xiii. xiv. and in Joel i. ii.

In Jer. 51: 25, Babylon is called a destroying mountain, for there the Lord says:

"Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain."

Ancient Babylon included many mountains, for it included nearly all the mountains of the known world, therefore it could not *literally* be called a destroying mountain, and when that kingdom was destroyed it was not *literally* a burnt mountain, and modern Babylon is not *literally* a destroying mountain, neither will it be *literally* "a burnt mountain." Therefore this text does not contain the *literal* name of Babylon, and the prophecy which is in the text was not, and never will be *literally* fulfilled, but is to be understood in a figurative sense.

Another evidence that the word "mountain" is used to represent kingdom, may be found in Jer. 17: 3, 4, where the Lord says concerning Judah:

"O my mountain in the field, I will give thy substance, and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to

serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn forever."

This chapter commences with the declaration that "the sin of Judah is written with a pen of iron," &c. Then Judah is called the Lord's "mountain," which evidently means the Lord's kingdom.

The same prophet also foretells in the same style that Judah shall be a kingdom of holiness, for he said: "As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness." Jer. 31: 23.

The prophet Ezekiel said: "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." Ezek. 17: 22, 23.

The organization of the kingdom of God is here foretold in figurative language, and in a style which coincides with Nebuchadnezzar's dream. The commencement of the establishment of the kingdom of God is compared by Daniel to a stone cut out of the mountain; Ezekiel here compares it to a tender twig cropped off from the top of the young twigs of the highest branch of the high cedar, which shows that it would be very small at first. This tender twig was to be planted upon an high mountain, and eminent, which represents that the kingdom of God was to be established upon an high kingdom, and eminent, which coincides with the fact that the kingdom of God will be established in the top of the kingdoms. Ezekiel foretells the progressive development of the kingdom of God, by representing it first as a tender twig which would be cropped from the top of the young twigs of the highest branch of the high cedar, and then as a goodly cedar under which dwell all fowl of every wing.

We hold that Micah describes the kingdoms of the world, and calls them mountains and hills in the following text:

"Hear ye now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel." Micah 6: 1, 2.

The kingdom of God will not include all

the nations and kingdoms when the following prophecy will be fulfilling:

"And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Isa. 66: 20.

Israel will thus come out of all nations (kingdoms) unto God's "holy" kingdom, Jerusalem.

The following prophecy also shows that the kingdom of God will be on the earth at a certain time when there will yet be other kingdoms and nations, but that the kingdom of God will rule over the kingdoms of the world except those that refuse to "serve" the kingdom of God, and they "shall perish." The kingdom of God will therefore be on the earth while these rebellious kingdoms will be perishing:

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60: 12, 13.

The kingdom of God was to be first "a little one," then it was to "become a thousand." It was to be first "a small one," then "a strong nation," for in the last part of this chapter we read as follows:

"Thy people (Israel) also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." 21, 22 v.

Israel will be the branch of the Lord's planting when they will be "a little one," and this description of the kingdom of God coincides with Ezekiel's description, where he compares the kingdom to a tender twig of the highest branch of the high cedar, which the Lord said that He would plant.

ISAAC SHEEN.

USEFUL HINTS.

We have been requested to give the following rules and suggestions through the columns of the Herald.

We do so with pleasure, as we most heartily endorse them, and although they have been sent to us that we might use them, we do not desire that any more credit should be given us than is our due, we therefore publish them as they stand

giving them our sanction and by that our support.

We take this opportunity of saying to the readers of the Herald as well as to the contributors to its pages, that communicated articles must be carefully written, as they will if published, stand or fall upon their own merit, and not upon the fictitious value that may be attached to them by our reception and publication of them. That which we publish over our own signature we expect to be held responsible for; but as we are far from wishing to receive the credit due to another, we feel it to be only just that we shall not be made responsible for the failings or mistakes of others.

We will use all diligence to prevent really obnoxious, and openly erroneous articles from appearing in the columns of the Herald, but should any appear which seem to be open to these objections, there is by far a better method of rectifying the wrong and preventing untoward mischief, than denouncing the writer as a fool, a madman or a wicked heretic.

We shall use our endeavor to prevent the Herald becoming a mere vehicle for the exhibition of partizan fury, or personal spleen; as we look upon either as disgracing the true christian. We therefore hereby caution all our contributors to weigh principles and not men, a caution by the way that the elders might profit by.

JOSEPH SMITH.

COMMUNICATIONS.

EXHORTATIONS.

"Lay hands suddenly on no man," says the Apostle Paul, and so say I. The neglect of the above caution by those holding responsible stations in the church, has been a source of much evil, to avoid which I have determined to make some suggestions relative to ordinations in the future. It is of the utmost importance that the Presidents of branches should use great caution in recommending persons for ordination at Conference, or elsewhere, otherwise they will (to a certain extent) be responsible for the evils that may arise from their carelessness and inconsideration. If a man be slothful in the discharge of the duties devolving upon him as a member, he should in no wise be called to an office. If he be guilty of drinking ardent spirits, then instead of being ordained to the priesthood, he should be admonished; and if he should in any case carry it to drunkenness, he

should be strictly dealt with; and if he repent not, he should be excommunicated.

We should be careful to call men of "good report"—men whose ruling desire is to bring their passions and appetites in perfect subjection to their will, and their will in perfect subjection to the laws and commandments of God. One such will do infinitely more good than a score of a contrary character. It is necessary that those receiving ordination should become well acquainted with the laws and commandments of God, as given through our martyred prophet, as well as those given through the prophets of the ancient church, that they may be well instructed in points of doctrine, and in the principles of government. They should be men who rule their houses in righteousness, bringing up their children in the way they should go, by themselves walking in the way they desire their children to walk in.

As a general rule IT WILL BE FAR BETTER TO ORDAIN MEN TO THE LESSER PRIESTHOOD FIRST, and let them win their way to the higher priesthood by faithfulness; and in no case raise a man in authority, unless he has proven himself worthy, so far as circumstances will permit, by faithfully fulfilling all the duties of the office previously held. The faithful man is worthy of every encouragement; and, on the contrary, the unfaithful man shall not stand. "Wherefore now let every man learn his duty, and act in the office to which he is appointed, in all diligence. *He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so, Amen.*" B. C. 104: 44.

The Presidents of conferences and branches should act with caution in these matters, in their respective fields of labor, and inasmuch as they are called to the office of chief shepherds, they should be careful to set an example in every good work, and to see that the assistant shepherds go and do likewise; and that the keepers of the flocks are men whose example and precepts will be calculated to exert a beneficial influence on society.

We wish, in a special manner, to warn the saints against the habit of speaking evil one of another. It is a practice that is directly opposed to every righteous principle, and should be avoided by all persons who have the welfare of their fellow men at heart. No one who has the love of God within him will endeavor to traduce the character of his neighbor. A family, a church, or a kingdom divided

against itself can not stand, but must fall. How careful then should all Latter-Day Saints be to cultivate a spirit of love and union, that a oneness of feeling may characterize all their intercourse one with another, and that the Adversary of souls may not have power over them. Whenever we see a brother or sister going astray, it is our duty to go to them privately and admonish them of the evil, and if they hearken unto us, we have saved our brother or sister. How much better is this than to go from house to house exposing their faults, and thus hedging up the way for their reformation. It is the duty of those holding the priesthood to watch closely and see that there is no evil speaking or backbiting in the church. It is sometimes the case that a Latter-Day Saint so far departs from the paths of rectitude, that he will bear false witness against his brother, thus gratifying his own enmity or spleen, at the expense of his brother's character. That man is in the bonds of iniquity and in the gall of bitterness; and if he repents not, his condemnation is sure. The righteous man buildeth up that he may save, whereas the wicked man tearth down that he may destroy. By their fruits you shall know them. B.

CONSCIOUSNESS AFTER DEATH.

In my former article upon the above subject, I closed by respectfully submitting, without comment, for the consideration of the reader, 1 Peter 3: 18-20, and being fully aware of the complicated interpretations, and shroud of mystery thrown around this quotation by the sophistry of modern divines and Bible commentators, we hope a few additional thoughts upon the subject will not be unacceptable to the readers of the Herald.

In the previous chapter of the apostle's address, a very plain and graphic account is given of the ministry and meditorial office work of Jesus Christ on earth; also the duties and responsibilities sustained thereto by humanity, or mortal beings here below, in the following very plain and impressive language:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings. As new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious: to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious. * * Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-

stone, elect, precious: and he that believeth on him shall not be confounded. * * * But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. * * * For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 1-4, 6, 9, 21.

After the apostle had thus spoken of and declared the sufferings of Christ, and the effects to be produced upon the minds of those dwelling on the same earthly sphere as himself, viz.: "leaving us an example, that ye should follow his steps," and in view of the fact that he was treating of the ministry of one, who, as the Son of God, came down from heaven to man on earth to mediate between the two, clothed with the holiest mantle of inspiration, and who by the magnitude of his authority and extent of his calling, literally personified the "mighty God of Jacob," destined ere long to hold the keys of death, hell and the grave, having loved righteousness and hated iniquity, wherefore He was anointed with the oil of gladness above His fellows, taking flesh and blood upon himself, that through death he might destroy him who had the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage. In view, we remark, of this important and soul cheering fact, what could the apostle affirm other than the ideas contained in the above quotation, that Jesus was "put to death in the flesh, but quickened by the Spirit, by which he went and preached to the spirits in prison." Now reader, please forget for the present, the many lights and shadows cast upon this expression by the interpretations of the various "D. D's." of modern times, and in the true spirit of magnanimity and fairness, extend to the apostle the same privilege usually granted to writers of less distinction, that of qualifying their own expressions, and defining their own views. In the following chapter a plain exposition of the text is given by the apostle himself, in which he distinctly declares that the gospel was preached to them that are DEAD; and the reason why this preaching was performed, the apostle further adds, was that they "may be judged according to men in the FLESH." No system of sophistical reasoning yet discovered, can establish the commonly accepted theory, that they to whom Christ preached in prison were in the flesh, without positively denying the apostle's statement that they were "DEAD," and in the previous verses locates them in the

"prison," and still further plainly affirms that they are those "spirits which sometime were disobedient, when once the long suffering of God waited in the days of Noah," some two thousand years previous to the coming of Christ. Thus consciousness and individual identity is preserved beyond the grave, or after the disorganization of the physical tabernacle; and although quite differently situated from their brothers in the flesh, yet were to be judged by the same law, and "live according to God in the spirit." But, inquires the objector, what is the form or nature of this spiritual or invisible being, who thus lives independent of and separate from the physical or visible man, with which we are acquainted? In answer we refer to Luke xxv., in which is given the history of Christ's appearing to the disciples after His resurrection, as follows: "they were terrified and affrighted, and supposed that they had seen a spirit." This supposition proves conclusively that they, although taught in the proper school of christianity, having received their lesson from the lips of one "in whose mouth was found no guile," and in whose teaching was no deceit, yet recognized in "spirit," something beyond the simple compound of oxygen and carbon, received into the system through a process of respiration, to support animal life. It also clearly reveals the fact that they discovered in man something more heavenly in its nature than mere body and breath, a modern theory zealously advocated by the so called "Soul Sleepers," and known as the "Battle Creek Theology." And in the remarks of the Savior correcting their wrong opinion relative to Himself, He does by no means intimate that their belief in spiritual identities was incorrect, but on the contrary *confirms* their belief, and instructs them somewhat as to the nature of a spiritual being, declaring to them that "flesh and bones" did not enter into the composition of a spirit. Had our Savior been a believer in the "unconscious state of the dead," He would unquestionably have taken that opportunity to correct their opinion, and informed them that the existence of spiritual intelligencies separate from the body was an impossibility, and to believe such a doctrine was absurd and unscriptural; and that where the word "spirit" occurred in the ancient writings it simply signified "breath," or "wind," and thus have been in harmony with the Seventh Day Advent teaching, who, Saddusaic like, reject the existence of spirits, but unlike their skeptical predecessors, they advocate with commendable energy the doctrine of "the resurrection of the dead, both of the just and the unjust," but unlike popular the-

ology, they believe in the first and second resurrection, so plainly taught by the Rev. clator, and in view of their belief in this cardinal point in the doctrine of Christ, we affirm as a leading proposition, 1st, That to admit the "soul sleeping" theory, or "unconsciousness after death," we at once destroy the doctrine of the resurrection. 2nd, That the resurrection of the body, without the agency of a living, intelligent spirit, is a scriptural and physical impossibility. In proof of which read Rom. 8: 11, as follows:

"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 dwelleth in you."

By this quotation we are led to inquire, first, what spirit "raised up Jesus"? And in Acts 2: 24, we learn that "God hath raised (Him) up, having loosed the pains of death: because it was not possible that he should be holden of it." Not possible, and why? Because of the nature of His mission, and the extent of His power, as is referred to by Paul in Heb. 2: 14, 15. Secondly, For what purpose was the Spirit to "dwell in you"? That it might raise up or resurrect your "mortal body." The personal pronoun "your," is here used as something independent of the body, being in the possessive case and governed by body, the thing possessed. We are aware that this may be considered by some, rather close distinction, but we consider it strictly truthful, and defy the criticism of the grammarian, or the analysis of the learned, to show the contrary.

While we readily admit, as in my first article, that the words "man," "him," &c., may in certain cases refer to the fleshly tabernacle or mortal body, we also affirm with equal propriety, and from reasons that like words occur referring to something entirely separate from the body, as is clearly the case in the text last quoted, and that something must be, from sheer necessity, that which the ancient prophet declares was created "within him," viz: "the Spirit." Zech. 12: 1. This premise being so clearly proven, the conclusion is inevitable, that it is by the Spirit of God operating upon and being in communion with our spirits, that the resurrection of the body is effected, and however omnipotent and all-powerful God may be, when brought in contact with, and in operating on dead or inert matter in every other case, such, for example, as organizing the material world, or creating man in the beginning, yet in the particular case of the resurrection of the dead, we are informed by the apostle that the first display of His power is made upon the mind,

or spirit, before the element of which the body is composed can be effected in the least degree whatever; for what believer in the truth of Paul's statement, is not ready to admit that *if God's Spirit did not dwell in us, our mortal bodies would NEVER be raised?* When the language of inspiration declares that certain effects are to be produced in the divine government through a given cause, it is proof positive that the same effects will not be produced by a different cause.

We anticipate that the following question will be asked: Does not the apostle, in his remark relative to the Spirit dwelling with us, &c., refer to this life, in which we are to prepare for the resurrection? From the two following facts we emphatically answer No. First, If that was the case, it would necessarily follow that none would be resurrected except those with whom the Spirit of God dwelt in life, thus destroying the Bible doctrine of universal life in Christ, even as universal death was effected in Adam. Secondly, Paul describes the condition of people in this life as being under no condemnation provided they comply with certain conditions therein stated, (see Rom. 8: 1, 2,) and then after speaking of Christ's being raised from the dead, and the quickening of our mortal bodies, proceeds thus: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For we know that the whole creation groaneth, and travaileth in pain together until now: * * even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body.*" 18, 22, 23 vs. Which redemption is to be effected through similar means to that which produced the resurrection of Christ, (11 v.) and the Savior's power was such that He "had life in Himself," power to lay it down in death and take it up in the resurrection. Was this power diminished by the crucifixion? Reason answers, NO; and the scriptures re-echo the same. If it was, then at the very time when that power was to be called into action, He found Himself destitute of it, and in place of being the "resurrection and the life," as He declared Himself, He at once became simply the creature of the resurrection, or of a higher power, and that too, after having declared while in mortal life that He had power to lay down His life, and power to take it up again. And has man an equal power? Only as he becomes the recipient of God's power through the medium of immutable laws adopted to the purpose by the intelligencies of heaven; and one of those mediums we have discovered, is the existence of an *intelligent and living spirit,*

which has survived the grave, being brought under the influence of, and in communion with the Spirit of God, by which the mortal bodies are quickened. And were we acquainted with the relation existing between mind and matter, or to speak correctly, between physical matter and spiritual matter, we would as readily understand the manner of operation through which the body is animated, as we now understand how the steel is affected by the magnet.

A prominent argument in favor of "unconsciousness" is found in 1 Cor. 15: 18, but its prominence consists in the fact of its being so *often* quoted, and *not* in the fact of its containing any evidence to sustain such a theory. It reads thus: "Then they also which are fallen asleep in Christ are perished." Paul when he used the above quotation, was addressing those who doubted the truth of the resurrection of the dead, as is evident from his own remark in verse 12, as follows: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" And Paul, to correct their opinion, declared that if their belief relative to the resurrection were true, "then is our preaching vain, and your faith is also vain, yea, and we are found false witnesses of God;" and "ye are yet in your sins," or in still more plain language, Paul affirms in substance, if their belief was correct, then the whole gospel fabric was false, and christianity a heresy, and the infidel inscription on the tomb: "death is an eternal sleep," must necessarily be a fact. But to the contrary, he declares in the most distinct and emphatic of speech, that "as we have borne the image of the earthy, we *shall* also bear the image of the heavenly." 49 v.

Where the evidence for "soul sleeping" is in this quotation must be left for one less obtuse than myself to discover; for it is quite evident that the author of the argument has no allusion to the impossibility of a spiritual existence separate from the body, as will appear from his history, recorded in Acts xxiii. While in the council he confronted both Pharisees and Sadducees, and appealing to the former, declares: "I am a Pharisee, the son of a Pharisee." 6 v. And the faith of the Pharisee included belief in the resurrection, in angels, and in "spirits," but the Sadducees, *Advent like*, say there is no SPIRIT, (see 8 v.,) and we conclude the "Rev. Mr. Smith," of "Battle Creek" notoriety, will not have the hardihood to render spirit in this case "breath," and adopt the ridiculous and absurd idea that the Sadducees *disbelieved* in the existence of "breath," "light," or "wind."

GLENWOOD, Iowa. R. W. BRIGGS.

TRUTH PERVERTED.—No. 2.

But let us examine some of the other apostles on the subject.

Mark's testimony is about the same as the foregoing. See Mark 14: 12-25. It does not contain a *shadow* of testimony in favor of an ordinance having been instituted except the Communion of the Lord's Supper. Let those who desire to inform themselves on this point, carefully examine the passage. But we will examine a little further. See Luke 22: 8-21. The reader's attention is particularly directed to this passage. Here, it would seem upon the first glance, that there was two ordinances instituted, but upon a just comparison with parallel passages, and indeed with its own import, it is found that the account was simply repeated. Here a commandment is given to perpetuate the communion, but not a single syllable to perpetuate the passover. In the 19th verse it is said, "this do in remembrance of me." Thus we find that the communion was to be perpetuated. but let us look a little further.

John does not narrate what transpired as the others do. "Supper being ended," and such expressions are about all he says about it. Lest some should snatch at this straw for support, let us examine it. "Supper being ended." Now the question arises, what supper? I answer, the passover. There is no other supper mentioned, except the communion, within the lids of the New Testament, and my opinion is that the supper here referred to is the passover. Yes, but says one, in connection with feet-washing it is said: "If we know these things, happy are ye if ye do them," and the adjective "these" being in the plural number, indicates that there were more than one ordinance that we should be happy if we should do. So there are. They were commanded to break *bread* in remembrance of Him. My impression is that the washing of feet was instituted that night for the first time. Then he says, "if ye know these things." What things? Keeping the passover for one? No. What things then? The communion and the washing of feet for *two things*, which would place the adjective in the plural number. These are all that we have any certainty about being perpetuated.

But there is another shadow caught at to sustain this unscriptural doctrine, of the perpetuity of the passover, under the title of the Lord's supper, it is the following:

"Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be

also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." 1 Cor. 11: 17-22.

It is contended by many that Paul here had reference not to the communion, as they are pleased to call it, but to the Lord's supper. But for some cause which I never positively knew, they never read the context in the presence of a public assembly. In the 23rd verse the subject is continued with the copulative conjunction "for"; and the copulative conjunction "denotes addition, cause, or supposition." Thus in the context it is clearly shown that Paul knew nothing of any supper but the communion, for the import of the language is too plain for unbiased minds and honest seekers for truth to be mistaken. I will quote as follows:

"For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11: 23-29.

It must be very plain to every thinking, impartial mind, that the communion is all that Paul ever knew anything about. He says: "for I received of the Lord," (not of some other man) "that which I also delivered unto you." Thus we perceive that that which he received he received from the Lord himself, and hence it must be correct.

It is argued from what the 20th and 21st verses say, that Paul had reference to a feast, but the 22nd verse itself is enough to refute such a position as that. The apostle, in that verse, and apparently in astonishment too, exclaims: "What! have ye not

houses to eat and to drink in?" If the Lord's supper is a feast, why should they be reprimanded for not eating and drinking at home? Then in the next verse, (23rd) he says: "For I have received of the Lord that which I also delivered unto you." Now *what* did he "receive of the Lord?" Did he receive of the Lord that the supper and the communion are two separate ordinances? No. Well, what then? Why, that the Lord on the same night that he was betrayed, took and blessed it and gave it to them to eat, informing them that that was His broken body, and after that, He also took the cup and blessed it and gave it to them to drink, informing them that that was His blood of the New Testament, telling them as often as he repeated that ordinance they would show forth the Lord's death; and more, if they ate or drank unworthily, they would eat and drink damnation to themselves, not discerning the Lord's body. But in all that instruction that he received from the Lord, *not a breath is uttered about a feast.* The communion of the Lord's supper; *i. e.*, the partaking of bread and wine in remembrance of the death and resurrection of the Lord, is all that we can find any thing of in any of the books.

This testimony as it stands in the *New Testament*, if we consult no other books, seems to be abundance to refute the false doctrine of a supper and a communion, but when we examine the B. of C. and the B. of M., we find not a single word said about any supper but the communion of the Lord's supper, *i. e.* the partaking of bread and wine.

But some teachers confound the passover with the ordinances of the Lord, and thus many, yea, very many, are deceived. It is written that they shall deceive the very elect, if it were possible.

Although I have given this subject but a slight examination, it is hardly touched yet, and if the examination be so slight, I have extended this article to much greater length than I designed at first. Hoping that the Lord will ever preserve His saints, I remain yours in the gospel. NATHAN LINDSEY.

CONFERENCES.

NEVADA CONFERENCE.

Minutes of a Conference held at Genoa, Nevada, April 22, and 23, 1865.

Conference convened by choosing E. C. Briggs, as President, and John Parker, Clerk.

Bro. Briggs made some remarks to the saints on their duties, privileges, and the necessity of their discharging their duties faithfully.

AFTERNOON SESSION.—The following official members reported: Bros. Johns, Cassidy, Williams, and Morgan.

Bro. Briggs gave some instructions calculated to instruct and encourage the saints to hold fast to their integrity.

EVENING SESSION.—Preaching by Bro. E. C. Briggs.

SUNDAY MORNING.—Bro. Morgan addressed the meeting. Bro. Johns bore testimony to the truth.

AFTERNOON SESSION.—The saints occupied the time in a prayer meeting capacity.

Resolved, That Bro. A. Johns be appointed President of this District.

Resolved, That Bros. J. Parkin, M. Williams, and Cassidy, labor as their circumstances will allow.

Resolved, That Bro. A. Johns be ordained a high priest.

Resolved, That we sustain Bro. Joseph Smith as Prophet, Seer and Revelator, also Bro. Wm. Marks as his Counsellor.

Resolved, That we sustain the Quorum of the Twelve Apostles as special witnesses.

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

Resolved, That we sustain Bro. E. C. Briggs as President of the Reorganization on the Pacific coast.

EVENING SESSION.—Reports of Branches: Carson Valley: Bro. B. T. Jones, President; 29 members, 1 seventy, 5 elders, 1 priest, four baptized and one cut off since last report.

Empire: Thos. Phillips, President; 8 members, 3 elders, two cut off.

Bro. Briggs read 1 Cor. i., from which he delivered an excellent discourse.

Resolved, That we adjourn *sine die*.

E. C. BRIGGS, PRESIDENT.

J. PARKIN, Clerk.

CORRESPONDENCE.

FROM BRO. CHAS. DERRY.—I hear that the emigrants are arriving from Salt Lake, but I can find out nothing definite about them. It appears that they are in a scattered condition from all accounts I can hear, and I do not expect to be able to assist them to locate, from the fact that I have no knowledge of what point they are to arrive at, and can not obtain that knowledge.

COUNCIL BLUFFS, July 17, 1865.

FROM BRO. JAMES BLAKESLEE, *to the saints in the district of Michigan and Indiana.*

BELoved BRETHREN:—I greatly desire to have *all* parts of this district represent-

ed at our next September Conference, at least as far as can be, and in order that we may hear from all parts, I would advise that each branch send a delegate to represent them at the Conference, and where this can not be done, send by letter, directed to me at Galien, Berrien Co., Michigan. Conference will be held at Galien, which is on the Michigan Central Railroad, and easy of access, on Friday, Sept. 1, 1865. I want to learn the situation and wants of the different parts of the district as soon as possible, so as to render all the assistance that may be in my power to forward the work. My prayer is that the Lord will bless you, my dear brethren, and assist you all to do your duty in the premises.

COLDWATER, Mich., July 22, 1865.

FROM BRO. H. S. SMITH.—I have just returned to this place from a mission up the Platte Valley, where I have been in company with Bros. Z. S. Martin and Henry Halliday. We found near Columbus, Platte Co., Neb., some fourteen or fifteen families who had returned from Salt Lake. We introduced ourselves to them by setting before them the order of the reorganization of the church, and then turned to the law of God, and they are a people that are willing to abide by that law. I have baptized five since I started on this mission, and ordained one elder, and told him to go to preaching. We left many believing. Bro. Martin and myself will return there again in about ten or fifteen days, and then we hope to organize a branch of the church at Columbus. They are a good people, and thanked God that He had put it into our hearts to visit them in the Platte Valley. We obtained what we could for the *Herald* in that place, and strove to do all the good we could, and our prayer is that God will bless that people, and gather them into His fold. Truly the harvest is great and the laborers few. We have twice as many calls to preach as we can attend to.

FLORENCE, Neb., July 14, 1865.

FROM BRO. D. H. BAYS.—Having but a short time since returned from a mission to southern Iowa, I feel to drop you a line to inform you that the good work of the Lord is prospering in this part of the vineyard. I visited several branches, where I was happy to find the saints steadily pressing forward in the great work of the last days. In Manti I held a discussion with a Campbellite preacher, which I think will result in good. I returned to the Bigler's Grove Conference, where we had a "time of refreshing from the pres-

ence of the Lord." The whole Conference was attended with a zeal worthy of admiration; the Spirit of the Just One attended us throughout the entire session, and at the close of the Conference we had the *BEST meeting I ever enjoyed*. We were blessed with nearly all the gifts, and much valuable instruction was given.

LITTLE SIOUX, Iowa, June 11, 1865.

FROM BRO. JAS. WAGNER.—Bro. Jas. Brown and myself were appointed at the Pittsburgh, Pa.; Conference to go on a mission to West Virginia. We started and arrived in Moundsville, Friday the 23rd ult., on Saturday morning I started and distributed a number of tracts; I wrote on them an appointment for a meeting that night, and at the appointed time there was quite a number came to hear. I preached on the organization of the kingdom of God, and the people paid good attention. At the close of the meeting a gentleman proffered us the use of a school house, thereupon we gave out an appointment at the school house for the next Sabbath. We continued the meeting from day to day, the audience increasing in numbers on each occasion. Bro. Brown left me and went on to Easton, about 20 miles further. I still continued my meetings at Moundsville; on Saturday night there was a Spiritualist and a Methodist minister attended the meeting; at the close the Spiritualist arose and asked some questions, which I, with the Lord's assistance, answered to his discomfiture. The Methodist, seeing the dilemma that the Spiritualist had got himself into, thought he would extricate him, but they both got lost in their undertaking, and the truth of heaven prevailed. There is a great opening here for preaching, and the brethren and sisters, together with the people, are very kind, and desire meetings to be kept up. My circumstances would not permit of my staying any longer, so I had to leave them. I pray God to reward them for their kindness, and in the end bring them to everlasting life.

MOUNDSVILLE, Va., July 15, 1865.

POETRY.

AN OFFERING.

CHAPTER V.

"Then Peter said unto them repent."—*Acts 2: 38.*

Our thoughts and actions have their qualities
As well as all things that our eyes behold.
The hills are noble and the spreading trees

Are grand; thus white and black, or heat
and cold
Are qualities of earth and air. Thus deeds
Are bad or good just as the case may be:
Each thought and action from our will proceeds,
And thus we shape our course o'er life's
great sea.
This is as we are taught some one may claim,
The force of education on the mind.
The difference exists but in the name,
And only doth appear when well defined:
Strange, strange indeed, was there no heat
and cold,
Or light, and darkness of the velvet night,
Bitter and sweet, and sour, till we were told:
That they were so, and learned to name
them right.
Or will we wake and find it all a dream,
We have not lived, we only called it so?
We wrought no good, we only made it seem,
As good. No ill, it was a name you know,
And thus the universe with all its laws
Dissolve to nothing, like an empty sound,
Of white, and black, bad, good, effect and
cause,
Results of *learning* but a name be found.
No! surely no, and reason says no too,
The principle exists before the name,
And what is bad is wrong, the good is true,
Our duty is to choose between the same.
An evil hurtful action still is bad,
No matter what men call it: but an act
That worketh good to men, and maketh glad
The heart is very good. This is a fact
None can deny. Thus all that worketh
wrong
And brings confusion misery and shame,
Degrading man with fetters vile and strong,
Is called a sin. We should reject the
same,
And banish from our mind. Yet some may
say
That God ordains events just as they fall
We have to act so. He hath planned our
way,
Our deeds are His good, evil, one and all,
And at the first He knew what we would do
So therefore, all that is, is surely right.
A liberal doctrine, truly that, if true.
I fear it will not stand plain reason's light,
Why do we catch the thief he can but steal?
Why hang the murderer, he has to kill?
When innocence is wronged, why should we
feel
Agrieved? You say that it is heaven's will.
All punishment, if that is so, were vain.
If we are bound to sin will it avail?
Then why impose on helpless creatures pain
For doing what they could not help?
Why rail
At Booth for killing Lincoln? And why
praise

The great for being noble, just and good,
The wise man's writings or the poets lays?

They could not help but be so if they would.

No blame or credit then is due to man,
And punishment is foolish, praise as bad.
A man must kill, and then be hung. Thieves can

But steal and be shut up. O! this were bad.

But reason with both eyes wide open cries
The Lord Almighty hath not made it thus,
For if He has He surely is not wise,
And does not deal with justice toward us.
We are not mere machines propelled thro' life,

For each can make their actions right or wrong,

Each can become a hero in the strife,
And all receive a just reward ere long.
The Lord ordains that good shall come to those

Who choose the good, and evil unto all
Who take the bad. So thus the part we choose,

Decides the part that unto us shall fall.
Yet some may claim the law that rules the land

Is quite enough these evils to suppress;
That we need answer to no stronger hand
To aid the good and punish wickedness.
When nations sin, O, who will punish them,
And who repay the secret hidden wrong
Against the innocent by wicked men,
Or kings and lawyers when their power is strong,

When mobs arise and in their lawless might
Do violence to citizens and state?

Who shall repay? There is a God of right,
Who in the end will make the crooked straight,

And rectify the wrong. Let us repent,
Looking at all our acts and finding there
The evil, cast it out, ere we have spent
Our little all of life, and thus prepare
For things to come. Our God desires
That we should earn the blessings we enjoy,

And thus be worthy when the time expires,
Even as we have seen some bright eyed boy,

Holding with chubby fist his first earned dime

Before his mother, shouting while his face
Glowed full of bliss, "I earned it, it is mine,"
And then with happy heart receive her praise.

That single dime to him is worth a score
If they were given. Thus it is in life,
The joys we earn we prize and value more
Than gifts. The flowers with richest fragrance rife,

Are those we toil to raise. Some people fear

They lose their freedom if they daily try
To overcome their sin—a queer idea,

To which an anecdote will well apply,
About a young man who was rather bright
In all the ways of life excepting one.
In this he was a monomaniac quite,
And in a strange track did his weakness run.

Perchance while with you on the dusty way
He spied a fence post on the other side,
Off he would go and touch it, naught could stay

His hand from this. Then he would glide
Back to your side; but soon enough, alas,
His mind would wander from the beaten track.

An heap of stones, a stump, a blade of grass,
He needs must go and touch it, then come back.

Though poorly told the moral is quite plain,
For when we sin along life's beaten track,
We touch the post and have to go again
And yet again and touch it, then come back.

You call this liberty? No, surely no.
Say chains or bondage and not liberty.
Let us cast off this yoke that binds us so,
And in the bliss of purity be free.

If you by chance—or providence should be
Present at some great feast where all
Dressed well,
When all your clothes look soiled and shabbily,

How your poor heart would sink no tongue can tell.

How can we hope then to set down with Him
And His bright angels, all as pure as flowers,

Thus torn by passion and begrimed with sin,

How shame would burn in these poor hearts of ours.

We shall exist forever. Then how wise
Aught we to be, and quickly put away
Our sin. Behold the hour swiftly flies,
And all that we are sure of is to-day.

Are you a man? Assert your manhood then.
Break off from evil ways beneath a man.
They do not contribute to make you men.
Shame, do not say "I can not," say "I can."

ABEL.

SELECTED ARTICLES.

From the Council Bluffs Nonparcil.

A WHOLE FAMILY MURDERED BY BRIGHAM YOUNG'S "DANTIES."

A private letter, just received by a gentleman of our acquaintance from a reliable party in Utah, gives the details of a wholesale murder of a family of six persons by a

gang of Brigham's "Danites," or "Destroying Angels." Our informant was intimately acquainted with the unfortunate victims, and says they had been the objects of relentless persecution by "the brethren" for some time past. They had all been members of the church in high standing, and were familiar with the inside workings of Brighamism. Latterly, they had been seriously suspected of disloyalty to the church, and were supposed to be making preparations to get out of the Territory, an event which the "Angels" were instructed to prevent, as the people knew, and would probably say after leaving Zion many things which the good name of the church would not permit to be made public. The parties knew they were watched, and took every precaution to elude the vigilance of the "Danites." They started, ostensibly for the purpose of changing their residence to the eastern side of the Territory, but really intending to come on to the States, and were accompanied by two young men who were not members of the church. When they had been on the road several days, and were encamped in a canon about fifty miles from Salt Lake, one of Young's bishops came to the camp, and told them that they must move immediately or they would all be murdered by the Indians; they were loth to start at first, but the bishop insisted, and they finally consented to follow him. He led them to a "secure camping place," several miles distant from the public road, and there left them.

The following night a company of men, disguised as Indians, came upon the camp and murdered every member of the party except the two young men, who returned to the settlements and informed the friends of the family what had happened.

These statements may be relied upon as true; we are in possession of the names of all the parties, but not at liberty to make the same public, as the informers, if known to the "Danites," would share the same fate.

ANOTHER PLAGUE.—While the Russian disease has raged with such ferocity in the north of Europe, the southwestern part of Asia has been suffering from a terrible visitation of the same kind. The *Levant Herald* of June 7th, says that letters from Medina give a frightful account of the ravages of the epidemic now raging both at that city and Mecca. It takes the form both of typhus and cholera. On the eve of Courban-Beiram, and during the first and second days of the feast, this terrific scourge carried off no less than forty-six thousand victims amongst the pilgrims, and though the intensity of the

plague is somewhat abated, multitudes still perish. The inhabitants have fled, and the streets are filled with corpses. Of the Persian pilgrims alone, no less than five thousand have fallen victims, amongst whom is the Sheik, Mirza Hachim, who, saint as he was reputed to be, has perished with his whole household, composed of ten persons. Sheriff Abdullah Pacha has taken refuge at Taif, and the Governor General, Vedji Pacha, after having lost a son and daughter, has himself fallen dangerously ill.—*Boston Traveller*.

DISCOVERIES IN ARIZONA.

A Civilized People once Dwellers on its Soil.

On the 22d of December, 1862, an expedition, called the "Willing Mining and Exploring Expedition," left New York, arriving at San Francisco thirteen months later. After recruiting a little, the expedition left for Arizona, where it has been ever since, in the midst of the wilderness and solitude of nature. A letter in the *St. Louis Republican*, says that it has made important discoveries, among them a natural pass for the great Pacific railroad, which avoids the Sierra Nevada entirely. The line of this pass or route, is from the Los Angeles to the Owens Lake, on easy grade; thence up that river to the Big Pine; thence east to Deep Spring Valley, on the trail of the expedition to Providence Springs; thence across the Great Death Valley to Santa Clara, Los Vegas, Parowan, Provo Lake, Berthoud's Pass by way of Central City, Denver to Junction City, Fort Riley. Between the Big Pine Creek and Owen's river and Los Angeles, there is not a hill to cross. The grade is not over twenty feet to the mile. The resources of the country through which the road passes are not enticing.

During the trip of the expedition numerous ruins of ancient settlements of the country have been met with. Broken pottery is found strewn over all the parts travelled over. Ancient forts, situated on the highest peaks of the hills and mountains, are numerous, and towns of considerable size are seen in almost every valley of note throughout the entire region of Arizona, proving that the country was settled in former times by a better and more industrious race than the present tribes of thieving, murderous Indians called Apacheria. It is not much a matter of speculation to define the causes which annihilated the people who have left such marks of civilization behind them. Volcanoes of more force than Stromboli or Vesuvius, existed here, and it is probable that the broad and lengthy volcanic mesas, the surface of which is covered with

lupa, may conceal in their great depths cities of greater magnitude in Arizona, to say the least of the immense ruins left visible. Here from all the appearances of former settlement of the country, lived and perished a wise, proud and semi-civilized race of people, rich in great resources of the country, which, perhaps, in a month was made desolate by the throes of volcanoes, whose huge craters made a large gap in the contour of the earth's face. These volcanic eruptions, happening at different periods, and loosening the earth's crust, together with the upheaval of the igneous rocks have crested immense seams in the rocks, and the disintegration of the rocks so upheaved, formed a light porous soil. Consequently one reason for the non-existence of flowing streams outside of the great Colorado basin, the majority of the water being carried off by underground rivers. The task of boring artesian wells will produce an abundance of water wherever needed on plain, desert or valley.

BRO. CHAS. SHEEN and family arrived here from Birmingham, England, on the 17th ult.

RECEIPTS—*For the Herald.*—A. Kuykendall, J. Mason, A. Rubendall, G. Medlock, W. A. Moore, G. Rarick, L. Allen, W. Hawkins, E. B. Gaylord, N. Green, W. W. Gaylord, J. Macanley, A. Simmons, R. Otis, E. R. Briggs, M. W. Reid, N. Lidgett, C. Whitmore, J. Stuart, C. Brindley, G. W. Gally, J. McAlister, P. Simpson, M. A. Fisher, S. Chanebeiz, each \$2; L. Jackson, T. Dobson, W. H. Jordan, S. Skinner, G. J. Johnson, Mrs. L. Smith, W. Hartshorne, S. Williams, J. Morrel, J. M. Wait, D. M. Lewis, T. Lambert, C. C. Reynolds, G. Watson, J. Seelye, W. Wilson, J. Parris, C. Canfield, T. Wainman, J. Edwards, J. Ells, J. Reese, J. Winders, E. Liston, W. H. Wilbraham, Mrs. Smith, (Pittsburgh,) J. Brown, R. Pomeroy, G. Wright, M. Welch, J. Barrow, P. Murie, J. Hodges, W. Graves, H. A. Stebbins, M. S. Shaw, each \$1; W. Souders, L. Lightfoot, each \$2; Alex. McCord, \$4; J. Rudd, \$3.75; A. Manchester, \$2.50; D. Hitchcock, \$1.50; S. Newcomb, \$10; A. B. Slye, \$1.75; J. W. Hutchins, \$0.50; E. Mitchell, \$1.25; S. Ackery, \$1.25; B. Ames, \$1.50; E. Butler, \$0.50; J. Randall, \$1.20; I. Parish, \$1.50; H. J. Hudson, \$1.45; M. J. Borland, \$0.50; R. Rowley, \$1.10; S. Mahoney, \$3; L. J. Minton, \$1.25.

For the Hymn Book.—C. N. Hutchins, E. Kent, J. Hudson, G. W. Gally, each \$0.55; D. Hitchcock, M. Welch, each

\$0.85; J. F. Jemison, \$2.20; J. Hodges, \$1.10.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Literal Gathering of Literal Israel—Brighamite Doctrines—Gospel of the Kingdom—Divine Authority of Joseph Smith, the Martyr, No. 1, and 2.—Truth made Manifest—Mountain of the Lord's House.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called "Debate on Consciousness after Death."—No. 2 on the "Literal Gathering of Literal Israel"—Newness of Life—Voice of the Good Shepherd. 8 for 10 cents, 24 for 25 cents, 100 for \$1.

Book of Doctrine and Covenants, \$1.25
L.-D. S. Hymns, with an Appendix, 0.55
The same, (gilded) - - .85
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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.*

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DISCUSSION IN REFERENCE TO THE KINGDOM OF GOD.—No. 3.

The progressive development of the kingdom of God, is foretold by Zechariah as follows:

“And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”
Zech. 6: 12, 13.

The Branch who is here spoken of can not be Christ, for he is to “grow up out of his place,” but Christ will come down from heaven, as we read in *Rev.* 1: 7, as follows: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

The Branch which is here spoken of can not be Christ, for “he shall build the temple of the Lord,” but of Christ, the Messenger of the covenant, we read that “the Lord, whom ye seek, shall suddenly come to his temple.” *Mal.* 3: 1. The temple of the Lord will be built before the Lord shall come. Before He shall come there will be a time when the meat offering and the drink offering will be cut off from the house of the Lord, and when the priests, the ministers of the Lord, will weep between the porch and the altar, as *Joel* foretold in the following text:

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and

those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.”
Joel 2: 15–19.

It is here plainly shown that immediately after these events will transpire, Israel will “no more be a reproach among the heathen.” The Branch spoken of by Zechariah could not be Zerubbabel, for he was not a priest, but of the Branch, Zechariah says: “He shall be a priest upon his throne.”

It is shown in the following prophecy that the Branch was to be raised up when Judah shall be saved, and Israel shall dwell safely:

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our righteousness.”
Jer. 23: 5, 6.

It is to be in the days of this king that Judah will be saved, and Israel will dwell safely. It will therefore be *after* this king shall commence to reign that these events will transpire, which shows that the king-

dom of God will be a progressive kingdom. This text does not say that at the *beginning* of the days of this king, Judah shall be saved, &c.; but, "in" his days.

The idea that this king is Christ, and that Judah and Israel will not be saved until he shall come, and that they will be saved instantaneously, when the kingdom shall be set up, is as unreasonable as it would be to say that when Daniel said: "in the days of these kings the God of heaven shall set up a kingdom," that he meant at the *end* of the days of these kings. Those who say that the kingdom of God will not be set up until Christ shall come, interpret these words of Daniel as if he had said, "at the end of the days of these kings." Thus the word "in" is erroneously represented to mean "at the end of," but where Jeremiah says concerning the king who shall execute judgment and justice in the earth, "in his days Judah shall be saved," they interpret these words as if the Lord had said, "at the beginning of his days." Now the word "in" can not mean in one text "at the end of," and in the other, "at the beginning of," and as the advocates of the doctrines of the Adventists can not uphold their doctrines without thus perverting the obvious meaning of such simple words, it is evident that their doctrines are in all such cases unscriptural. It is "in the days of these kings" that the God of heaven said that He would set up a kingdom, and it is "IN" the days of the righteous Branch and king who shall reign and prosper and execute judgment and justice in the earth, that Judah shall be saved and Israel dwell safely. There will be wicked people on the earth after this king shall have commenced to reign, otherwise there will be no people that he can "execute judgment and justice upon." This subject is also explained in Jer. 33: 14, 15, as follows:

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."

The Branch of righteousness who is here spoken of can not be Jesus, for He *grew up* after He was born in Bethlehem, but the Branch is to grow up in those days when Judah shall be saved and Jerusalem shall dwell safely. Jesus will not "grow up" any more, but He will *come down* from heaven with the same body with which He as-

cended after He rose from the dead. Jeremiah foretold that the Branch shall grow up unto David "at that time," when the Lord shall perform that good thing which He had promised unto the house of Israel, and the house of Judah. In the last days the Lord will perform that good thing, therefore this is the "time" that the Branch of righteousness was to grow up unto David, and he will execute judgment and righteousness in the land, (the land of Israel) before Christ shall reign over all the earth.

The seed of David are to be multiplied as the host of heaven, for the Lord said: "As the host of heaven can not be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant." Jer. 33: 22. In connection with this text it is also shown that the Lord will take of the seed of David to be "RULERS" over Israel:

"Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: then will I cast away the seed of Jacob, and David my servant; so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." 25, 26 v.

So also Zechariah prophesied concerning the great power of the "governors of Judah" in the last days and "the glory of the house of David." In Zech. 12: 5-8, the Lord says:

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."

It is here shown that the governors of Judah will be made strong, and that their strength will be in the Lord of hosts their God, and that they will be "like an hearth of fire among the wood," &c. It is here shown that these governors will be men whom God will appoint to that office, and qualify and strengthen that they may per-

form the duties thereof. As Daniel foretold that the kingdom of God, which Nebuchadnezzar saw as the stone cut out of the mountain without hands, will fill the whole earth, so the Lord said concerning the governors of Judah, that they shall be "like an hearth of fire among the wood," &c. Zechariah's description of the work which the governors of Judah shall do, is a description of the plan by which the kingdom of God will break in pieces the kingdoms of the world. When the governors of Judah shall be like an hearth of fire among the wood, and when they shall devour all the people who shall be round about Jerusalem—all the nations who shall be gathered against Jerusalem to battle; then the governors of Judah will be governors in the kingdom of God. The governors of Judah will be the house of David, for Zechariah says that when the Lord shall defend the inhabitants of Jerusalem, "the house of David shall be as God, as the angel of the Lord before them," that is before the inhabitants of Jerusalem. When the house of David shall be as God in *defending* the inhabitants of Jerusalem, the kingdom of God will not extend over all the earth, otherwise there will be no enemies to be defended against, but the kingdom of God will then be upon the earth, and the house of David will be officers in that kingdom, for they could not be as God, and as the angel of the Lord before the children of Israel if they will not then be officers in the kingdom of God. The kingdom of Israel will then be the kingdom of God and it will then break in pieces the kingdoms of the world in this way.

The next prophecy which I will quote for the purpose of showing that the kingdom of God was to be on the earth before Christ shall come, is in Micah 4: 2, 3, as follows:

"And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

These verses and the preceding verse are nearly the same as Isa. 2: 1-3. Our last quotation contains further evidence that the kingdom of God will be on the earth while there will be "strong nations" on the earth also, and when there will be "many nations." When "many nations

shall come, and say, Come, and let us go up to the mountain (kingdom) of the Lord," there will of course be "many nations" on the earth. When "He (the Lord) shall judge among many people, and rebuke strong nations afar off," there will of course be "strong nations afar off" which will need rebukes. In a continuation of the subject, in the same chapter, the prophet says:

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 6-8.

Here also the progressive development of the kingdom of God is foretold. The kingdom was to be called "her that halteth," and is driven out and afflicted. The Lord said that He would assemble her and "make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth." It was thus foretold that the kingdom of God would be on the earth in all these conditions: as her that halted, as her that was cast far off, as a remnant, and as a strong nation. Then the Lord will reign over them *in mount Zion*. The Lord will "assemble" and "gather" the subjects of His kingdom to Zion, where He will reign over them, therefore Zion will be a *part only* of the earth to which they will be assembled and gathered. If the Lord shall then reign over all the earth, why shall His subjects assemble and gather to Zion? Why will they not remain in any part of the earth and let the Lord reign over them there? Because the kingdom of God will *then* be in mount Zion, and not in all the earth. The kingdoms of this world will not *then* have become the kingdoms of our Lord and of his Christ.

Unto the daughter of Zion was to come "the *first* dominion," which shows that there will be a *second* or additional dominion, for if there will not be a second or additional dominion, the prophet might with more propriety have said that unto the daughter of Zion shall come *the dominion*.

In the same chapter (11-13 v.) the prophet says:

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall

gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Thus many nations will be gathered against Zion, but the Lord will gather these nations as the sheaves into the floor. Then will the Lord say, "arise and thresh, O daughter of Zion. . . Thou shalt beat in pieces many people." This is the kingdom of God which will do these things, when many nations shall be gathered together against it, and the prophet here uses the same figurative style that is contained in Nebuchadnezzar's dream, where it is shown that the kingdom of God will "smite" the kingdoms of the world and make them like the chaff of the summer threshing-floors, and the wind shall carry them away, that no place shall be found for them, and Daniel said: "the stone that smote the image became a great mountain (kingdom) and filled the whole earth." When Zion shall arise and thresh and break in pieces many people, then will these words of the Psalmist be fulfilled:

"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries." Ps. 110: 5, 6. ISAAC SHEEN.

COMMUNICATIONS.

TRANSMISSION OF THE BIBLE. No 1.

THE BOOK OF MORMON VINDICATED.

In 1 Nephi 3: 40, is found the following reference to the Bible, its original condition, and its corruption and condition at the present day:

"And the angel of the Lord said unto me, thou hast beheld that the book (Bible) proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God: wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God: and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of

the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might PERVERT the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men: wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and AFTER these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity: thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them. * * * Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen."

We presume no believer in the Book of Mormon will doubt that the great and abominable church here alluded to, is the Roman hierarchy, constituting the foundation of a spiritual power which has continued unto this day. A very full description is given of this great and abominable church in Rev. xvii. and xviii., under the figure of a woman, labelled upon her forehead, mystery, Babylon the great, the mother of harlots, and abominations of the earth, and the Revelator accuses her of the blood of the saints and martyrs of Jesus, and of corrupting the kings of the earth, and by her were all nations deceived. But Nephi shows how she deceived all nations, and accuses her of corrupting the Bible and then sending it forth to "all the nations of the Gentiles," which produced "blindness" and "stumbling" to an "exceeding great many." This is a very explicit charge, and a very serious one. For this and similar passages found in the Book of Mormon, it has been malign'd without stint, and declared an imposture.

The foregoing quotation will produce sensations little short of "holy horror" in the minds of all the advocates of the "plenary inspiration" of the Bible. But what are the facts in the case? From Dupin's "Complete History of the Canon and Writers of the Books of the Old and New Testament," we take the following extracts, which bear directly upon the point in question:

"St. Jerome in his commentary upon the 40th chap. of Ezekiel, says: 'When we translate the Hebrew words into Latin, we are sometimes guided by conjecture.'"

The reason why St. Jerome was forced to resort to conjecture, will appear from the following:

Dupin says: "In short we must confess that there are many differences betwixt the Hebrew text and the version of the Septuagint, which arise from the corruption and confusion that are in the Greek version we now have. It is certain that it hath been revised divers times, and that several authors have *taken liberty to add* thereunto to *retrench and correct divers things*. That in the first centuries there were different editions, and that corrections have been inserted from the versions of Theodotion and others, which made St. Jerome say with reason that in his time the version of the Septuagint was *no where* to be found in its purity. * * * It is mere superstition to assert, as some authors do, that the Hebrew text which we have at present is not corrupted in any place, and that there is no fault nor any thing left out, and that we must indisputably follow it at all times. This is not only to speak without all evidence, and contrary to all probability, but we have very good proof to the contrary, for in the first place there are differences betwixt the oldest of the Hebrew copies which the Massorites have observed, by that which they called Keri and Ketib, and putting one of the reading in the text and the other in the margin, we have the different readings of the Jews of the East and the Jews of the West of the Ben. Asher and Ben. Naphtali, and the manuscript copies of the Bible are not always alike."

According to these extracts both the Hebrew and the Greek copies were corrupted. Different parties had taken the liberty to add to and retrench from, so that the Greek versions disagreed with the Hebrew, and the Hebrew copies (in manuscript) disagreed with each other.

It appears that Origen, who lived in

the beginning of the third century, undertook to correct the version of the LXX. or Septuagint, and Dupin says:

"St. Jerome says that when Origen observed that there was less in the Greek than in the Hebrew, he did supply it from the version of Theodotion, and put an asterisk or star to it, to signify that this was to illustrate what was obscure. St. Jerome makes frequent mention of the *additions, corrections and subtractions* made in the versions of the Septuagint, by Origen. * * * St. Jerome says in the preface to his Commentary on Daniel, that in all, both the Greek and Latin churches, both in those in Syria and in Egypt, the edition of Origen is made use of."

Here then the entire church, Greek and Latin, adopted the version of Origen as he had corrected it from the version of Theodotion, with the asterisks to show that they were additions "to illustrate what was obscure," but all this care was subsequently rendered useless to guard the text from these additions, for Dupin says:

"By the carelessness of the transcribers, and sometimes of those who set them at work, the asterisks being either misunderstood or entirely left out in some places, the *additions* of Theodotion were *confounded* with the version of the Septuagint, which perhaps moved St. Jerome to say that Origen had corrupted and confounded the version of the Septuagint."

Here then the additions of Theodotion became a part of the text of the Bible, as used by the entire church, and now as the words of Theodotion have become a part and parcel of the Bible used in the christian churches at that early period, it is important to enquire *who* Theodotion was? The following from the same work says:

"St. Jerome in his preface to his Commentary on Daniel says, the church reads the prophet not according to the LXX. (Septuagint) but according to that of Theodotion, who is an *infidel* that lived after the time of Christ."

If St. Jerome is correct in this charge of infidelity against Theodotion, it implies a very damaging suspicion upon the version of the Bible then in use. But this "Complete History of the Canon," &c., says:

"The Council of Trent, (held in 1540) when it declared the vulgar version authentic, did not thereby declare it as done by divine inspiration, neither as a piece conformable in all respects to the original texts, or free from all errors. * * *

Notwithstanding the care and precaution of the Massorites and Jews who have wrote or printed the Hebrew Bibles, there are still a *great many* differences between the manuscripts and printed Bibles, as Buxtorfe hath observed in his Rabbinical Library, and Capelle after him. There are differences in the punctuation about the consonants, and whole *words* and *verses*, which shows that let them be never so diligent, it is impossible but some faults will slip in, either in the copying or printing of a work. * * * Nor can it be said for certain that all those books which are cited in the Holy Scriptures were of divine inspiration. 'Tis a medium and middle way that ought to be followed, according to the opinion of the fathers who have acknowledged that there may be some books divinely inspired, and others of human composition among those that are cited in the canonical books. * * * It *can not* be said that no fault has crept into the scriptures by the negligence or inadvertency of the transcribers, or even by the **BOLDNESS** of those who have ventured to *strike out*, *ADD*, or *change* some words which *they thought necessary* to be *omitted, added or changed*. This is the common fate of all books, from which God has not thought fit to exempt even the sacred writings. From hence have proceeded those various and different lections between the Greek copies of the books of the New Testament, which began to appear in the first ages of the church, and are still continued."

Here we have it again that through the "boldness" of some, in addition to the negligence of others, the Bible was still further corrupted by striking out, adding to, and changing whatever these bold ones thought necessary, and that this is the fate of all books. No wonder that Nephi said they have taken away some of the plain and precious parts of the gospel of the Lord, when D. D's thus confess it. But I must here digress so much as to ask, if this was really the condition of the Bible at the time referred to by these extracts, is it more pure now? And was it, or is it, (if still in that condition) "sufficient as a rule of faith and practice"? Again, if, as the historian declares, (and facts confirm) that it is impossible to avoid errors creeping in, or being thrust in by bold persons, if the Bible is thus mangled and corrupted, and it is impossible that it should be otherwise, can it be true that God designs it for the exclusive guide for the church?

The following is the preface of St. Jer-

ome to his translation and corrections of the four gospels, about the year 390, by order of Pope Damasus:

"You enjoin me (says St. Jerome, addressing himself to Pope Damasus) to make a new work out of an old one, and to be, as it were, judge between the copies of the Holy Scriptures dispersed through all the earth; and since they differ from one another, to determine which of them agree with the Greek *variety*. *It is a religious task*, but withal a dangerous undertaking to change the language of the world, which is in its old age, and to recall it, when it begins to turn grey, to those very principles and rudiments that we teach children. For who is there, whether learned or unlearned, who upon taking up the Bible into his hands, and seeing that what he reads is different from what he has been always used to, would not immediately cry out that I was a forger and a sacriligious person, who had the boldness to *make such additions, alterations and corrections in these ancient's books?* Two things are my comfort under such a reproach: first, that 'tis you, the Supreme Pontiff, that have put me upon the task; and secondly, that by the confession even of the most envious, there must needs be some falsity where there is so much variety. If they say that the Latin copies are to be credited, let them tell me which; *for there are almost as many different copies as there are manuscripts*: and if the truth be searched for among so many, why should not we rather have recourse to the Greek originals, in order to correct the faults that have proceeded, either from the bad translations of the interpreters, or from *unreasonable corrections* that have been made by unskilful critics, or from the additions and alterations that have happened through the carelessness of the copiers. At present I say nothing of the Old Testament, but am only speaking of the New, which is doubtless all Greek except St. Matthew's gospel, which at first was published in Judea, in Hebrew. The New Testament, I say, being full of varieties, in the Latin versions, which are so many small streams, 'tis necessary to have recourse to the fountain head, which is but one. I pass over in silence the copies that go under the name of Lucina and Hesychius, which some persons condemn. They were not allowed to correct the Old Testament after the Septuagint, because they have not been successful in the corrections which they have made in the New. The versions which were made of it into sev-

eral languages before they corrected it, prove that what they added is spurious. In this preface therefore I promise to give you the four gospels corrected by the ancient Greek copies with which they have been collated, but that the Latin may not differ *too much* from the vulgar translation, *we have kept a medium*, which is to correct only such things as make an alteration in the sense, and to leave the rest in the same state where it was before. It must be owned that there is a *great deal of confusion* in our copies of the gospels, because our interpreters *have often added what one Evangelist had said over and above to another gospel* WHERE THEY THOUGHT IT WAS WANTING, and have often corrected the expressions of one by those of another Evangelist; hence arises that confusion, and is the reason why in St. Mark we meet with a great many passages taken out of St. Luke and St. Matthew, and in St. Matthew a great many passages taken out of St. Mark and St. John, and so of the rest."

The above needs no comment whatever. It looks like an honest confession of the uncertain and corrupted condition in which St. Jerome found all the copies of the four gospels, at least in his time, and whether his labor in correcting them by other corrupted copies improved it, we leave for others to decide, for it is evident from the testimony of the learned that no originals of the New Testament existed in his time, and this we will show in pursuing this subject a little further, notwithstanding the title page of King James' translation says: "translated out of the original Greek," &c. J. W. BRIGGS.

IOWA FALLS, July, 1865.

LETTER FROM LIZZIE REDMON.

MR. EDITOR:—Some kind friend has sent me a number of "The True Latter-Day Saints' Herald," and other interesting tracts, and thinking it must be you, who has so generous a heart, I write to say I appreciate this praiseworthy demonstration of liberality, and ask you to accept my grateful thanks for your kindness. I was much interested in the perusal of said documents, they afforded me a literary treat, highly instructive and entertaining, and especially the "Debate on Consciousness after Death, by Isaac Sheen." I consider it an able and eloquent defense of the truth. It ought to be extensively circulated. Many (to me) new and incontrovertible arguments are ably set forth therein, reflecting light on occult passages of scripture sufficient to convince the most skeptical that the dead are in a

conscious state of existence, by the vivid and convincing logic of this oratorical champion of truth. And the tracts entitled: "Literal Gathering of Literal Israel," were also intensely interesting to me. I do think the signs of the times are portentous; some great and important crisis seems just at hand. What can it be but the coming of the Lord in the clouds of heaven? But the people in general are incredulous and slow to believe. Warn them of their impending and swift coming doom, and they will call you a cracked brained enthusiast, a demented dolt, and say that they are confident the Lord will not come in their day. We have very few in this region or locality, who believe in the speedy advent of the Lord. I have never heard a sermon preached by one who advocates that doctrine. Would that I could. And as to the doctrine advocated by those calling themselves "the true Latter-Day Saints," I knew little or nothing about it until I received those tracts from you. There are none of this order in this region of country, and I never heard a minister of that order expound the scriptures. Madam rumor has circulated a catalogue of dark deeds contaminating the reputation of the "Salt Lake Mormons," but whether you claim any identification with that branch or order, I am unable to say, but from the inscription at the head of your semi-monthly issue, I should think not, which says, "there shall not any man among you have save it be one wife: and concubines he shall have none."* Now these "Salt Lake Mormons," according to report, must have greatly erred, corrupted themselves, degenerated, and apostatized from the original Mormon faith, since they all have a plurality of wives and concubines, their chief executive or leader, setting them the example. How will you reconcile this licentious practical evil with the above conflicting statement? † I would not have you infer that I speak disparagingly of your theology. I am wholly ignorant of your sentiments or teachings in this respect, and merely ask the question for information. I would like a more extensive investigation of your views on the establishment of Christ's reign on the earth. Do

* This statement of the writer shows how valuable this motto is. It shows that we abhor polygamy, and that we are not identified with polygamous Mormons. I. S.

† We can not reconcile this and other Divine commandments with the abominable practices of polygamists. We have no desire to undertake to do so, but we have a desire to show, as we have often shown, that the difference is entirely irreconcilable. I. S.

you anticipate any special time when you think the Lord will come? † But for fear I will weary you with a multiplicity of questions in my eagerness to learn more of this new doctrine, I will close. Hoping that the kind-hearted friend who sent me the tracts will have an elevated seat in the kingdom so soon to be established in the renewed earth, and reign with the Lord a thousand years. I remain your friend most truly.

LIZZIE REDMON.

Georgetown, Ill., July 11, 1865.

† We do not know when the Lord will come, but we do know that He will not come in flaming fire to destroy all the wicked, &c., in 1868, as many are teaching. Before that event shall transpire the House of Israel and the House of Judah will be gathered together. The house of Israel is yet in the North Country. The time is not yet come when "it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them." Jer. 16: 14, 15. All nations are not yet gathered against Jerusalem to battle. "Then shall the Lord go forth and fight against those nations as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives." Zech. 14: 13, 14. These and a multitude of other great events will transpire before "Christ will be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thes. 1: 8. "The Lord whom ye seek shall suddenly come to His temple." Mal. 3: 1. His temple is not yet built. It can not be built until after He has given a revelation to the man who will build it, whereby the builders of it may know *how and where* they shall build it. These and many other prophecies show that Christ will not come in 1868. Nevertheless *now* is the time to prepare for His coming, and for all the judgments and tribulations which will precede that event.

I. S.

CONFERENCES.

CANADA CONFERENCE.

Minutes of an Annual Conference of the C. of J. C. of L.-D. S., for the District of Canada, Nova Scotia and New Brunswick, held in the Lindsley branch, July 8, 9, 1865.

Conference was organized by electing John Shippy, President, and George Green, Clerk.

The President made some very appropri-

ate remarks regarding the spread of the truth. Owing to our limited circumstances, the missions which were appointed to Nova Scotia, New Brunswick, and elsewhere, have not been fulfilled, and we trust ere long to hear and know that when missions are appointed, they will be accomplished by good and faithful stewards. He exhorted the saints to be patient, peaceful, and faithful to every good word and work, and live as becometh saints till all come to the unity of the faith. He preached from Rev. 22: 12.

SUNDAY MORNING.—Bros. George Green and George Cleaveland preached on the organization of the church as it was in the days of the apostles.

AFTERNOON SESSION.—Bros. Joseph and John Shippy preached on the subject of baptism for remission of sins, and showed that the straight gate into the narrow way, (Mat. 7: 13, 14,) was *baptism*, which is the door of the church. The subject was set forth in a clear light, and was easy of comprehension to all. The congregation was large and attentive.

Some business not being disposed of, the President invited all to stay that felt disposed to do so. Two had removed from the Buck Horn branch with letters, and one added by baptism.

REPORTS OF ELDERS.—Bro. Green said that he was appointed at the Conference held last January, to take a mission in company with Bro. Eli Clothier, to the Welland district. He said: "I did a good deal of preaching, both public and private, and was greatly blessed with the Spirit of God, and I believe that the good seed sown by us will bring forth fruit in time to come."

Bro. John Shippy said: "On my way home from the April Conference, I stopped at the Galien Branch, in Michigan. While there I was informed that the Campbellites had come to the conclusion that they would discuss the subject of the Book of Mormon. Bro. Blair had agreed to meet them on it, and they were making considerable complaint because he was appointed on an eastern mission, and could not meet them now. They claimed to think he was afraid to do so. I told them that I would meet them, and left a proposition for them to accept. I came home, and shortly after I received a letter from Bro. G. A. Blakeslee, stating that they were ready to meet me. Accordingly I went back to Galien, and got there in time to attend the Conference, which was a good one. The Spirit of God was with us in great power; I baptized six. On the 7th of June I met my opponent, (Elder Monroe Lord,) who in his first speech came out with great swelling words, and much pomposity,

and said that he was willing to debate for three weeks, or till the stars fell; but I saw no "stars fall," nor yet the end of "three weeks" in the discussion, but (as the old saying is) he began to "crawl" on the second day at noon, and completely backed out during the afternoon session. I then told him he had better go home, and never oppose the truth any more, and to repent of his sins and be baptized for the remission of the same, by proper authority, that he might be saved in the kingdom of God.

I then went to Coldwater, Mich., where I preached for two weeks, almost night and day, and baptized ten. The Spirit truly was manifest in power, I never saw such a great desire to investigate among so many people in the same length of time. I left Bro. Jas. Blakeslee to carry on the work. The saints of God there are all alive in the work; the love and union which exists among them is truly praiseworthy. I am now in your midst, and make no other calculations but to devote my time and talent to the latter-day work, which I know is true."

Bro. Asa Vickery said: "I have a little flock here to see to, and can not preach much elsewhere; I have preached in Chatham, and think if we could get the Town Hall more would turn out to hear; I think a good work might be done there."

Bro. Henry Holmes said: "I was appointed at the April Conference to labor with Bro. John Shippy, and I am at the disposal of this Conference; it was then decided that he should travel with Bro. Shippy.

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

He was ordained by Bros. John Shippy, Cleveland and Vickery, and appointed to go on a mission to Dresden, and vicinity, with Bro. Geo. Green.

Conference adjourned to meet at the Lindsey Branch on the first Saturday and Sunday in October next.

JOHN SHIPPY, PRESIDENT.
GEORGE GREEN, Clerk.

DRY FORK CONFERENCE.

Minutes of a Quarterly District Conference of the U. of J. C. of L.-D. S., held at Dry Fork, Wayne Co., Ill., July 8, 9, 1865.

Conference met at 2 o'clock P. M., Elder T. P. Green was chosen President, and Robert M. Clements, Secretary.

The President gave an outline of the business to be attended to.

REPORTS OF BRANCHES.—Brush Creek: 47 members, represented by R. M. Clements.

Dry Fork: 12 members, 2 cut off, 1 removed.

SUNDAY MORNING SESSION.—Elder Sholtz addressed the Conference from Heb. 5 c.,

followed by the President. There was a good attendance, and a good feeling manifested among the people.

Conference adjourned to meet at Elm River, on Saturday, Oct. 14th, at 11 A. M.

T. P. GREEN, PRESIDENT.

R. M. CLEMENTS, Clerk.

ST. LOUIS DISTRICT CONFERENCE.

Minutes of a Quarterly District Conference of the Reorganized Church of Jesus Christ of L.-D. S., of the St. Louis district, held in the grove at Blue Ridge, June 24th and 25th, 1865.

Conference organized by appointing Wm. Hazzedine to preside, and John E. Richards and Chas. Hall, Clerks.

The President spoke of the object for which we were assembled together, viz., to further the cause of Christ, and to do such business as shall be to its best interests, and to adopt such measures as shall tend to a more united and harmonious working of the priesthood in this district than has heretofore been.

Bro. W. W. Blair followed, giving some good, wholesome and edifying instruction to the Conference.

Official members present: Of the Twelve, 1; high priests 2; seventies 1; elders 28; priests 4; teachers 3; deacons 2.

REPORTS OF BRANCHES: Saint Louis 111 members, including 1 high priest or bishop, 22 elders, 4 priests, 5 teachers, 3 deacons, 7 scattered, 7 baptized, 1 received by vote.

Gravois: 33 members, including 1 high priest, 4 elders, 2 priests, 2 teachers, 1 deacon, 1 cut off, 1 baptized, 1 removed, 2 children blessed.

Blue Ridge: 27 members including 1 seventy, 4 elders, 1 priest, 1 teacher, 1 deacon.

Dry Hill: 29 members including 7 elders, 1 priest, 1 teacher, 7 baptized, 2 received by letter, 2 children blessed.

Caseyville: 15 members, including 2 elders, 2 priests.

Alton: 7 members, including 2 elders.

Chester: 6 members, including 2 elders, 2 priests.

Ogle Station: 7 members, including 3 elders, 1 priest.

The following elders reported: John Cottam, Geo. Bellamy, Wm. Smith, John Molyneaux, Jas. Clifford, Morgan Louis, John Clark, Joseph Slinger, Wm. Gittings, John E. Richards, Chas. Perry, Daniel Evans, and Bros. Jasbury and Llewellyn.

Elder Blair said: it will be expected that all those who receive missions from this Conference will do their duty; the day is fast passing away when men can hold and trifle with the priesthood of God. He exhorted the brethren to much diligence

in a very kind and feeling manner.

The following missions were appointed: Bros. John Cottam and George Bellamy, to Spanish Pond. Bros. G. Thorpe and J. Molyneax to the vicinity of Gravois and Dry Hill. Bros. Geo. Hall and Jas. Anderson to Belleville and vicinity. Bros. Baugh and Wm. F. Cooke, to preach and deliver tracts in Illinois where opportunity may offer. Bros. John Clegg and T. Lane to the vicinity of Carondelet. Bros. J. Clark and Chas. Hall to labor in conjunction with Bro. Wm. Hazzledine, at Alton, Wood River, Alma Mines and Caseyville. Bros. Chas. Perry and Daniel Llewellyn to continue their labors in Kirkwood and vicinity.

Resolved, That the remainder of the officers hold themselves in readiness to be set at work by the President of the District.

Resolved, That the presiding elders of branches be appointed agents to receive tithings and donations from the saints, to be placed in the hands of the Bishop of the District.

Resolved, That a committee be appointed by the next Conference to audit the Bishop's accounts.

Resolved, That Elder Wm. Hazzledine be appointed book agent for this district, and that he appoint a sub-agent in each branch, that the circulation of the *Herald* and other church works may be increased, and that wisdom may be used in procuring proper reading matter for each locality—that the people may have just what they need.

The Bishop's report was then called for, and furnished.

Conference was addressed by Bros. W. W. Blair, Wm. Hazzledine, and J. T. Phillips, the latter gave a short but interesting sketch of his late mission to Wales.

Our Conference was well attended, and a good feeling prevailed. Much valuable instruction was given that would do credit to the pages of the *Herald*. This Conference will long be remembered by the saints of this district. The little troubles that have been existing in our midst, which seemed to us like mountains, have been removed before the rays of eternal truth, and those brethren, (the Committee sent by the General Conference,) have proved themselves to be men of God, and fit instruments to be used to "set in order the house of God." They have the faith and prayers of the saints of this district, and may God in His tender mercy remember them through all the changing scenes of life.

Resolved, That we adjourn to the last Saturday in September, 1865.

WM. HAZZLEDINE, PREST.

JOHN E. RICHARDS, } Clerks.
CHARLES HALL, }

AMBOY QUARTERLY CONFERENCE.

Minutes of a Quarterly District Conference of the C. of J. C. of L-D. S. held at Amboy, Lee Co., Ill., July 29 and 30, 1865.

Conference was called to order, and Bro. Z. H. Gurley chosen President, and Bro. E. Banta, Clerk..

Owing to its being harvest season the attendance was small, only one branch being represented. Bro. Cadwell reported the Amboy branch in the same condition as to members as at last report.

Official members present: of the Twelve, Bros. Gurley and Blair, Of Elders, Bros. Cadwell, Williams, Wixom, Doan, Cairnes.

By request of the President, Bro. Blair gave the Conference a very interesting and highly encouraging report of his recent labors in St. Louis, West Buffalo, and at other places. On motion of the President, Conference returned a vote of thanks to Bro. Blair for the same.

AFTERNOON SESSION.—The President addressed the Conference in some very appropriate and feeling remarks in regard to sustaining the ministry, after which the following resolutions were unanimously adopted:

Resolved, That in obedience to the divine instruction given to the church through brother Joseph, this Conference will, to the extent of their ability, contribute to the loosening of the hands of God's chosen messengers, that they may preach His revealed will.

Resolved, That this Conference sustain the efforts now being made by the church for the publication and dissemination of tracts.

Resolved, That Bro. Williams be appointed to labor in the adjacent country as opportunity offers, and that Bro. Wixom shall labor in the vicinity of the different branches, making his home with the saints.

After a deeply interesting social meeting, Conference adjourned for the day.

SUNDAY MORNING.—After an interesting social meeting, Bro. Blair preached from Rev. 22: 12, to a large and deeply interested audience, and was followed in earnest exhortation by Bro. Gurley. One member was added by baptism.

Adjourned to meet at Amboy on Saturday, October 28, 1865.

Z. H. GURLEY, PRESIDENT.

E. BANTA, Clerk.

CORRESPONDENCE.

FROM BRO. WM. A. LITZ.—Perhaps it will not be out of place to give you and the numerous readers of the *Herald*, a short synopsis of my visit to Wyoming, Nebraska. On my arrival there in company with Elder W.

D. Gregory, we found some three or four hundred emigrants, bound, as we were informed, for Salt Lake. We commenced the distribution of tracts, and in a very short time were ordered to leave, called liars, &c. I enquired of their leaders if *they* were the thinking organs and judging faculties of the people, and whether they controlled the liberties of the people, and the right of conscience, and if they were not permitted to read for themselves, or if they were going to hold them in bondage and compel them to believe in their accursed dogmas and practice the same? Some tried to advocate the claims of Brigham as Joseph's successor, but soon found that they had wakened up the wrong passenger, as I knew all about his intriguing in getting into the position he now occupies. They say if you dont believe in and practice polygamy, you dont believe in the martyred prophet. One of their missionaries from Utah who had been a missionary for years attempted to prove something, but all was bare assertion. He said that he knew it was from God, and that the angels of God had revealed it to him, and when proof was called for he failed to tell how he knew whether it was from God or the devil. But this is their plan when driven into confusion and condemned by all the writings of the prophet whose name and character they have defamed and slandered, together with his posterity after him. They say we know polygamy is right, thinking their means of knowledge will not be called in question. Some of our eastern ladies (if such they may be called) said, laying aside all religion they *believed in polygamy*. I told them to go on with the rest, that was the place for *them*, (Salt Lake) we wished only to try and enlighten the mind, and instil more wholesome doctrines into the minds of those who were misled, and teach them the rules of good society, and customs of christian nations, but as *their* minds were so far prostituted and alienated from virtue, it would be useless for me to spend my time in trying to change their opinion, for if such was their *inclination* it would profit nothing arguing with them.

We found some who will consider I think, some who were willing to hear. They came to us privately, and requested that it should not be made known that they had had an interview with us, and they were willing to stop if they could get labor. Their leader, John G. Holden or Holman, ordered me away, and even went so far as to undertake to put me away by force, but finding I was not alone he soon gave up the job, and drove the poor Europeans into a house like hogs before him to the slaughter pen. He issued his edict against their taking any tracts, or

talking with me, but still they would watch, and come to the stores and hotel to ask questions and be informed. I told Holden that as an American citizen, I was not to be driven off of free soil and public ground, that I was violating no law of God or man, and claimed only the right of protection according to the laws of the land, and at the same time informed him that we were a law abiding people in Nebraska, and that the law would reach him as soon as any other man. In conclusion I must say that I feel grateful to the Methodist brethren for their kindness in opening their meeting house to me to give two lectures in, for the purpose of showing that polygamy was a doctrine of the Devil, and that Brigham Young has no authority to lead the church, and was an usurper. I understood I gave good satisfaction to the entire congregation. I appealed to the books for proof of my position. A gentleman from Iowa who was present proffered the use of his house, and requested an appointment at my earliest convenience. The names of Wm. Herse and Mr. Bennett, trustees of the Methodist church at Wyoming, should live and be had in honorable remembrance by every true Latter-Day Saint, and their names go down to posterity as honorable men of the earth, and friends to all good society and suffering humanity. I pray that they may long enjoy the blessings of God, and finally be saved in obedience to the law of Christ. You will hear from me again, as I purpose visiting Wyoming soon.

NEBRASKA CITY, Neb., June 30, 1865.

FROM BRO. WM. A. LITZ.—In my last I told you that I would write again soon and give you some further account of the Utah emigration at Wyoming. They have started or was to start on the 31st of July, all who had money could go, and those who had none are to be left, and some who say that they paid their passages through while in Liverpool have been left. Many have sold off their clothing and given the money to their leaders, and are still to be left. Some say that they are getting their eyes open; that all their leaders want is their money; that they have not the love of God at heart; some say they are going to write back, and others that they are going to try to get back to their own country again. I was told yesterday by one of them that their leaders would pay from \$2 to \$4 for a dish of strawberries to feast their intended young wives on in New York, while the ship's tea was sold to the rest of the emigrants in Castle Garden at five cts. a cup, and their other ship's rations they were mostly swindled out of. They are greatly to be pitied.

without means or friends, yet I hope that the people will be charitable to them. One family by the name of Davis, from Ohio, who went last spring to Utah have returned and gone back to Ohio, and are more than willing that all who can enjoy themselves in Utah may have all the blessings. Among the rest of the emigrants I saw eight whites and two negroes from Africa. There is to be from two to three hundred of the emigrants left at Wyoming this season, as I have been informed by many of them. Those who go will have to go from six to twenty-five to a wagon, some to take fifty lbs. of luggage, and others less. I noticed the Rev. gents, Holden and Taylor, (their leaders) riding around in a fine buggy, well dressed, boots blacked, &c., showing as much authority as a southern overseer. Bro. Chas. Derry and other brethren accompanied me in this visit. Bro. Derry was threatened by one of them, who said that he would yet see him (Derry) where he would have to take back what he had said. I have circulated all the tracts you sent. There was a wedding among the Brighamites at Wyoming. The happy pair were joined together by Mr. Taylor, who informed them that they would have to be married again at Salt Lake by the celestial law. From the best information it appears that about sixty of the Utah emigrants have died at Wyoming, and that last week eighteen died in one day. Some of the emigrants say that it is because of their destitution and want of nourishment that they die. Their money is gone, and their leaders have no pity on them, they don't care how much they suffer. An old lady from the east died in camp, who had upwards of \$70; the leaders kept the money, and buried the woman in a green cotton wood coffin. Some of the citizens saw the money and the coffin, and considered it as robbing the dead, as the money should have been used in burying her decently.

Four have been added to the church here since I wrote you.

NEBRASKA CITY, Neb., Aug. 2, 1865.

FROM BROS. JOHN D. JONES AND JOSEPH BOSWELL.—Believing it our duty to let you and the saints in general know our reasons for not starting on the mission to Europe, which was assigned us at the last April Conference, we wish to say that it is no fault of our own, for we were determined, as we stated, to do our best to get ready by the latter part of May, but our business became so dull that it as yet has prevented us from getting ready. We are at present striving for that end with all our energies, hoping and trusting in the good Lord of the harvest, and that He will enable us ere long to go to

the place appointed and thrust in our sickle and reap, for it is our heart's desire to bring souls into the kingdom, that they, with us, may find a place of safety in the great day of trouble that is so near at hand.

KEWANEE, Ill., Aug. 3, 1865.

FROM BRO. H. P. BROWN.—Knowing from experience that it is pleasant to hear from the brethren who are "scattered upon the face of the land," and in reference to the "work of the Father," I again intrude upon you by way of writing. I have been preaching every Sunday for some time past in this and adjoining places; and although I have not baptized any into Christ, yet I feel that my labors have not been altogether in vain. There are now six old members here, but all are not settled here. I have been called upon by Mr. J. O. Hurd, who is making arrangements to have me come out to his place, which is about 24 miles from here, and do some preaching; he is not a member of the church, but is a subscriber for the *Herald*. His mother, and some four or five families in his vicinity have been members, one of whom is a brother of Bro. John Shippy. I intend to go out there and see them soon, and I hope our meeting will be blessed of God. I have recently visited Bro. N. Foster, he resides in Chickasaw Co. I found him and family enjoying the blessings and comforts of life, and the Spirit of God and His work. I had also a good visit with Sister Olive Smith, who went from there last spring to Nauvoo, to be baptized and administered to by God's prophet. She was very sensibly restored to a good degree of health, and lives to rejoice in the Holy One of Israel. I preached the gospel there twice, in my weak way, and felt that it was well pleasing to our heavenly Father, for surely we had "both the Father and the Son." I heard Sister Olive bear testimony to the goodness and power of God in behalf of herself, and it was cheering to know and realize that "God was the same yesterday, today and forever," that His gospel, promises and blessings were the same. The Lord had also graciously and in a special manner blessed others in that vicinity. A good feeling was manifested, and I believe the people there will eventually, in a great degree, give heed to the words of eternal life. Openings on every hand are presenting themselves for preaching, and if I had my debts paid, and my family well provided for, I think I would venture again to devote my whole time to the ministry of the word. I believe that God has a people in my pastorate, and I want to hunt them out. May God bless all the faithful saints everywhere. Pray for me, that my way may be opened

before me. God bless you Bro. Joseph.

WAVERLY, Iowa, Aug. 8, 1865.

FROM BRO. WM. HAZZLEDINE.—The St. Louis Branch is doing well. I believe the Spirit of the Lord is uniting them together. Last week I baptized a goodly number out of the world. Several of them were from the Brighamite church. The work of the Lord is onward in this part of the vineyard.

St. Louis, Aug. —, 1865.

FROM BRO. JAS. CLIFFORD.—I am happy to say that we are progressing in the work of the Lord, and members are being added to our number, for which we feel grateful to our Heavenly Father.

St. Clair, Pa., Aug. 3, 1865.

POETRY.

AN OFFERING.

CONCLUSION OF CHAPTER V.

Are you a woman? There is the same need.

Behold the little ones are round your knee.

To all your words and actions they give heed,

And imitate with aptness what they see.

Are you a young man? O, then while the light

And dew of life's sweet morn is round
your path,

Serve ye its giver in your fresh young might.

For lo His word a thousand beauties hath.

Are you a maiden? Truly serve the Lord

Before your friends and brothers, make
them know

The power of purity in His great word.

Your influence is great for weal or woe.

Do you love wisdom? Who so wise as He?

Or poetry? Come, you will be at home

With all things fair and beautiful and free.

Do you LOVE wickedness? Then do not
come.

From Noah down all prophets cried repent.

And I of passages might find a score

To prove the doctrine. But my time is spent,

And all that I might say was said before.

May joy of righteousness forever rest

On you, of happiness the purest, best.

HYMN.

There is a joy in trying to be good,

In praying to be good,

In really being good,

In walking through life's journey as we
should,

That nothing can destroy;

The world can not take from us if they
would.

Houses may fall and land be torn away,

All riches flee away,

And health may flee away,

But this great joy will all the better stay

When all is gone beside,

Give songs at night and bring us peace by
day,

And evermore abide.

Then let the worldling in his pride despise,

And from the dust arise,

O, joyfully arise,

And wipe the tears of shame out of your eyes,

And from your sin be free.

Thus let your name be numbered with the
wise,

Who dwell in purity.

CHAPTER VII.

"And be baptized every one of you."—
Acts 2: 38.

My subject widens, and a depth of thought
Is added to it that I little knew

Would come, when the first lines with care
I wrought,

Mine ideas came so faltering and few.

Baptism. There is something clean and neat

About the word that when its sound I hear,

I think of sunshine streaming bright and
sweet

Through flowing waters wondrous calm
and clear.

Of good folks kneeling on the speckled sand,

With faces upturned toward heaven's blue,

The wailing candidate, the prayer, how
grand,

And kind eyes wet with tears, like flow-
ers with dew,

While over all a gentle spell of peace

Seems brooding softly in the balmy air.

How weak the smile of scorn to injure these

Meek people, come to do God's bidding
there.

"All this sounds pretty, but do you intend
To class this doctrine with those gone
before,

As philosophical?" Why not my friend?

Say, will God work with simple means no
more?

He chose the lily blooming in the field,

Humility and meekness do declare.

He made the old hen and her chickens yield

Similes to represent His tender care.

His teachings are with signs and figures rife,

And parables His precepts oft explain.

Now you are entering another life,

So He hath said you must be born again.

I speak of Jesus Christ, "and who is He?"

He is the Son of God, this much is known,

And all who would His mighty kingdom see,

Must enter in the way that He has shown.

John has recorded what his master said

Of this—"Except a man be born again

He can not see the kingdom," oftimes read

In the third chapter, and is very plain.

Baptism then doth represent a birth,

Just as the words I write my thoughts
portray,
And in this meaning is contained their
worth;

That they are non-essential who shall say.
"It is so simple." Simple; what of that,
Would God require of *simplemen* and poor,
Some mighty duty they could not get at?
Some principle of "*knowledge*" to be sure.

As I once heard a learned man and wise,
Declare with great grimace and soberness,
That "when we reached our homes beyond
the skies

Our *knowledge* marked our grades of hap-
piness."

Though I said nothing on the subject then,
I thought of certain persons I had seen,
In this world's knowledge they were learn-
ed men,

Yet many of their deeds were rather mean.
Knowledge is good, and so is reason too,

But God has wisdom quite as wise as ours,
And when the laws that He hath set we view,
We agree as to His reasoning powers.
Then gather this world's knowledge day by
day,

Remembering that the ignorant and poor
Shall not on that account be cast away;

Their hope, if they do right, is just as sure.
God chose a work within the reach of all,
The rich, the poor, the ignorant, the wise,
Before whose simple working pride shall fall,
Giving the meek a chance to win the prize.

We have set out to find and know the Lord,
And if His kingdom here we can not see,
Without fulfilling this part of the word,
Shall we behold the mighty King if we
Do not obey? Lo! eyes can not behold

Things temporal, before the body's birth,
Our spiritual sight can not unfold

Till we fulfill each law of truth and worth.
Again I quote a verse I find in John,

In chapterseventeenth, the verse is third,
A prayer offered by Christ in years long gone,
A sermon speaks in almost every word:

"And this is life eternal that they might
Know Thee, the only true God, and Jesus
Christ, whom Thou hast sent." Surely we
did right

To seek the Lord. And now does it please us
To find the work so easy? "If any

Man will do His will he shall know of the
Doctrine, whether it be of God." Many

Bear testimony; and their word we see
If we will do His will. Ah; there doth lie

The efficacy. If we will obey
He will remit the sins of days gone by,

And give us life anew from day to day.
"For the remission (just as Peter taught)

Of sins." If any had authority,
And knew, I am quite sure that Peter ought,
He surely had the opportunity.

In writing to the Hebrews brother Paul,

Classed baptisms as principles of Christ,
In the sixth chapter you will find them all
Set down, in order wonderfully nice.

Do you remember reading of the flood,
How this great earth itself baptized was,
Doing her duty as a planet should,

In keeping thus her Maker's holy laws?
The fountains of the deep were broken up,
The windows of the heavens were opened

wide;

The waves came rushing in a mighty troop,
Submerging the dry land from side to side.

And Israel's children were baptized we read,
In passing out of Egypt through the sea,
If then to ancient orders we give heed,

This one is ancient as it well could be.
Jordan, what would have been thy great de-
light

If you were animate, and could have seen
Thy master as in meekness and in might,
He passed adown thy sloping banks of
green?

And when thy rippling waters pure and bright,
Held in their soft embrace His precious
frame,

Passing above His forehead calm and white,
As through the "second birth" He went
and came.

His second mother; oh what prompted Him
With His blest presence thus to honor
thee!

His mighty reason never shall grow dim,
Thus "to fulfill all righteousness," said He.
Of righteousness this is a portion then.

Wouldst know the passport unto happi-
ness,

And what is best becoming to all men,
Key-word to heaven? It is righteousness.

Baptism then a birth doth represent,
As we are hid beneath the liquid wave.

It also doth a burial represent,
Christ's entry in and exit from the grave.

And if you doubt me go and learn from Paul,
In Romans chapter sixth. If you would
know

The very verse take time and read it all;
I pledge you good instruction as you go.

After the date of baptism, all should strive
To keep themselves from every kind of sin,
Preserving each good principle alive,

And thus a life of purity begin.
About the manner and the form a word,
It is administered in many ways.

It is a burial, as we have heard.
Now have you ever witnessed in your days
A burial? The corpse is hid from sight.

They who are baptized should be wholly
hid

Beneath the wave. All who perform this rité
Should do as John and his blessed Mas-
ter did:

"Baptized of John in Jordan," thus we read
"And Jesus when he was baptized went up

"Straightway out of the water." Now take heed

Of those who pour, or sprinkle from a cup. In his third chapter why does John declare: "John also was baptizing near to Enon." Wherefore? "Because there was much water there.

Why John, they say a cupfull would have done.

I now would say no more save it would be
A question that involves authority,
A question which, I feel, is not for me,
At least not now, but I would recommend
You to the Bible's pages, gentle friend;
Even the HERALD will assistance lend,
In articles that are well penned and neat.
So farewell reader till again we meet,
My lines are numbered and the hours are fleet.

HYMN.

Softly the baptismal waters flow
Along by the beautiful shore,
Our prayers we murmur low,
As we prepare to go,
Where thousands have entered before,
God's Kingdom, for this is the door.
Because He wills that it shall be so,
And so we will falter no more.

We hear His word and our faith is strong,
We repent and enter the wave,
Because we hope ere long
To join the ransomed throng.
And this is a type of His grave,
Who kindly has promised to save,
All those who to His kingdom belong,
In the home the righteous will have.

And in that bright home of purity,
No sorrow will ever be found.
In joy and peace will we,
Dwell through eternity,
Where blessings will ever abound,
And love in perfection profound;
To the Son and the Father in unity,
Let loud hallelujahs ring round.

ABEL.

MARRIED.

At the residence of the bride, in Otoe Co., Neb., June 22, 1865, by Jacob F. Jemison; Mr. SAMUEL CAMPBELL; to Miss ELLEN JEMISON, all of Otoe Co., Neb.

At Union, Livingston Co., Ill., July 4, 1865, by Elder C. F. Stiles, at his residence, Mr. AMOS MILLER, to Miss SUSAN CASTLEMAN; both of Paradise, Livingston Co., Ill.

OBITUARY NOTICE.

In accordance with a resolution passed by a Council of the Priesthood of this branch

of the church, I desire to write you an obituary of our late brother in the covenant; SOLOMON FREEMAN, who now slumbers in the silent mansion of the tomb. From accounts found in his possession it appears that he was born in the town of Granville, Hamilton Co., Mass., in the year 1783, and obeyed the gospel of the Son of God in 1831, at Palmyra, N. Y. He resided in Kirtland and other places, and shared in many of the trying ordeals through which the saints passed in bygone days. He received his patriarchal blessing under the hands of Joseph Smith, the father of the martyr, in Kirtland, Ohio, on the 31st of May, 1836. After the rejection of the church in 1844, he moved with his family to Council Bluffs, Iowa, where he gathered around him the comforts of life, but like thousands of others, the cunning, wicked wives of men, allured him, in the dark day, to leave them to seek a home in Utah; disregarding a warning of the patriarchs in the silent slumbers of the night, he went; and as I have often heard him say, to reap the reward of disobedience. Although he entered Utah with an abundance of wealth, he soon became the victim of misplaced confidence, and the cormorants of Utah soon devoured his substance, and reduced him to abject poverty; and to crown his misfortunes, he lost the partner of his bosom, whom a kind providence removed; after years of mental derangement, produced by a conviction of Utah's abomination—polygamy. Reaching California in 1864, he heard of the reorganization, and became a member of it at Stockton in July of the same year. Bodily debility arising from disease, brought him to San Francisco in the month of August. Since that time his health has been much varied, at times strong hopes were entertained of his recovery, but he fell into a speedy and sudden relapse, from which he never recovered. On the day preceeding his death several of the brethren visited him, and conversed upon the work and his faith therein. He appeared to be very weak and low, and evidently fast sinking into the arms of death, but calm and resigned, and in full possession of his mental faculties. In response to an inquiry regarding his feelings, he said he felt clear and resigned; had once thought he might again recover, but now was assured that his end was fast approaching, and requested that prayer might be had in his behalf; which was made, each of the brethren praying in succession. He then requested each one to bend their heads close to him, so that they might hear what he had to say to them, and said: "Brethren, I call upon you to bear testimony to these my last words, as the words of a dying man: I tes-

tify to you that the Book of Mormon is true, and that Joseph Smith was the chosen Prophet of the Lord, and also that the voice of the Lord came to my bed side, which I heard with my own ears, and said: 'You are clean through the word, and now there is a place prepared for you in my Father's kingdom.'" On the following day, June 12th, this faithful spirit took its departure from its tenement of clay, having filled up its probation in mortality, it retired with the earnest of eternal life, and with every assurance of entering into the rest of God to await the morning trumpet's sound to participate in the glorious resurrection of the just. O, glorious hope, it buoyed up our brother for many, many years, and though trials and tribulations laid their heavy hand upon him, he stood the test firm and well, and we trust will enjoy the crown in the kingdom of our God.

THOS. J. ANDREWS.

SAN FRANCISCO, Cal., June 28, 1865.

RECEIPTS—*For the Herald*.—R. J. Benjamin, E. C. Brown, A. Hawley, W. Z. Curtis, each \$2; T. Williamson, S. Campbell, J. Rutter, N. Peterson, T. Dobson, W. Spring, J. Twist, D. Wildermuth, B. Robinson, R. Doty, E. McDonald, C. Huskins, J. J. Kaster, I. Fletcher, R. B. Robson, J. Bosswell, E. Lamb, S. Campbell, A. Bennett, C. H. Hutchinson, each \$1; G. Allin, \$1.50; E. Adams, \$1.60; A. Hoffman, \$5; J. A. Forgeus, \$0.50; I. A. Bogue, \$0.75; A. W. Prindle, \$2; T. J. Andrews, \$98.20.

For the Hymn Book.—D. Hall, R. M. Dungan, G. Hicklin, each \$0.85; W. Watson, \$0.55; D. Williams, \$6.60.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Literal Gathering of Literal Israel—Brighamite Doctrines—Mountain of the Lord's House—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

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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. 5.—Vol. 8.] PLANO, ILL.; SEPT. 1, 1865. [WHOLE No. 89.

THE LIBERTY OF THE GOSPEL.

We often hear the remark made: "how great the light and liberty of the gospel," and it may be a kind of curious speculation to examine for a moment what may be called the liberty of the gospel. Many who espouse the "latter-day work," obtain great light by a close application of the principles of prayer and faith, and are the happy recipients of one, or more, of the gifts, or outward manifestations of the Holy Ghost, and oftentimes they forget that there may be other light than that shed by these outward manifestations, and, priding themselves upon the possession of the gifts, assume that therein is the liberty of the gospel, and therein only. We do not wish to be understood as saying that this is universal among the saints, but that it exists; and whether there be few, or many, who may come within the rule, it needs an examination in order that all may be benefitted by its consideration.

"Do all speak with tongues? Do all interpret?" says Paul; and gives to the Corinthians, to whom he wrote, to understand that there were diversities of operations, but by the same Spirit. We are impressed to believe that Paul gave the instruction referred to above, because there were those in the church, who were inclined to think and to say, that the outward gifts were the light of the gospel, and its only liberty.

We believe the gifts to be a direct and prominent feature of every gospel dispensation, and are not willing to admit of dispensing with any one of them, nor do we admit that they must ever cease until the gospel has wrought the transformation it was instituted for—the bringing about the dispensation of peace. But we are decidedly unwilling to admit, that those who are in the fold of God and are in the possession of one, or more of the gifts, are by virtue of that

possession rejoicing in the full blaze of the gospel light, and the largest liberty that the gospel may confer, to the exclusion of their more humble brethren, not yet arrived at the possession of an outward gift.

It may be inferred from the above, that we believe there are gifts of the gospel which are not outward manifestations. We do so believe. Our reasons we may not be able to give at all; but at this time we shall content ourselves with naming some things which we conceive to be the gifts of the gospel, and which may be enjoyed by many in the church to an eminent degree, without subjecting them to the celebrity that the possession of an outward gift does. As one instance, we cite the gift of wisdom; and strange as this may possibly appear to some, an individual may be in the possession of this gift for many years with no knowledge of the fact themselves, and without acknowledgment from those by whom they are surrounded, save as the results are marked, without a thought as to the spirit which may have dictated the action and brought about the result seen. When a person does any thing the direct result of which is bad, we say at once that the act was unwise, when it may be the one act in a lifetime which would bear such appellation. It follows then, that man's actions, if resulting in evil, are seen at once, and the act condemned as unwise; while a lifetime of actions resulting in good may pass unnoticed, and the individual escape observation as a wise man, simply because his acts have caused none inconvenience or distrust, so much more liable are we to observe the evil to condemn, than the good to applaud. In the case of a railroad disaster, or a wreck on the water, our minds are led out to consider the constant danger and peril incurred, and not unfrequently we stigmatize engines

and vessels as mere traps for the destruction of human life; unkindful of the millions of our fellow-beings who travel to and fro safely, and the great benefits society is deriving from the intercourse established by these very means.

Solomon was blessed by his wisdom, a right use of knowledge; and he who possesses one single talent, with wisdom to use it aright, is more blessed by far than is he who possesses ten, and yet lacketh wisdom to their legitimate and profitable use; hence we see that there may be those in the fold possessed of wisdom who may not be noted, but who, bye and bye, will shine out with radiance reflected upon them from the great light of the gospel, and may be free in the liberty thereof. Let no man despise wisdom, for she is justified of all her children.

There seems to be a gift in the power of the Spirit to confer, that all may not be in the complete exercise of. We refer to the gift of faith. Now it may be argued that without faith man could not yield an obedience to God's commands; and while we admit the truth of the saying, we would like to suggest an idea or two in reference to the subject, as connected with the one under consideration.

We find very many men in the world who tell us that they have faith in God; that there is such a being; that He is the One Great Ruler of the universe; that He has given certain laws for the government of man; and that man shall reap happiness and joy, or incur misery and condemnation, dependant upon their disregard of, or obedience to those laws. Here we find a faith the outlines of which are distinct and clear, and are given to us with such sincerity that it were the merest folly to disregard the honesty of those holding to it; and yet when we question further, we find that no just conception is had as to what those laws are, or of how they are to effect the salvation of man, and a resort is had to that fatal philosophy now helping hundreds to death, viz: "God brought me into the world without my knowledge or consent; God will take me out of it without my consent; therefore while here I shall do about as I like, as He is too good, and too wise to bring me here without my consent, and then damn me for coming." This faith can not be that referred to as the gift of the Spirit. No. The faith there spoken of must be held by those in the fold, and must be of that holy kind given by the Spirit in answer to prayer. Neither can it be of that generally diffused character which is operative upon all who accept the voice of good tidings, but must be an especial and direct gift to the individual, and it is just possible that it may be

implicit and dependant, or it may be as implicit and yet intelligent and independent. For example, a man may have faith that God will perform the promise of restoration from the simple fact that it is God who has promised it, and at the same time be without knowledge as to why, and law, and when the promise is to be fulfilled; just as Abraham is said to have gone out into a place he should after receive for an inheritance, which we might say was an exhibition of an implicit and dependant faith. Or a man may believe that God will restore Israel, not only that He has promised, but because he has been shown the reasons why, the means to be employed, and the time when it will begin to be accomplished; thus much being told how that it should rain upon the earth till the inhabitants thereof should perish, because of their wickedness; exercised an implicit and intelligent faith, prepared the Ark and was saved. Here we have a faith easily weighed, and; one, the results of which will be measured in the end of time, for in the exercise of it, a saint may live apparently a dead stick, as far as outward manifestations of the gifts are concerned, and yet live in the enjoyment of a close communion with God, finally exalting him to a crown for his waiting. J. S.

PLEASANT CHAT.

Once more we greet our readers, and feel disposed to continue our one-sided conversation. We notice an item of news occupying the attention of the press to the effect: that the political excitement in Prussia continues, the people being determined to hold their reform banquets, while the government seems determined to prevent them. The Liberals gain in the elections in England 24 members, the liberals counting 367 and the Conservatives 290. The French have obtained from the Porte a pardon of all those Druses and Turks engaged in the massacres of 1859.

The cholera is still raging in the East. Nearly one thousand deaths a day are reported at Alexandria and Cairo, and the chief towns between them. It is apprehended that it will sweep through Turkey into Europe, and reach America this fall or the coming spring. Still later accounts than the above say that it has reached Birmingham and Manchester, England. Are we prepared for it? News from Mexico seems to indicate the doubtful issue of the Maximilian attempt to filibuster the country, although it is supposed that an attempt will be made to induce a recognition of the Emperor. It is rumored that the Pope has issued a bull of excommunication against Maximilian, which if true, makes the posi-

tion of that would be Emperor rather an unenviable one in Catholic eyes, and may lead to one more kink in the intricacies of diplomacy. Looking in from the outside events, we notice much confusion in regard to reconstruction, Negro suffrage, guerilla warfare, and theft, murder and robbery. In the various States once in rebellion, various means are being tried to achieve the fruits of peace, but accounts up to this time show a frightful state of demoralization, want, wretchedness and woe, not only among the negroes, but also among the white people; and the probabilities are that a long time will elapse before life will be at all secure in the districts over which slavery once flourished, and which are now left so unsettled. Fifteen murders in one county within a very short time, robbery in another, and all over the State of Texas guerilla bands having things their own way, seems to be the order of the day. Some of the saints have returned from Utah, arriving at the Missouri some time in July, others are on their way. Brigham admits to Schuyler Colfax, in an interview held in Salt Lake city, that the Book of Covenants does not sanction polygamy, and says he would be thankful for a revelation commanding them to abolish it. Rather a damaging admission for the adherents to the system to admit. It is further stated: that *he* and *some others* were commanded by revelation to enter into it, but that for the church at large it was a privilege rather than a command. Exclusive in its provisions, so it appears. This appears substantially in a letter in the New York Weekly Tribune, of July 29, 1865, dated Salt Lake City, June 18, 1865. We commend its perusal to every one interested in the work. We learn that Bros. J. W. Briggs, George Hatt and J. W. Lewis, will start for England soon, to fulfill the mission of the Spring Conference. May success attend them. J. S.

QUESTIONS AND ANSWERS.

Having been asked if it might not be of benefit to devote an occasional page of the HERALD to the answering of questions, we have concluded to try it.

It must be borne in mind that the queries must be so clearly put as to be answered briefly, also we may be necessitated to make a lengthy article take the place of a short answer. It is asked:

1st. Is not the use of wine and strong drinks as a beverage, prohibited by the commandments of God?

We answer: That we understand that the use of intoxicating liquors, as a beverage, are forbidden.

2nd. What are included under the term "strong drinks"?

Our understanding is, that any fermented, or distilled liquor, containing sufficient alcohol to produce intoxication, or inebriation, comes under the appellation of strong drink.

3rd. Is it consistent with the profession of a member of the church, whether official or otherwise, to visit "saloons," "groceries," or "social halls," for the purpose of drinking, gambling, playing cards, and otherwise revelling and carousing?

Our answer is, that it is not only inconsistent with the profession of faith, but is alike degrading to the individual, and disgraceful to the church; bringing stigma and censure upon all, and leading the young into paths of idleness and vice, away from habits of industry and virtue, and will eventually, if persisted in, end in infamy and destruction.

DISCUSSION IN REFERENCE TO THE KINGDOM OF GOD.—No. 4.

The following prophecy shows that the kingdom of God will be established before the wicked shall cease to be on the earth.

"Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32: 1, 2.

It is here shown that evils will be on the earth when this king shall reign in righteousness, and when these princes shall rule in judgment. These evils are here figuratively spoken of as the wind, that a man is to be as an hiding place from, and a tempest that a man is to be as a covert from. The location of those who are to be hid from the wind and covered from the storm, is figuratively represented "as rivers of water in a dry place, as the shadow of a great rock in a weary land." They will therefore be surrounded with evils and with enemies, but from them all "a man shall be as an hiding place from," when "a king shall reign in righteousness, and princes shall reign in judgment." This king and these princes will be officers in the kingdom before it shall extend over the whole earth.

The following prophecy shows that the kingdom of God will be established before the destruction of the sinners:

"I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors

as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1: 25-28.

This prophecy shows that the Lord will first purge away the dross from Zion, (His people) then He will restore their judges as at the first. Now a judge is an officer of a government, and as the Lord will restore the judges of His people, who are called Zion, they will be officers in the government or kingdom which He will establish. "At the first," "the Lord raised up judges which delivered them out of the hand of those that spoiled them." Judges 2: 16. "When the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies." 18 v. Christ was not personally among His people when He raised up judges in those days, therefore He need not be personally among them as soon as He shall restore their judges as at the first. After the Lord has said that He shall restore their judges as at the first, and after Zion shall be called the faithful city, and after Zion shall be redeemed with judgment, and her converts with righteousness, then He says, "and the destruction of the transgressors and of the sinners shall be together." So their destruction will be *after* the Lord shall have done all these things, and that will be completed when Christ shall come in flaming fire.

Isaiah prophesied that the Lord will raise up a righteous man, and give him dominion, and make him "rule over kings," for by him the Lord said:

"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41: 2-6.

This "righteous man" can not be Jesus Christ, unless He shall give the nations "as the dust of His sword," and even

then this prophecy shows that the kingdom of God will be on the earth before Christ shall come in flaming fire when the remnant of the wicked shall be destroyed. In this prophecy it is declared that the righteous man shall "rule over kings." Now burning them up would not be ruling over them. It is therefore evident that this work of ruling over them will precede the burning which will occur when Christ shall come in flaming fire. The reign of this righteous man (whom the Lord says that He will raise up from the east) will unquestionably be the work of the kingdom of God. The reign of this righteous man, and his rule over kings, and his destruction of the nations by the sword is here called God's work. The Lord says, "who hath wrought and done it? * * I the Lord." Therefore the reign of this righteous man will be the reign of the Lord while the wicked nations and kings shall be as dust to his sword and as driven stubble to his bow. This is the work of the kingdom which is spoken of in this chapter (15th and 16th verses) where Israel is compared to "a new sharp threshing instrument," and where the Lord says that Israel shall thresh the mountains (kingdoms) and beat them small" and make the hills as chaff, &c. While the righteous man shall be reigning over kings and nations, all nations will come up against Jerusalem to battle, for we are informed that the ends of the earth will draw near and come. They will help every one his neighbor, and every one will say to his brother, "be of good courage." This is the great conflict in the land of Israel which is also spoken of in Ezek. 38 and 39 c. and Zech. 12-14 c. Therefore at that time the kingdom of Israel will be the kingdom of God, and these events will transpire some years before all the kingdoms of this world will become the kingdoms of our Lord and of his Christ, for in Zech. 14: 6, 7, we read as follows:

"It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

This state of things will continue "from year to year," as it is here shown, during which time plagues will be poured out upon "all the families of the earth," those who shall be left of all the nations which shall have come against Jerusalem, and who shall refrain from going up unto Jerusalem to worship the king, the Lord

of hosts. Thus the Lord of hosts will be reigning in Jerusalem at that time, while plagues will be poured out upon all the wicked families of the remnants of all the nations who shall have gone up against Jerusalem. Upon them there will not only "be no rain," but "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." 12 v. Thus from year to year the Lord of hosts will be reigning in Jerusalem, while a remnant of the wicked will be scattered upon the earth.

The following prophecy also shows that the kingdom of God will be upon the earth before the coming of Christ in flaming fire:

"I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay." Isa. 41: 25.

Thus the work of the kingdom of God was to be developed after the Lord should have raised up this man. Then shall princes become as mortar, and be trodden down "as the potter treadeth clay." They and their kingdoms shall become as the chaff of the summer threshing floors. Then shall Israel be the Lord's "battle axe, and weapons of war," to "break in pieces the nations" and destroy kingdoms. Then shall Israel be a new sharp threshing instrument, to thresh the kingdoms and beat them small. Then Israel shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them. Then shall Zion arise and thresh and "beat in pieces many people," for "many nations" shall be gathered as the sheaves into the floor. I. SHEEN.

COMMUNICATIONS.

TRANSMISSION OF THE BIBLE. No 2.

We closed our former communication on this subject with the preface of St. Jerome to the four gospels, which he had been ordered by Pope Damasus to translate, and compare the numerous copies in Latin with each other, and with the Greek, all of them disagreeing so far that St. Jerome regarded his task as "making a new work out of an old one," and such were the changes to be made that St. Jerome calls it, "to change the language of the world," and he feared being called "a forger and sacrilegious person" when the learned or the unlearned observe the "additions, alterations and corrections in these sacred books." Again, St.

Jerome says, "if they say that the Latin copies are to be credited, let them tell me which; for there are about as many different copies as there are manuscripts," and his promise to correct by the "Greek originals," he afterward informs us means only the "ancient Greek copies," and not the originals of those four gospels as written by the Evangelists, for those original manuscripts were not to be found for nearly two hundred years anterior to the time of St. Jerome's translation. From the Complete History of the Canon, &c., by Dupin, we extract the following on this point:

"We do not find that the two greatest men of the church, I mean Origen and St. Hierom, who had searched the ancient copies of the scriptures with so much care and diligence, and have visited so many churches in the east have ever spoken of the originals of the New Testament, written with the hands of the apostles, which they would not have failed to do if there had been any in their time." To account for this, Dupin continues, "but it hath been already made to appear, elsewhere, that it is no wonder that the primitive christians who had not a regular body of a state in which they lived, and whose assemblies, on the contrary, were furiously disturbed by the Jews and pagans, had lost the originals of their books." From the same work we take the following: "In the primitive ages there was no talk of reading the Holy Scriptures in the originals, any copy whatever, provided it was used in the orthodox churches, might be relied upon as if it had been the first original, written with the hands of the apostles." Then it was by the Greek copies that St. Jerome must correct the Latin copies, and the condition of the Greek copies is further shown by the following, from the same work:

"However, (says Dupin) it must be acknowledged that even from the very first, there were a great many differences between the Greek copies of the New Testament, as Origen and St. Jerome, and several other fathers have owned, and as may be made to appear by the *different ways* whereby several Greek fathers have read one and the self-same passage, that these varieties have been *very much* INCREASED since by the great numbers of copies that have been made of the Greek Testament, both in the east and west, as these many differences to be met with in the Greek manuscripts of the New Testament which we have at present do abundantly testify."

Thus it appears that from the very first the copies of the New Testament began to be corrupted, such being increased as the number of copies were multiplied, and that

in the fourth century, to attempt a correction of the Latin copies, resort was had to a great number of confessedly corrupt copies, both Latin and Greek. One cause of some radical defects in the ancient copies is given by Origen as follows: "Lastly, this negligence is the cause of very considerable additions, when they insert into the text the notes which were in the margin of the manuscript which they copied, without heeding that these (notes) were such explanations as ought not to be added to the text." That is to say the copiers found upon the margin of the manuscripts put into their hands to copy, certain notes, written by such as happened to possess one, giving their opinions or impressions upon various texts, as is common now upon reading a book to make some notes on the margin or fly leaf, a sort of private commentary upon what is read, and these notes or commentaries, or "explanations," as Origen calls them, were by the copiers inserted into the text, and became a part and parcel of the scriptures. One extract more from the same work, (vol. 2, p. 108,) is very pointed and is as follows:

"The critics have sometimes reformed the text because they looked upon it as faulty, they have met with a sense that shocked them in the text, and which might be reformed by taking away one single word, they have determined that the text ought to read so and so, and have boldly corrected the text upon a mere conjecture. The copiers or the regulators of the copies have taken a great deal of liberty upon this respect being pursued—that they should do some service in explaining it more clearly, but sometimes have determined the text by such words as give it quite another sense."

The above shows what is meant by reforming the text, it is leaving out some words and putting in others which they thought, or conjectured more agreeable, as St. Jerome says to the "Greek verity," or "analogy of faith," that is to correspond more accurately with the orthodoxy or opinions of the times, that is, if was found more "convenient" to change the text to suit the creed, than to change the creed to suit the text.

The foregoing extracts from "A Complete History of the Canon," &c., by Dupin, (Doctor of the Sorbonne and Professor of Philosophy of Paris,) are but a sample of the facts portrayed in vols. 1 and 2 of that work, relative to the liberties taken by the early apostates with the sacred books, so that the thirty thousand varieties conceded to exist in our present versions of the Bible, is not by any means wholly the fault of King James' translators, for if Origen in the second century, and St. Jerome in the

third, were possessors only of corrupted and faulty copies, and forced to "follow conjecture," as they confess, and if, as asserted by the historian Dupin, faults increase as copies are multiplied, the chances for a correct version in King James' time was much less than in Origen's or St. Jerome's.

The following, from Simons' "Critical History of the Versions of the New Testament," justifies the recent re-production of several ancient books and writings:

"St. Chrysostom observes, the Jews having been at sometimes careless and negligent, and at other times profane, they suffered some of the sacred books to be lost through their carelessness, and have burnt and destroyed others."

Such was the fact respecting the sacred books previous to and during the Babylonish Captivity, and at the restoration of the Jews, Ezra gathered together all the sacred books then extant, and re-wrote some that had been lost, and supplied what was wanting in the various copies.

Bishop Watson says he "was in possession of the same spirit" by which the sacred books were written. But the faults, errors, additions, subtractions, alterations, re-trenchments, changes, &c., which have occurred by the "boldness" of some, and zeal and carelessness of others, in the first ages of christianity and subsequent "dark ages," remain as Nephi says, causing many to stumble exceedingly, by reason of this taking away many of the plain, most plain and precious parts. But Nephi adds, "neither will the Lord suffer that the Gentiles shall forever remain in that awful state of blindness, . . . because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church," for the Lord would speak unto their seed and they shall write, and in due time would He by this means bring forth unto them much of the gospel that is plain and precious. Now we infer that these plain and precious parts of the gospel which are to be restored to the Gentiles are the very same plain and precious parts taken away; and they were taken away from the Book of the Lamb, (the Bible) and to restore them to the Gentiles is to restore to them the Book of the Lamb of God, or the Bible. In pursuance of this promise to the Gentiles, immediately after the coming forth of the Book of Mormon, the Prophet Joseph was commanded to translate the Bible, that its testimony to the nations might conform to the testimony of the Book of Mormon, that is, contain a fulness of the gospel, which it has not contained, since those precious parts, and "many covenants" were taken away. It is known to all informed Latter-

Day Saints that such a translation was made, and for thirty years has lain as the translator left it, in manuscript. Some curious reader may inquire: what copy or version could be found in this generation, from which to render a true version? If such will tell us how Ezra corrected and restored the sacred books, supplied what had been left out, and left out what had been added, then it will be easy to show how the same work was performed by the translator. Now Ezra was a prophet, and is supposed to have had the Urim and Thummim; Joseph was a prophet, and surely had the Urim and Thummim; hence he possessed qualifications for such a task that all the translators from Origen, and St. Jerome down to King James confess that they had not; and this fact enhances its value in the estimation of all who acknowledge the possession of those qualifications; it is a matter of congratulation among the saints that such a work was accomplished. We beg to inquire, for what was it that such a vast amount of time and labor, under difficulties, was expended? Was it for the moths to eat, and the rust of time to obliterate? We can not think this, and while the "house of God" is being set in "order," what more fitting time to set in order the word of God? Surely the house of God can not be set in perfect order except by means of the pure word. The Reorganization is the wheel in the middle of a wheel, signifying restoration, one revolution of which restores the church in form, the next ought to restore the word, for the Spirit accompanies the word to confirm. If then the new translation was made to be read, preparatory to reading it must be published. But what will the sects do? What will the Divines say? It is said that Noah Webster, LL. D., completed a translation of the Bible conforming to modern phraseology, which some divines who were permitted to examine declared was a great improvement upon any version extant, but advised its suppression, on the ground that it will bring discredit upon former versions in general use, or as St. Jerome said, "change the language of the world." The same class of divines will no doubt regret the appearance of the New Translation, by Joseph Smith, for the same prudential reasons. Hoary errors are more palatable than new truths. The condition of the various versions of the sacred book, as given by the eminent and learned of ancient and modern times, a sample of which is cited in this article, is sufficient to estop this class from saying much upon the subject. Thirty-five years have tested the Book of Mormon and the language, and logic of events have set to it the seal of truth. The same agency by

which that book was brought out of darkness to light, is eminently suited to restore the "plain and most precious parts" taken out of the Bible by the great apostacy of former times, and thus provide for a more perfect union in the faith, and a clearing up of the true points of doctrine ordained for the salvation and immortality of the truth-loving of our race. Those who sit in darkness do not crave light. But those whose vision has been illumined by even transient rays, eagerly demand more light. The repositories of light are culpable if they put a bushel over it. It is intended to illuminate the pathway of the just, while its brilliancy often dazzles and blinds the scoerner, by which he is finally consumed. "Prepare ye (restore ye) the way of the Lord; make straight in the desert a highway for our God." By taking away some of the plain parts of the gospel the path has been made *crooked*, restoring them makes it *straight* again. This is the dispensation of the restoration of all things spoken by all the prophets, wherein the crooked is to be made straight, and the rough smooth, when ambiguity gives way to plainness. The Bible has been made to yield to the crooked and perverse until it has become crooked itself. Will the New Translation straighten it? It is believed that it will. Then let us have it. If it be said it will not, then why was it made? If it will, can we have it too soon? Prepare thy people, oh Lord, to walk in the straight path that leads from earth to heaven, and back to earth, where hope first budded and blossomed, which will then fill the world with fruit—products of the tree of life, and they who are worthy shall remain therein, and eating thereof shall live forever. J. W. BRIGGS.

IOWA FALLS, July, 1865.

THE KINGDOM OF CHRIST.—No. 1.

The generally accepted opinion of the religious world, is, that Christ in the days of His ministration in the flesh, established on the earth His everlasting kingdom; that it was altogether a spiritual kingdom; that it was set up in the hearts of the children of men; and was to remain the same without alteration to the end of the world, or great and general judgment day; that He promised His disciples that He would be with them always, even to the end of the world; that it was built in such a manner that the gates of hell should not prevail against it, &c.; that the great day of rest, or Millenium, will be brought about by the universal conversion of the world, and that this great and desirable object must be accomplished by the combined efforts of all the religious world, in the following manner, viz: by a

continued selection of the most talented young men from among all the religious denominations extant, by sending them during their minority to their high schools and theological seminaries, until they are duly qualified (or endowed with power) to go forth to the nations and teach them the gospel that the Savior and His apostles taught, (except such orders or ordinances as they have found to be *non-essential*), and further, that it will only cost a few millions of dollars, and a few more centuries, to so enlighten the world that the knowledge that these young men have acquired, may cover the earth as the waters cover the face of the great deep, which must (according to the opinions of the D. D's.) fully complete the great day of rest, and in that bright morn, when neighbor shall not have to say to neighbor, "know ye the Lord, but all shall know him from the least to the greatest," that is know as much as they know about Him. First, then, the generally accepted opinions of the world are just what is universally regarded as the standard of propriety, just what the people try to square their course of conduct by, and if one should venture to exercise independence enough to differ with the general rule, they are immediately denounced as fools or fanatics, and pointed to the course of the great men, and the nobles, none of them having departed from the true orthodox standard.

The history of bygone days proves that this has been the universal course of the world. It was the course taken by the world in the days of Noah, also in the days of Lot, so in the days of the prophets, and so in the days of the Savior; but does the christian world endorse the course taken by the fathers as being justifiable and wise? Verily no; for they say that if they had lived in the days of the fathers, they would not have done as the fathers did. Still we find every generation filling the precise position the prophets said they would, and rejecting God's *only* plan of escape and deliverance. They say the kingdom of God is altogether a spiritual work. Truly it is *in part* a spiritual work, for "except a man be born again he can not see the kingdom of God." John 3: 3. But first let us see if something prior to this is not necessary, in order to produce this first birth, for nothing *real* can exist without a cause, then it is evident that faith must have existed before the first birth, then as a matter of course a communication of principle must have been infused into the (shall we say) heart, or receptacle of knowledge, or centre of affection, in order to produce a desire to gratify the affections, for verily the desires, or affections, are changed by the exercise of the

reasoning faculties upon the principle lodged or deposited in the receptacle of knowledge, or heart. By this process what is wrought; an induction into the kingdom? Nay, verily; but a desire to get into the kingdom, simply a change of *heart*, a change of desire, a change of purpose or affection.

What next? "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3: 5. Then on this principle alone seems to hang induction into the kingdom of God, and without a legal admission into the kingdom, no subject could claim the protection of the King, for there is a great difference between a servant, and a subject, or son. Hence we find two plain figures presented by Jesus to Nicodemus, viz: the change of heart, and the change of state. Let us here introduce a parable: "A poor old man had twelve sons, who, together with the father, were living in poverty and rags, destitute and helpless, without any visible means of extricating themselves. At the same time another good old man lives not very far off. He is very rich, employs all in his service that he can induce by the best wages offered any where in the country. But the poor old man has learned that he is an austere man, that he has made his riches by grinding the poor, and consequently keeps aloof from the rich man, naturally despising the principle of oppression, but eventually the good man in passing through the world, comes in contact with the poor man and his sons, in their miserable habitation, and is astonished to find a family in such destitute circumstances, and immediately says to him, 'why is it sir that you and your sons are here idle, and perishing for want, while I have abundance of this world's goods, gold, silver, food and raiment, and every thing to supply the wants of man, and make him comfortable, and employ all that are willing to labor, and give the best kind of pay, and I will take you and your sons into my service, and pay you, and bless you, and make you comfortable.' Here then is the very proposition that suits the condition of the needy family. With cheerful hearts they quit the abode of misery and want, and enter into the good man's service, and are made truly happy by his liberality. This then is truly a change of occupation, of desire, or affection, or of heart. Now comes the good man again with a second proposition, saying, 'I have more of this world's goods than my natural heirs can inherit profitably. There is a law in the land by which your sons may be adopted into my family, take upon them my name, and inherit a proper portion of my estate, and if they will comply with this law they shall be

my sons.' Six of the sons say: 'we have served the good man and he has blessed us, we will still serve him, and he will bless us, with which we are content; we care nothing about being adopted.' The other six sons say: 'if it is thy desire we will obey the law of adoption, take thy name upon us, and be thy sons.' Consequently the law of adoption is duly administered, and each receives his certificate of adoption. Finally the good man dies, and the administrator comes along to settle up the estate. The whole twelve present their claims, the six that served for wages received their hire according to contract, and at the close of the contract all its stipulations are fulfilled. The six who were adopted as sons, had simply to present the administrator their certificates of adoption, were recognized as legal heirs, and admitted to their inheritances."

This then is the difference between being a servant, and a son. One represents the change of heart, the other the change of state. Hence, the idea that it is altogether a spiritual work must be erroneous, as is evident from the teachings of the Savior and His apostles, and the desire manifested by all those upon whom the Spirit had operated, to the conviction of what was required of them by the law of God. An angel said unto Cornelius: "Send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea-side; he shall tell thee what thou oughtest to do." Acts 10: 5, 6.

Now if it was altogether a spiritual work, why this inquiry: "Men and brethren, what shall we do?" (Acts 2: 37,) and why did Peter reply: "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." (38 v.) and why did the angel say to Cornelius: "he shall tell thee what thou oughtest to do"? Simply because it required the operation of the Spirit before the mind could feel or admit the necessity of the body being brought into subjection to the requirements of God's law.

The idea of the kingdom being alone in the heart, is untenable. First, from the common acceptation of the word kingdom not being applicable, unless it would or could admit of certain constituent principles, viz: 1st, a kingdom; 2nd, a code of laws; 3rd, officers to execute those laws; 4th, citizens or subjects to be governed; 5th, territory upon which to exist, therefore it must be visible, not buried in the recesses of the heart. The idea of its being altogether an internal work, seems to be based upon certain isolated or ambiguous expressions, such as Luke 17: 20, 21, and

when He was asked by the Pharisees when the kingdom of God should come, He answered them and said, "the kingdom of God cometh not with observation," "for behold, the kingdom of God is within you." In whom, in the Pharisees? No; for He had denounced them as a generation of vipers and hypocrites, and said to them, "how can ye escape the damnation of hell?" He spoke to the same people, saying, (Mat. 21: 43,) "Therefore say I unto you, That the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,"—that is, the visible kingdom or church, being fully organized among them, if they should continue to reject the message, and count themselves unworthy, as the apostle afterwards himself expressed, when He said: "Lo we turn to the Gentiles." Acts. 13: 46.

The Savior said: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." John 3: 5. To suit the sectarian view, this should read: "except a man be born again the kingdom can not enter into his heart." The evident meaning is, that the church, or kingdom of God, was organized or set up among them as a nation, and not in their hearts. Again, that that order of things should continue without alteration to the end of the world, with the promise that He would be with them always, was upon the following express condition:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Mat. 28: 19, 20.

Peter, acting under the influence of the Holy Spirit on the day of Pentecost, in preaching, did teach them to observe all things his Lord and Master had commanded him. We can see why he extended the promise to them and their children, and even to the end of God's call, it was upon the express condition of their observing all things commanded of the Lord. Let us see what the substance of his teaching on that day was. He said: "Be baptized every one of you, in the name of Jesus Christ, for the remission of sins." For what? *The remission of sins.* But, say our D. D's. "baptism can not remit sins, it is simply an answer of a good conscience, or an outward sign of an inward work of grace upon the heart, hence no promise of the gift of the Holy Ghost, or if the Spirit is promised at all, we need not expect that marvelous display of power which was manifested in those days." Yet they fail to show how it could be possible

that the same Spirit can be sent from the same God for such an antagonistic purpose, and notwithstanding His unchangeableness. The apostles preached *baptism for the remission of sins*; the D. D's. preach baptism or no baptism, just as the people choose, holding it as a non-essential. The apostles taught the people to look for the gift of the Holy Ghost, by the laying on of hands. The D. D's. say that that would be presumptuous. This then is another *non-essential*. Now we are forced to the conclusion that if the gospel is an everlasting gospel, if its ordinances can not be changed, even by an angel from heaven, without the curse of Almighty God, and that according to the principles of philosophy the change of cause produces the change in effect, and as God is unchangeable—the same yesterday to-day and forever, then the fault must be in ourselves and not in Him, therefore how plain and consistent it is, that the gospel as it was anciently taught by the apostles and prophets, is, as the scriptures teach us, the “*everlasting gospel*.” T. D.

THE FIRST PRINCIPLES OF THE GOSPEL. No. 1.

The blessed Redeemer was prophesied of by Moses and the prophets; they foretold His trials and sufferings in the flesh, and gave a minute description of them. He was crucified, and after lying in the tomb three days, He rose triumphant from the grave, after which He ate and drank with His disciples, broiled fish and ate honey comb, and He told His disciples to examine Him, that they might know that He rose from the tomb with His body of flesh and bones, and in the place of blood in His veins, He was clothed with immortality, the blood being left upon the earth, that the earth may bear record and disclose His blood, as well as all the saints whose blood has been shed, and the spirit of life from God entered into His body, whereby He was clothed upon with immortality and eternal life, and His body did not see corruption, as promised to David in Ps. 16: 10, Ps. 132: 11, and Acts 2: 22, 26, reasoning and showing them that God had raised Him from the dead, and His body was not to see corruption, and God had made Him Lord and Christ, and He was then seated at the right hand of God, and being exalted and having received the promise of the Holy Ghost, He hath shed forth this which ye now see and hear. Stephen the martyr bore his testimony, as also Paul, who took a conspicuous part in the killing of Stephen.

My duty is clearly set forth in Ezekiel 33: 8, 9. The Lord of hosts hath spoken, and

who can but prophecy. The Lord commands all men to repent and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost, and that promise is to you and all that are afar off, as many as the Lord our God shall call; and this promise is to all until you get beyond those that are afar off, and beyond the last days. The dispensation of the fulness of times, in which God will gather all who embrace and enter into the everlasting covenant, and prepare them to escape the judgments which are beginning to be poured out upon the nations of the earth, that will not obey the gospel, is the one in which we are now living. In Rev. 14: 6, 7, 8, the angel shows to John that an angel would visit the earth. The angel referred to has visited the earth, and has committed this gospel and the keys thereof to Joseph Smith, and the church was organized on the 6th day of April, 1830; and after he (Joseph) had borne a faithful testimony with his brethren, warning them of the judgments that should follow, he was martyred, as were also many of his brethren, but before his death the promise was conferred upon the head of his posterity through himself, that the kindreds of the earth should be blessed, and that the gifts, calling and anointing, should be placed on the head of his posterity after him. Since his death, which was on the 27th of June, 1844, his son Joseph has grown up, being the oldest of his posterity, and the lawful heir according to the flesh, he was called of God as his father was, on the 6th day of April, 1860, to carry forward the work, and to set in order the house of God, and warn the people that the Lord hath arisen and will bring again Zion if needs be by the destruction of the wicked. This gospel must go to all nations, to warn the people of this the hour of His judgments, and lest you might be deceived, signs shall follow the humble believer. By reference to Acts 2 c., you will see the first gospel sermon that was preached after Christ rose from the tomb, as the Spirit of God gave utterance. Keep in mind that the scripture came not in old time by the will of men, but holy men of God spake as they were moved upon by the Holy Ghost, and the scriptures are not of any private interpretation, (see 2 Peter 1: 19-21,) and when Peter preached to them on the day of Pentecost, that Jesus rose from the tomb in fulfillment of the prophecies; he convinced about three thousand in one day. The question now is: did Peter preach the truth, and wait until he received the Spirit, as he was commanded in Luke 24: 49? If so a child can understand it. But we are not left to doubt the truth preached by Pe-

ter. Nicodemus, a ruler of the Jews, came to Jesus by night and said to him :

"We know thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." John 3: 2, 3.

This Jewish ruler began to marvel, and say, "hew can a man be born when he is old?" Jesus then said, "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," and when Nicodemus wondered how these things could be, Christ said, "art thou a master of Israel, and knowest not these things? . . . If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Christ taught them publicly, not in a corner. He came to John the Baptist demanding baptism of him. John refused, considering Christ so much better than himself, but Christ said that it must be done, in order to fulfill all righteousness. Then John baptized Him, and when they came up out of the water the Holy Ghost sat upon Christ in the form of a dove, after which Christ chose and ordained His twelve apostles, and sent them out, and gave them power over evil spirits, and they baptized in His name. Nicodemus knew that faith in Christ, repentance, and baptism in the name of Jesus Christ for the remission of sins, were inseparable. As all Judah believed John to be a prophet from God, Christ could truly say to Nicodemus, "I have told you earthly things."

Christ at another time said: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." Luke 12: 50. This was after He had been baptized of John. He was speaking of His death, burial and resurrection: You here discover that his birth of water by immersion, was being planted in the likeness of Christ's death, burial and resurrection, and it saves all that do so from the heart, and who continue to walk in newness of life to the end of their days; how easy to comprehend. After Jesus was baptized and had received the Spirit, He said to Thomas: "I am the way, the truth and the life, and no man cometh to the Father but by me," and He also said, "He that entereth in by the door is the Shepherd of the sheep." You will discover that the way that He entered in was the way, and He was the Shepherd of the sheep. Jesus also said, "he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1. In Rom. 6: 3-5, we read that Paul said:

"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."

Now bear in mind that the birth of water spoken of to Nicodemus, was being planted in the likeness of Christ's death and being raised from that liquid element to newness of life; the law of His kingdom being, first, faith; second, repentance; third, baptism for the remission of sins. Now these requirements and this ordinance are required by the true Shepherd, and baptism is in the likeness of your true Shepherd's death and resurrection. You are then no longer a foreigner, but are entitled to the gift of the Holy Ghost, through the laying on of hands by those holding such authority from Jesus Christ. "How shall they preach except they be sent?" Rom. 10: 15. "No man taketh this honor unto himself but he that is called of God, as was Aaron." Heb. 5: 4. These texts show that a call to preach must be given by direct revelation. In Acts 8 c. we read that Philip went down to Samaria, and they believed his preaching and were baptized in the name of the Lord Jesus. When the apostles at Jerusalem heard that they had received the word, they sent Peter and John, that they might receive the Holy Ghost, and they laid their hands on them and they received the Holy Ghost. What do we learn in this mission of Philip? First, that he had authority to preach, and to baptize those who believed, before the Holy Ghost was yet given. Peter and John laid their hands on them and they received the Holy Ghost. Is this doctrine taught by the different denominations? If it is not, their doctrines are not from God, but are the doctrines of men. We find that the apostles taught faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost. An angel appeared to Philip telling him to go to Gaza, and on his way he found a man of great authority, a eunuch, having charge of all the Queen's treasure, and who had just returned on his way from Jerusalem, and was sitting in his chariot reading the prophecy of Esaias, which show a literal fulfillment in the crucifixion of our Savior. He was on his way from Jerusalem, where he had been to worship according to the old traditions of his fathers, under the law given through Moses, and imposed on them on account of their wickedness, as a schoolmaster to teach them obedience by the things

they should suffer. They made nothing perfect, but there was a symbol in all those ordinances of Christ and His gospel, after which he commanded all men to obey the gospel. The Spirit said to Philip, "join thyself to this chariot," and Philip asked the eunuch if he understood what he read? He said that he could not except some one should guide him. Then Philip, from the same scripture, preached Jesus. The eunuch invited Philip to sit in his chariot, and when they had got to where there was water, the eunuch said to him, "here is water, what doth hinder me to be baptized?" The answer was: "if thou believest with all thy heart thou mayest." He answered, "I believe that Jesus Christ is the Son of God." Then they both went down into the water, and Philip baptized him; and if it was not a commandment from God to baptize by immersion, then Philip must have been very much deluded in going down into the water, but we find he was not deluded, for the same Spirit that brought him to the chariot caught him away as soon as he had baptized him, and he was next found at Azotus.

CONFERENCES.

MISSION CONFERENCE.

Minutes of a Conference held at Mission Branch, La Salle Co., Ill., Aug. 12, 13, 1865.

MORNING SESSION.—Z. H. Gurley was elected President and C. F. Stiles, Clerk. The President spoke on the magnitude of the Latter-Day work, and exhorted the saints to be faithful in discharging their duties in preaching the gospel.

Official members present: O. F. Stiles, Seventy; Thos. Hongas, Made Madison, Levi Lightfoot, Andrew Hayer, Yance Christensen, elders; Oliver Hayer, Austin Hayer, priests; H. Hayer, teacher; Andrew Richardson, deacon.

Branches Reported:

Mission Branch, 41 members including 5 elders, 2 priests, 1 teacher, 1 deacon.

GRAND PRAIRIE.—18 members, including 1 seventy, 1 elder, 1 priest.

AFTERNOON SESSION.—Instructive remarks were made by the President to the elders and saints in general and on the distribution of tracts.

Resolved, That this Conference endorse the resolution of the General Conference in reference to the distribution of tracts.

Remarks were made by the President and elders on the necessity of sustaining the Herald as the medium by which we can be informed of the progress of the

gospel in these last days. Then it was

Resolved, That this Conference, in view of the great benefit that the Herald is and has been to the work of God, do recommend renewed exertions in the saints, to increase its circulation.

Resolved, That we will do all in our power to provide homes for our destitute brethren in returning from Utah.

Resolved, That we sustain the first Presidency of the church with our faith and prayers.

Resolved, That we will sustain all the quorums of the church with our faith and prayers.

SUNDAY MORNING.—The President preached before the Conference and showed distinctly that without the Latter-day work, the church anciently would have proved a failure and that the word of God would have come short of its object in bringing salvation to the children of men.

AFTERNOON SESSION.—Elder Thomas Hongas addressed the Conference on the first principles of the gospel, followed by Bro. Stiles and Gurley.

Resolved, That this Conference adjourn to meet at this place Nov. 11th and 12th, 1865.

Z. H. GURLEY, PRESIDENT.

C. F. STILES, Clerk.

TWO DAYS' MEETINGS are hereby appointed to be held at Indian Creek, Sept. 23 and 24th, and at Grand Prairie Branch, Oct. 14th and 15th.

Z. H. GURLEY.

BATAVIA CONFERENCE.

Minutes of a District Conference held near Batavia, Ill., on the premises of Bro. Philo Howard, Aug. 26, 27, 1865.

Bro. Z. H. Gurley was chosen President, and Isaac Sheen, Clerk.

The President said that he had travelled over his district to the southern and western bounds of it, and that he had found the church in a prosperous condition. He said that he went into Wisconsin, and there baptized a woman who was brought to a belief in our doctrine under very remarkable circumstances. She had a son in the army who had died, and she sought the Lord by fasting and prayer, to know what his condition was. She saw him in prison, and the Lord directed her to this church, and told her that in it she should be shown what she should do to deliver her son from the prison. She was therefore baptized in consequence of this vision.

Official members present: Of the Twelve, Z. H. Gurley; High Priests, Wm. Aldrich,

I. L. Rogers, I. Sheen, and John C. Gaylord; of the Seventy, W. D. Morton and R. R. Partridge; Elders, A. G. Jones, Philo Howard, Wm. Swett, Horace Bartlett, P. S. Wixom, Made Madison, Geo. Ewens, Y. Jacobs, Thos. Stafford, Jos. Robinson, and Harvey Blakeslee; Priest, T. J. Patrick; Teachers, Demick Howard, Silas Rogers and Curtis Randall.

Reports of Branches: Batavia: two added since last reported. Reported by Demick and Philo Howard.

Marengo: 14 members including three elders. Reported by A. G. Jones.

Fox River: is in an improved condition, about 8 or 10 have been added since last reported. Reported by Silas and I. L. Rogers.

Plano: 1 added by letter and 1 removed since last reported. Reported by I. Sheen and W. D. Morton.

Boone: four or five added since last reported. Reported by Curtis Randall.

The following official members reported: Wm. Aldrich, I. L. Rogers, I. Sheen, John C. Gaylord, W. D. Morton, R. R. Partridge, and A. G. Jones.

AFTERNOON SESSION.—Bro. J. G. Bennett acknowledged his faults and asked for the forgiveness of the Conference, whereupon it was *resolved*, that he be restored to his authority and fellowship in the church.

The following official members reported: Wm. Swett, A. M. Wilsey, Horace Bartlett, P. S. Wixom, Made Madison, Thos. Stafford, Yance Jacobs, Philo Howard, T. J. Patrick, Demick Howard, Silas Rogers, Curtis Randall and Harvey Blakeslee.

Resolved, That we will sustain the publication of the *Herald* to the utmost of our ability, and we likewise recommend the circulation of tracts and other publications.

Resolved, That the president of each branch should obtain free will offerings from the saints, to enable elders to go out into the ministry.

The following resolution was moved and seconded, after which Bro. I. Sheen spoke on the subject.

Resolved, That neither teachers, deacons, nor lay members either male or female, have authority to lay on hands for the healing of the sick, or to confer blessings on any person, and whosoever shall do so who is not an elder, is a transgressor against the law of the church.

EVENING SESSION.—The discussion on the above resolution was continued by Harvey Blakeslee, A. M. Wilsey, Thomas Stafford, Horace Bartlett, Isaac Sheen, Philo and Demick Howard and Z. H. Gurley. The affirmative side quoted the following texts: B. of C. 17: (2) 10, 11, 19. B. of C. 42: (13) 1, 12. B. of C. 83: (4) 10, 11.

It was shown that the B. of C. 17: (2) 10, teaches that priests have no authority to lay on hands except to ordain other priests, and that the next paragraph shows that teachers and deacons have no authority to lay on hands; and that therefore they have no authority to lay on hands for the healing of the sick or to confer blessings, and that as *they* have no authority to do these things, lay members have none. It was shown that paragraph 19 teaches that "every member of the Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name," therefore no person who is not an *elder*, has any authority to lay on hands to confer blessings.

Bro. Gurley quoted B. of C. 42: (13) 1, to show that the elders are commanded to hearken and obey the law which the Lord had given unto them, and that in par. 12 the Lord says unto the church: "the *elders* of the church, two or more, shall be called, and pray for, and lay their hands upon them, (the sick) in my name," therefore all members who are not *elders*, have no authority to lay hands on the sick in the name of Christ. Bro. G. quoted B. of C. 83: (4) 10, 11, as follows:

"Every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils: in my name they shall *heal* the sick: in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them: and the poison of a serpent shall not have power to harm them."

Bro. G. said that the Lord did not say that every soul who believes and is baptized and receives the Holy Ghost shall lay hands on the sick, neither did the Lord say that those who believe shall lay hands on the sick, but that in His name they shall *heal* the sick. It is by the prayer of faith that they shall *heal* the sick, and not by the laying on of hands.

After a lengthy debate the resolution was adopted, there being only one dissenting vote to its adoption.

Resolved, That Bro. Swett be appointed to a mission in the First District of Northern Illinois.

Resolved, That the practice of promiscuous kissing of men and women engenders licentiousness and lasciviousness, and is contrary to the order of the kingdom of God.

Resolved, That we will sustain and uphold

all the authorities of the church in righteousness.

SUNDAY MORNING.—Bros. Thos. Stafford and Horace Bartlett preached.

AFTERNOON SESSION.—Bros. A. M. Wilsey and Isaac Sheen preached.

The following resolution was then unanimously adopted:

WHEREAS, The ordinance of the washing of feet is an ordinance which was commanded to be performed in the school of the prophets, therefore

Resolved, That the saints have no authority to attend to that ordinance elsewhere under existing circumstances, and whosoever does so is thereby guilty of a transgression and an usurpation of authority.

EVENING SESSION.—A social meeting was held, in which much instruction and many warnings and exhortations were given by the Spirit, to the saints in general and the elders in particular. The following resolutions were then adopted:

Resolved, That we return our thanks unto the saints in this branch for their kindness in entertaining and providing for the saints and friends who have attended this Conference.

Resolved, That this Conference adjourn *sine die*.

L. Z. H. GURLEY, PRESIDENT.

ISAAC SHEEN, Clerk.

CORRESPONDENCE.

FROM BRO. JOHN LANDERS.—*Dear Bro. Gurley*:—I have seated myself to scratch a few thoughts to you with regard to our mission to this place. We arrived here in five days from the time we left home in health and safety. We preached once in Eastport, Maine, to a large and attentive congregation, who were anxious to hear more preaching. We hope to go there again when our work is done here. We have been here two weeks, but have baptized none yet; believers, however, are multiplying every day. We preach twice in the week in the evening at different places, and twice on Sunday, and notwithstanding the shortness of the nights we have crowded congregations. Of course we have opposition, but truth is mighty and will prevail. Up to this time we have realized every word the Lord said to me at Eagle Point, on the Vermillion River, and notwithstanding I believed He would, it surprises me when it comes to pass. My health never was better, and my voice seems as strong as in middle age, and thank the Lord I do know that we will be loaded with many sheaves. My two brothers are becoming mighty in expounding the word, and it is because they live to God

with all their hearts. He fills them with wisdom and understanding. There is a field here sufficient for a thousand elders, and I never saw people so willing to believe. The people are very intelligent. I wonder to hear how ably they defend the doctrine against opposers, while they have not yet obeyed it themselves. The Spirit testifies that God will raise up in this place many able defenders and promulgators of His truth. I think there never were men that had greater encouragement placed before them to stimulate them to labor than we have. The islands and the main land is densely populated, and the fields are white all ready to harvest; we need superhuman strength, and our God has got all we want, and is willing to bestow it on us through Jesus Christ His Son. Thank His holy name, we have His purse strings, and can get what we want. The more we take the better we please Him. The Spirit witnesses in me that the Lord has a mighty blessing, and a great addition of power which He wishes to bestow upon the church, and He is weary of waiting for the church to get ready to receive it. He has decreed to wait no longer, and they that are prepared shall receive it, and they that are not prepared shall lose the blessing. O that every one that calls themselves saints knew this, even how great the blessings are, and how great the loss to lose them. Dear brother, I am not writing the cogitations of my brain, I know what I write to be true. Do your utmost to stir the church up to a realization of this fact. Will they lose every thing they have labored for and lived for through years of suffering, and let the devil cheat them, when it is just within their grasp? If they are not one they *must* become one as quickly as possible, or they *will* be found among the foolish virgins.

GRAND MENAN, (Maine or New Brunswick,) July 15, 1865.

FROM BRO. W. W. BLAIR.—Elder Brooks has most signally failed at Kirtland and vicinity. Those who were united with him have not sufficiently recovered from their disappointment to enquire further as yet, at least some of them.

I distributed tracts, and visited all I had time to, and preached once last Sunday in the temple.

BRO. J. GILLEN wrote to me from Pittsburgh under date of Aug. 15th. He had baptized 9, and says the Lord had blessed him much. He was to start for Philadelphia in a few days.

I am to go to Northeast to-day, and shall go to Brookfield in a few days and thence to Pittsburgh.

FROM BROS. R. NEWKIRK and E. M.

WILDERMUTH.—We are now laboring in Richland and Sauk Counties, there are still some coming into the Church and a good many believing, and about ready to come in. In Sauk County we have the bright prospect of raising up a branch. May God prosper His work and bring many into his fold.

Lloyd, Richland County, Wisconsin.

FROM BRO. DANIEL K. DODSON.—It is with a thankful heart that I now embrace the present opportunity of giving you a short sketch of my trip across the plains from the Salt Land in company with my brethren. We numbered 110 souls in all young and old. We left Camp Douglas May 1, 1865; Bro. Daniel Harrington was our captain. We had as pleasant a trip as could be expected under the circumstances. We had fine weather and a good time with our stock. We lost no stock and had no deaths in our company. We all felt thankful for God's protection over us, and for our safe deliverance. We all traveled together until we got out of danger of the Indians. Then our company divided, some went one way, some another but as far as I can learn all the saints that left Utah this spring has got safe from the threats of those that would shed the blood of innocent women and children. Thanks be to the God of Jacob for glad tidings of great joy unto deliverance from oppression to his people who have wandered long as strangers to the light of heaven in that far off land. Praise be to God for ever! O may my heart never cease praising his holy name for his mercies unto me. When I think of God's goodness unto me my heart is full of love to all mankind. I feel that I could forgive all men their trespasses and take them by the hand and point them to that God who is ever merciful to all mankind.

Crescent City, Pottawatomie Co., Iowa, Aug. 12, 1865.

FROM BRO. DAVID WILLIAMS.—We feel it a duty devolving upon us to give you a little sketch of our doings at Canton. I was made acquainted with you and many of the brethren in the Conference at Plano last April, where I came for the purpose of knowing something of the New Organization. I paid close attention to all of your doings, and became satisfied that all that was done was for a heavenly purpose. There I was made acquainted with Bros. Jeremiah and John D. Jones, they are of the same nation as myself, (Welch.) We had considerable conversation on the doctrine of the church. Bro. Jeremiah, after some instruction from

the brethren there, promised to come and settle in Canton, and he has since removed his family here. On the 16th of May I and my wife felt to renew our covenant, and we were baptized by Bro. Jeremiah, and on the Sunday following two more were baptized, and on the 23rd of July three more were added to our number by baptism. On the same evening we organized a branch with nine members. On the 29th of July we baptized four more, and Aug. 12th two more, and a brother has moved here from Syracuse, Ohio. We now have 16 in the branch. We have had preaching almost every Sunday since Bro. Jeremiah came here. We have distributed a great many tracts among our neighbors and friends, and we have hopes of baptizing many more. Bro. J. D. Jounce and Bro. J. Fletcher were here for a while, but the work has been slow and they had to go home, but now the work is going on well, and we are expecting them back every day, and we shall be glad to see them here to help us on in the work of the Lord.

SELECTED ARTICLES.

A GREAT ANTIQUARIAN DISCOVERY.—The Matamoros *Ranchero* of the 15th ult. says:

"The ruins of a very extensive aboriginal city have been discovered in the forest of Jicorumbo, in the province of Tlaxcala. The temples are of immense size, some with vaulted roofs, and so well preserved that ancient paintings appear fresh. The courts are filled with hideous and grotesque idols, and pyramids surmounted by the same. The whole is enveloped in a dense forest of cedar and ebony trees. Some of these cedars are of such immense size that eight men, taking hold of hands together, could not reach round one of them. These forests are on healthy table lands, about fifty miles from the port of Tuxham."

CHOLERA.—A telegraphic dispatch from Halifax, dated Aug. 30th, says:

"Apprehensions of the approach of cholera were increasing in England. The epidemic had reached Marseilles. At an important meeting of medical officers and others in London, resolutions were adopted advising the utmost care, and all possible precaution."

THE MARSEILLES papers state that the cholera is making sure and steady progress in France, and the action of the Government in endeavoring to keep all knowledge of the state of affairs from the people is very generally condemned.

The London Times of August 14th contains the following extract from an intel:

ligent Italian friend resident in Florence which it says may be relied on as correct:

"From Ancona itself I have seen no letters, but some of the 7th from Florence, published in the Paris papers, say that the panic in the former place is terrible, that more than a third of the population had fled from the city, that most of the shops were shut, and that great misery existed among the surviving families of the victims, the women and children who were left widows and orphans. A committee had been formed and had made a strong appeal to public charity.

"On the 6th there were 207 cases, and no less than 102 deaths. According to a telegram of the 10th from Ancona, received yesterday, the last bulletin gave 92 cases and 62 deaths."

MARRIED.

At the residence of the bride, on String Prairie, Lee Co., Iowa, Aug. 20, 1865, by Elder John H. Lake, Bro. ROBERT M. DUNGAN, of Humbolt Co., California, to Miss JOANNA JENKINS, of Lee Co., Iowa.

At Fox River Branch, Kendall Co., Ill., Aug. 24, 1865, by Elder Z. H. Gurley, Bro. WENTWORTH VICKERY, to Miss AUGUSTA BARICK.

DIED.

At Gallien, Mich., Aug. 7, 1865, Sister MARTHA A. BAILEY, wife of O. J. Bailey, and daughter of D. U. and Harriet Spinning, aged 19 years, 3 months and 10 days.

At Chester, Ill., Aug. 12, 1865, HARRIET LOUISA, infant daughter of George and Harriet Hayward, aged 2 years, 4 months, and 5 days.

"Nip't by the wind's untimely blast,
Parched by the sun's directer ray,
The momentary glories waste,
The short-lived beauty passed away.

Let sickness blast, let death devour,
If heaven but recompense our pains:
Perish the grass, and fade the flower,
If firm the word of God remains."

RECEIPTS—*For the Herald.*—J. Clifford, R. Cole, M. Richey, S. Bull, S. Dike, I. Tice, Austin Hayer, Andrew Hayer, H. Johnson, J. B. Swain, W. F. Cooke, L. Chapin, T. Stafford, (Iowa) S. Lanyon, G. Ewings, E. Burghart, D. Howard, M. W. Weaver, J. Alston, J. Stevenson, W. Stevenson, each \$2; T. Williams, A. Higby, A. Anderson, A. Parker, J. H. Eldridge, H. Hanson, A. Griffith, J. Thomas, J. Plested, M. V.

Smith, J. Webb, E. Shoebridge, H. Jones, W. Kidney, D. K. Dodson, Y. Jacobs, S. E. Hughes, T. Dungan, M. Madison, J. O. Savage, H. Spencer, G. L. Pope, each \$1; W. F. Cooke, E. J. Holmes, S. Rannels, each \$3; J. Burchell, M. McGuire, S. Wilder, each \$2.50; O. Curtis, \$2.10; L. Cook, \$1.50; W. Taylor, \$1.42; A. McFarland, \$1.42; J. Hall, \$1.10; J. A. Collin, \$1.80; H. Chittenden, \$1.25; J. Traxler, \$2.50.

For the Hymn Book.—J. Clifford, R. Cole, J. D. Ellis, E. Birchard, J. J. Dutcher, J. H. Lake, G. L. Pope, each \$0.55; T. Williams, J. Hayward, each \$0.85; J. Hodges, \$1.65; A. Strothers, \$1.70.

PRINTED BLANK FORMS FOR MAKING OUT BRANCH REPORTS are now on hand, and for sale, 6 copies for 25 cents. They can be pasted on writing paper and ruled according to the pattern.

LETTERS addressed to JOSEPH SMITH, should be sent to **BOX 22**, because there is another man of that name in this town.

CAUTION.—Do not send for the Key to the Bible, nor for tracts which are not advertised in this or the last number.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Literal Gathering of Literal Israel—Brighamite Doctrines—Mountain of the Lord's House—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

The Kingdom of Christs.—The First Principles of the Gospel.

Eight copies for 10 cents, 24 for 25 cts., or 100 for \$1.

VARIOUS PUBLICATIONS are advertised in the last number of the HERALD.

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.

TERMS:—TWO DOLLARS FOR ONE YEAR, (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

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. 6.—Vol. 8.] **PLANO, ILL., SEPT. 15, 1865.** [WHOLE No. 90.]

EDUCATION.

Having waited in vain for some one to take up the subject left by us in an unfinished state, we wish to bring the subject once more before the saints. It is believed by some that we are not to take steps towards education, because God can qualify His ministry for their labors, and if He fails to do it, then they are excused, and nothing is required of them. We consider this objection as fallacious, and only another excuse for indolence in the ministry. Our reasons for saying so are briefly these: That God can amply endow any man for any designated labor we do not for a moment doubt, and moreover, we do understand that none can preach and declare His word effectually, unless assisted by the influx of the Spirit, but we also believe that God's Spirit is given with a greater power, and more lavish kindness unto that servant who is found actively engaged in the study of the word of his Master, and earnestly trying to qualify himself for his duty; hence, Moses was skilled in the learning of the Egyptians when the word of the Lord found him, and by it he was much more able to meet the magicians in their machinations to deceive Pharaoh, and through it the children of Israel were judged when Moses sat in the judgment seat. But lest we should place ourself in the position of the lawyer, who demurred to a bill as a reason why it should be quashed; that the man was dead as a last resort, we shall place our strong reason first.

In B. of C. 85: (7) 21, we find a commandment concerning the doctrine of the kingdom, of things in heaven, of things in earth, and under the earth; things which are abroad and at home; wars and perplexities of nations; a knowledge of countries and kingdoms, that we may be prepared in all things when we may be sent again to

magnify the calling whereunto we are called, and the mission wherewith we are commissioned. This commandment we consider as binding upon the saints, and to the effect that they shall educate themselves in all things of a nature calculated to advance their usefulness as propagators of the gospel; and how we can consistently oppose any scheme having for its object the diffusion of knowledge and intelligence, without infringing that command, is an enigma we shall not attempt to solve.

There must have been an object in giving such a commandment, and we are of the opinion that it was intended that the saints should become as learned and wise as it were possible for men to become. That knowledge is a dangerous acquisition we are not prepared to admit, although we shall not deny that the abuse of knowledge is an evil. But if any one should despise the office of an apostle because Peter denied the Christ, and Judas betrayed Him, there would be none apostles; and if any refrained from uttering prophecy because the high priests of Baal proclaimed things of no import, would not condemnation attach unto them? And because a man can preach with the Spirit of God, being an unlearned man, is there any reason to suppose that a man may not preach with the Spirit of God while in the possession of knowledge acquired by application and study? If there is such reason, then why is there any necessity of “teaching them to observe all things whatsoever I have told,” which the great teacher so urgently commanded His disciples, or why the necessity of an order like the school of the prophets, or why the commandment already referred to in the 85 sec. to obtain an understanding of countries and kingdoms, the wars and perplexities of nations?.

If the saints are to become the light of the world; a city set upon a hill; a fountain of knowledge and intelligence, the streams from which shall flow to the ends of the earth, enlightening the clouds of moral darkness as the rays of light emitted by the sun penetrate and dispel the darkness of the night, while the days chase each other from the east, and if there is to be no avenues opened for the acquirement of such knowledge as man can obtain, by reason of the exercise of his natural faculties, how is it all to be brought about?

When the grand Sanhedrim sat in council, is it reasonable to suppose that they were ignorant of the many branches of learning, the pursuit of which, added to their wisdom and experience, rendering them more able to sit in solemn consideration upon questions of policy, or of law; of church and state governments; of matters of temporal and spiritual import; of things occurring without the reach of church policy, which might or might not effect the centre of faith, or to be short of everything connected with the interest of the represented people? We answer that such a supposition is at variance with common sense, and unworthy of the council, and of the one who makes it.

Now while we can not, and would not if we could, take from the great power of the Spirit any of the prerogatives of a teacher, nor for a moment be willing to dispense with its offices, we understand that whoever is taught must be willing to receive, and must use endeavors to place themselves in a qualified condition to accept the influence of the Spirit, and every thing which increases man's usefulness to his fellow man, is to be sought after by the true seeker of righteousness. To illustrate the idea with a homely figure: If a man have a rich legacy left him, in the shape of one vast tun of choice wine, and he desires to remove it, and not being able to remove the whole tun at once, he brings all the vessels from his house and fills them full to the brim; are they all equal in their usefulness to contain wine? The answer is: that so far as the quality of the wine is concerned they are all equal, but as to quantity, there may be vessels containing one gallon, and others ten or more gallons, and in this particular they are unequal, the larger ones being more useful for the purpose of holding and conveying the wine to his home than the smaller ones. Now suppose that after the vessels are all full, there be a vessel holding one gallon standing by the side of one containing ten, and looking up to its neighbor it becomes dissatisfied with its usefulness to its owner, and asks that more wine may

be poured into it, and because no more is added, discontent and sorrow pervades it, and it ceases to be useful to carry one gallon, because it can not carry ten. We see that if wise and really desirous of becoming useful to its owner, to the extent of carrying ten gallons of the choice wine, it would examine whether by any means it could increase its capacity, and were the way open it would add to itself another stave and another hoop, and another stave and another hoop, till it had achieved its desire.

Now all are desirous of doing much good for the cause of God, and some may be more capable than others, but being capable of improvement, and progressive beings, all may add to their power for good by obtaining knowledge, and in doing so, they are admonished to strive lawfully, and a most excellent adviser and assistant is promised in the Comforter. The admonition of Peter is to add to faith virtue, to virtue knowledge, &c.

Now brethren let us awake to this matter, and by a united effort and purpose, let us come to an understanding, that the more we know the more good will we be able to do, if it so be that charity be and abound in us, and as we journey, let us educate ourselves in all things necessary to usefulness. Let us become as wise as serpents, and harmless as doves. J. S.

AMUSEMENTS.

Having had something to say in a former number of the HERALD about amusements, we now approach the subject again, for the purpose of giving out a few ideas for the consideration of our readers.

We think that we gave utterance to the saying that, amusements should be of such a nature as to combine instruction with amusement. We do not now desire to alter this assertion, but shall try to observe its bearing in what we may write concerning the subject in hand.

The object of amusement should be recreative; and any particular plan, play or labor, carried far enough to become exhaustive, ceases to be efficient, and should at once be abandoned. When we say abandoned, we do not wish to be understood as saying that that particular mode should be proscribed as unfit to be engaged in; but rather that it has ceased to serve as a means of recreation, consequently ought not to occupy time or attention at that time, and best be laid aside.

All pursuits in life are liable to become monotonous, if followed closely, and very many are destructive of vitality. As there are few which combine health, profit and pleasure, it of course follows: that such as

are in themselves destructive of vital power, must be so varied and interspersed with health-giving and power-creating pursuits as will counteract the tendency to decay.

We take for instance the man engaged in day labor for the support of himself and family. Very little, if any physical culture is needed, but while the body rests during the hours not devoted to manual labor, the mind can be busy laying up treasures in store for any future emergency, hence in this case that mental matter which combines the amusing with the useful is preferable, and may be very profitably varied by providing that which is of a character suitable for general information, of this class we would notice history, philosophy, astronomy, the general history of politics as pertaining to governments, together with that wide range of reading found in the better class of newspapers and magazines. This would be found to be an amusement at once pleasant and recreative; for, while the recuperative powers of the physical organism are at work making good the wear and tear of exhaustive labor, the mind, relieved of the weight of brooding cares, would not interfere with the wheels within, but would be reaching out after the hidden treasures opening to its view, and would be continually acquiring such material as would enable it to grasp with more power, weigh more accurately, and decide more promptly the problems of life arising for adjustment. To such persons, also, some light employment differing in nature from the one engrossing pursuit, would prove a source of profit and pleasure.

The sedentary person, or those employed in close, confined labor, partly shut out from the light and air, (more especially the latter) will require a greater variety of amusements than the laborer in the open air; and we presume that an abuse of amusements, by this very class, is the moving cause why so many are denounced as pernicious and productive of evil. Any pursuit, or amusement, followed for the mere purpose of killing time, or the seeking of pleasure, is then productive of evil, and such practice of it is criminal.

To scholars, students, or those prosecuting labor more or less confined, that class of out door amusements in which activity and strength are requisite, such as cricket, base ball, (or any game at ball,) quoits, running, leaping, and other gymnastic exercises, to be taken out of doors, where plenty of fresh air is had for the asking, or rather the taking, are recommended; not as a *business*, but as a recreation, we are almost inclined to say, as a medicine.

There is a class of amusements by which

the dull routine of study and intense labor may be sweetened, many of which are somewhat objectionable, more on account of the liability of abuse, than for any inherent evil there may be in the amusement itself. We refer to cards, chess, checkers or drafts, morris or maurice, fox and geese, and dice, comprising a great number in common use among a certain class of men for the purpose of preying upon their fellow men.

Now the chief objection to some of these can be obviated in a few words; if desirous of securing our sons from becoming a prey to such means, let us teach them the proper use of time and money, enabling them to rightly appreciate the use of amusement, its object, the proper time for it, as well as the great advantage of culture, in regard to both the mental and the physical man.

Manhood is too often given a fictitious value to the young, by that mistaken system of rigid discipline which excludes amusement, as being undignified and a waste of time; and innocent recreation is forbidden through fear of evil resulting. A proper care would prevent a healthy mind from danger entering into that most unnatural thing—a *fast* young man or woman—and would result in giving a power to the individual to restrain the desire to seek an unlawful amusement, which is so often and so fatally begotten in the minds of the young by the false glare thrown upon them by continually holding them up to the view as forbidden.

If our efforts were more directly employed in teaching what should be done, and not so continually what should *not* be done; the minds entrusted to our care filled with the pursuit of present duties, and pleasant recreation, would not care to enter into other fields, and so the seductive wiles of pleasure seeking, as a business, would be powerless to upset the maxim, "be temperate in all things."

Cards are objectionable, for the reason that no particular power of mind is developed in playing them; also, from the fact, that the places usually set apart for their games are full of inducements to a useless expenditure of time, health and money, and of what is more valuable by far, man's best and truest self-respect.

Chess is of such a nature that the powers of combination and concentration of the mind is employed, hence is not open to the objection raised above, but like too close application to the study of mathematics, if used by the student it is just as bad as would be the confinement at the desk, and would be of no profit. We might take up each game, or amusement singly, if we knew anything of them all, and weigh them; but

enough has been said to convey our impressions, and we shall briefly sum up.

First. We hold that any amusement is not to be indulged in except as a means of recreation, and that where this end is not obtained, the amusement though innocent in itself, becomes profitless and idle, hence criminal.

Second. That children must and will be developed, both mentally and physically; if developed by proper culture, mental and physical, health of body and mind is the result; if left to themselves they will seek such means of amusement as may be within their reach, and these being often of an illegitimate character, duplicity, deceit and idleness are the inevitable product, and parents (particularly L.-D. S.) are accountable to God for the evil.

Third. That amusements to be proper, must be indulged in with the knowledge and consent of the parent or guardian; and that parents and guardians should see that proper amusements are provided at proper times for the children entrusted to their care.

Fourth. That in the choice of amusements that which will furnish the most good in the way of relief, recreation and instruction should be chosen, and that a variety is better than a single one.

These are a few of our ideas in regard to the subject, and although they are few, and rather crudely expressed, we trust that some little good may result from a consideration of the matter.

J. S.

DISCUSSION IN REFERENCE TO THE KINGDOM OF GOD.—No. 5.

Now I will show that a temple of the Lord will be built in the land of Israel, in which there will be a man who is called by the Lord "the prince," and that in this temple the prince will "eat bread before the Lord," and that the twelve tribes of Israel will receive inheritances in the land of their fathers, and that there will then be a man among them whom the Lord will call "the prince," and that the prince will receive a portion of the land of Israel for his inheritance, and the inheritance of his sons. In Ezekiel 40-42 c., we have an account of a vision or visions which Ezekiel had concerning a house of the Lord, which it was shown him will be built in the land of Israel. In the commencement of the account of his vision he said: "The hand of the Lord was upon me. * * In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south." Ezek. 40: 3. The Lord then showed him a temple

which will be built, and the Lord said to him, "declare all that thou seest unto the children of Israel." Ezek. 40: 4. After the Lord had shown Ezekiel the pattern of the temple which will be built, He said unto him:

"Son of man, (this) is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever: and the house of Israel shall not defile any more my holy name, neither they, nor their kings, by their lewdness, nor by the carcases of their kings on their high places." Ezek. 43: 7.

The words "(this) is" in this text are inserted in the translation of Isaac Leeser, a Jewish Rabbi, and are evidently needed to complete the sense of the text, and in this text it is foretold that this temple shall be the place of the Lord's throne and the place of the soles of his feet where he will dwell in the midst of the children of Israel for ever, and then the children of Israel will no more defile the holy name of the Lord, neither they "nor their kings." It is therefore evident that this prophecy is not yet fulfilled, for since this revelation was given to Ezekiel, the children of Israel have continued to defile the holy name of the Lord, neither has the Lord made any temple in the midst of Israel the place of his throne, but Malachi said, "the Lord, whom ye seek, shall suddenly come to his temple." Therefore the temple spoken of by Malachi and by Ezekiel in these texts is not yet built, but will be built before the Lord Jesus shall suddenly come to it. Before that time shall come a man who is called "the prince," will have a place in that temple, as it was shown unto Ezekiel, for he said:

"Then he (the Lord) brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." Ezek. 44: 1-3.

The prince who is here spoken of is not the Lord, for he will "eat bread before the Lord."

In the next chapter (45: 1, 4, 7, 8,) we read that the Lord said:

"Moreover, when ye shall divide by lot

the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary. And a portion shall be for the prince on the one side, and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes."

It is very evident that this portion of land will not be for Jesus the Messiah, but for "the prince" who shall rule over Israel before Jesus shall come. It will be given to the prince when the temple shall be built which the Lord Jesus will come to, when the princes of Israel shall no more oppress them, and when "the rest of the land shall they give to the house of Israel according to their tribes." Never at any time since the days of Moses and Joshua, has the "rest of the land" of Israel been given "to the house of Israel according to their tribes," and many generations before Ezekiel's day, ten, or nine and a half, of the twelve tribes of Israel were carried into captivity out of the land of Israel, and have not at any time returned to the land of Israel.

In the 16th and 17th verses of this chapter, we read that the Lord also said:

"All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel."

Now we suppose that no person will say that the Lord Jesus will "give" these "burnt-offerings, and meat-offerings, and drink-offerings." "The prince in Israel"

will do these things before Jesus shall come in flaming fire, otherwise they will never be done, for what need will there be of *sin*-offerings, burnt-offerings, and meat-offerings, when He shall come in this manner? The prince will "prepare the sin-offering" and the other offerings before "the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jer. 50: 20. There will be no need of sin-offerings at that time, therefore these offerings will be made before that time. They will be offered when an offering will be made to "cleanse the sanctuary," and "for every one that erreth," for annexed to our last quotation from Ezekiel, that prophet is represented as saying:

"Thus saith the Lord God: In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: and the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house." Ezek. 45: 18-20.

Another evidence that the prince which is spoken of in this vision will not be Jesus, is in the fact that *this prince will have sons*, who will receive with him a portion of the land of Israel for an inheritance. In Ezekiel 46: 16-18, this subject is elucidated as follows:

"Thus saith the Lord God: If the prince give a gift unto any of his sons, the inheritance thereof shall be his son's; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them. Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession."

This vision will be fulfilled when that which is spoken of, by Zechariah in Zech. 14: 8, will be fulfilled. Zechariah had been prophesying of that day when the Lord will gather all nations against Jerusalem to battle, (2 v.) when the Lord will go forth and fight against those nations as when He fought in the day of

battle. (3 v.) Then in the 8th verse he says:

"It shall be in that day, that *living waters* shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be."

In the vision of Ezekiel concerning the house of the Lord and *the prince*, these living waters are described in accordance with the foregoing quotation as follows:

"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed: and every thing shall live whither the river cometh." Ezek. 47: 9.

These quotations from Zechariah and Ezekiel coincide, as follows; Zechariah described these waters as "living waters," and Ezekiel said "that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; . . . every thing shall live whither the river cometh."

In Isaac Leeser's translation of this text, the words "double stream" are inserted instead of "rivers," and "stream" instead of "river." Zechariah says that "living waters shall go out from Jerusalem," and Ezekiel says, "waters issued out from under the threshold of the house eastward." Zechariah also says, "in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. 13: 1. Zechariah says that these *living waters* shall go "half of them toward the former sea, and half of them toward the hinder sea," and Ezekiel says, "these waters issue out toward the east country, and go down into the desert, and go into the sea."

Annexed to our last quotation from Ezekiel, we have the following description of this "water of life":

"And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-gelaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanc-

tuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezek. 47: 10-12.

There is here a description of a time before death shall entirely be abolished, for fishers will stand on the bank of this river "from En-gedi even unto En-gelaim," and they will "spread forth nets" to catch fish. People will use medicine at that time, for the leaf of the trees on the bank of the river will be for medicine. The curse will not then be taken off of all the earth, for there will be "miry places" and "marshes" which "shall not be healed." We hold that these events will immediately precede the removal of the curse from the earth, for we read that John said:

"He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev. 22: 1-3.

This vision of John coincides with the vision of Ezekiel, as follows: John saw that the river of water of life will proceed out of the throne of God and the Lamb. Ezekiel saw that the river which will cause every thing to live that liveth and moveth whithersoever the river shall come, will issue out from under the threshold of the house of the Lord. It will thus "proceed out of the throne of God and the Lamb, for Ezekiel says that this is the place of the throne of the Lord, and the place of the soles of His feet; where He says, "I will dwell in the midst of the children of Israel for ever." Ezek. 43: 7. Ezekiel also says, "their waters they issued out of the sanctuary." John saw "on either side of the river" "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month."

ISAAC SHEEN.

COMMUNICATIONS.

THE KINGDOM OF CHRIST.—No. 1.

Jesus said that the gates of hell should not prevail against the church, this properly understood is true, because it perfects the christian's hope, or anchor to the soul, which is sure and steadfast, reaching within the veil. Dan. 2: 44 reads as follows:

"In the days of these kings shall the God

of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

This prediction of the establishment of the everlasting kingdom of God, corresponding so completely with the predictions of the other prophets respecting the restoration of Israel to their own lands again; the literal gathering of all the tribes, and consolidating them into one nation never to be divided any more at all, indeed embracing the principles of the restitution of all things pertaining to Israel, according to the promises made to the fathers, seems to have so entirely absorbed the minds of ancient Israel, as to constitute their only hope of salvation and deliverance, and any promise falling short of that desirable and long looked for event, they were prepared to reject. Consequently when Christ made His advent into the world, as the meek and lowly lamb, though they were looking for the Messiah, yet they overlooked His lamb like mission, so beautifully described by the prophet Isaiah, (53 c.) and expected Him to make His triumphal descent, when He should break in pieces the kingdoms of the world, and restore Israel to their promised possessions, no more to be thrown down forever, so He proved to be a rock of offence, and they fell upon Him and were broken off. So universal was this idea among the Jews, that the apostles, after His crucifixion and resurrection, enquired of Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" But He said unto them: "It is not for you to know the times or the seasons, which the Father hath put within his own power, but ye shall receive power after that the Holy Ghost is come upon you." Acts 1: 7, 8. This is the last time however that this inquiry was made by them, for immediately afterward you hear Peter assert that the Father would "send Jesus Christ, which before was preached unto you: whom the heaven must receive, (retain) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts 3: 20, 21.

They could now better understand what Jesus meant when He said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. It appears then that the place for the everlasting abode of the disciples was not yet prepared. It is evident that the dispensation of the fullness of times

had not yet come, for some 33 years afterwards, John, while on the Isle of Patmos, an exile for the testimony which he held, saw things which should come to pass hereafter, and said:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14: 6, 7.

It seems rational to expect, that at the ushering in of the dispensation of the fullness of times, that the gospel in its purity would come with whatever appendage that might be necessary to distinguish it from all other dispensations. In the days of the Savior the gospel message was accompanied with, "prepare ye the way of the Lord, make his paths straight," "the kingdom of heaven is at hand." The last message therefore will have its appendage, viz: "Fear God and give glory to him, for the hour of his judgment is come."

According to this vision, the gospel was to come from heaven to earth again after the days of the apostles, as a matter of necessity, for Paul says, (2 Thes. 2: 3,) "let no man deceive you by any means, for that day shall not come, except there come a falling away first." In 1 Tim. 4: 1 we read: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Isaiah speaks of a day when the earth shall be "defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24: 5. Mat. 11: 12 says: "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." In Dan. 7: 21, 22, we read: "I beheld, and the same horn 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." We know that the church or kingdom was established in the days of Christ with all its different departments, with its code of laws, with all the officers necessary to properly administer the laws, and conduct the affairs of the kingdom, having apostles, prophets, evangelists, pastors and teachers, Christ being the head over all things to the church, which is His body. See Eph. 1: 22. The church is the

body, or the kingdom, which are synonymous terms. But says one, where now is that kingdom? In reply we say, the King was crucified, the officers suffering martyrdom, the subjects slain by scores and hundreds; the offices filled by assumption instead of revelation, the laws transgressed with impunity, the ordinances changed into various forms to suit the views of men, the covenant of an everlasting priesthood broken, the fruits of the kingdom gone, and declared to be unnecessary, or in other words, many "have a form of godliness, but deny the power thereof," we reply that it is again upon the earth, as is declared that it shall be in the last days in Daniel 2d chapter.

Now it is declared that in the dispensation of the fullness of times, God would gather together in one all things in Christ, both which are in heaven, and which are on earth. See Eph. 1: 10. Peter said: "and he (the Father) shall send Jesus Christ, which before was preached unto you, whom the heavens must receive (retain) until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 6.

The principle and promise of restitution, is the hope, the joy, the christian's crown of rejoicing. Another grand vision of things to come, John saw, which can not be completed until the last days, viz:

"Under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6: 9-11.

We are forced to the conclusion that the foundation of the everlasting kingdom of God, was laid in the councils of heaven before the world was framed, and has been, and still is undergoing the process of construction, and must continue to increase in power, might and majesty, until the kingdoms of this world are superceded by the kingdom of our God and His Christ. Then will the world begin to understand how it was that by the knowledge man obtained through obedience to God's laws, that they could see things that are invisible to the world, how they could take joyfully the spoiling of their goods, wander in sheepskins and goat-skins, dwell in dens and caves

of the earth, and eventually seal their testimony with their blood.

Paul, in enumerating the powers and blessings that man had obtained through faith, —the indisputable evidence of God's favor, even their manifest acceptability, says, they had trials of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawed asunder, were tempted, were slain with the sword, &c., knowing in themselves that they had in heaven a better and more enduring substance. So that the gates of hell could not destroy their hope, for they were assured of the truth of the promise; but all died not having received them, "God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 40.

Paul understood the time when the day of redemption should come. In writing to Timothy he said:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

Again, in John 3: 2 we read: "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." The Lord said: "And it shall come to pass in the last days that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams." Acts 2: 17. Isaiah, in speaking of the result of that universal outpouring of the Spirit of God, says:

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox, And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9.

Paul quotes from Jer. 31: 34, and says:

"They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the

greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

At different ages of the world, the Lord has in His mercy visited the inhabitants of the earth with that system or order of things, which by strictly obeying, was calculated to enlighten the world with heavenly knowledge, which is a principle of immortal life. Paul says, "life and immortality was brought to light through the gospel." 2 Tim. 1: 10. The Savior said:

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 1-3.

Now if immortality is only brought to light through the gospel, and that knowledge which constitutes eternal life is only attainable by strict obedience to the gospel law, we can see why that law is called the perfect law of liberty; also why the curse of "he that believeth not shall be damned," because he does not avail himself of the only means which God has ordained for the salvation of the children of men. It is also plain to be seen that this knowledge has been, and can still be communicated from God to man, and from man to his fellow-man. Jesus says: "Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 20, 21.

Hence the matter must be purified, sanctified, preserved and celestialized, by obeying the law of God. The last enemy to be subdued is DEATH, and *life eternal* will sway its sceptre over the celestial abode of the saints.

T. D.

THE FIRST PRINCIPLES OF THE GOSPEL. No. 1.

The scriptures inform us concerning one Saul, (afterwards called Paul) who started for Damascus with papers and authority to hail men and women of Christ, and bring them bound to Jerusalem. After he had consented to the martyrdom of Stephen, he thought himself some great one, but the Savior soon convinced him of his wickedness, as you will find in Acts ix., and afterwards in Acts xxii. he rehearses his conversion, and in Acts xxvi., when brought before

Agrippa, he then rehearsed his miraculous conversion. Bear in mind that God sent an elder to him with the words of life, and to tell him what he must do. Ananias went to him and commanded him to arise and not tarry and be baptized, and wash away his sins, that he might receive the gift of the Holy Ghost. We there learn that he had to be baptized with water, so that he could receive the baptism of the Spirit. He had been told before that he was a great sinner. He had heard the Savior's voice, and his knowledge of the Savior was unquestionable. He knew that Christ had risen from the dead. He had faith planted deep in his heart, and it worked by love and purified his heart. Paul came to Ephesus, and found certain disciples, and said unto them:

"Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 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." Acts 19: 2-6.

Their answer to the inquiry whether they had received the Holy Ghost since they believed, showed that their baptism was of no avail. John told the people that the Lamb of God would baptize with the Holy Ghost and with fire. It is evident that some person had baptized these people who was not sent of God, or else they were not sufficiently instructed in the principles of the gospel before they were baptized. This quotation also shows that baptism by water is essential, and that before people can be legally baptized, they must understand that there is an Holy Ghost. It is there shown also that people receive the Holy Ghost *after* and *not before* they are legally baptized, and that they receive it by the laying on of hands, and this through lawfully ordained authority, from a commission of Jesus Christ. It is His kingdom, and when they were baptized legally, and by men who had authority, then they laid their hands on them and they received the Holy Ghost.

In Acts x, we read of Cornelius, a man who gave much alms, and who prayed to God always, and that on a certain occasion an angel appeared unto him and said:

"Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight

of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side: who, when he cometh, shall speak unto thee." Acts 10: 31, 32.

Peter came, and commanded Cornelius and his household to be baptized in the name of the Lord. Now if baptism by water was not a commandment from God, then Peter used too much authority; but the angel told Cornelius that Peter would tell him what he ought to do. If he had refused to be baptized would he have been a subject in Christ's kingdom? No. He would not have travelled through the gate if he had not, his heart would not have been right before God. Where is the sectarian that will preach that so good a man was not in the kingdom of God until he was baptized, or that it is very essential to baptize so good a man for the remission of sins?

Paul commanded the saints to earnestly contend for the faith which was once delivered to the saints. In Heb. xi. the nature of that faith is explained. Is this the faith we are to contend for, and if so do the Gentile nations abide in that faith? If not, you have another faith which is not the faith which was once delivered to the saints, and you are not in the true vine.

The doctrine of the laying on of hands for the gift of the Holy Ghost, was taught by Paul. In Heb. vi. he gives a synopsis of the first principles of the doctrine of Christ, and one of them is the laying on of hands.

In Hab. 3: 3, 4, we read that: "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power."

We here learn in symbol that this ordinance was according to the order of the kingdom. Moses blessed Joseph and his posterity after him, showing how the seed of Ephraim and Manasseh should push the people together, and that their horns should be like unicorns. This symbol represents their power through the laying on of hands, by which Christ will confirm the word of His servants, by giving them the Holy Ghost, and signs following the believer, and it will gather them in the last days, as it was predicted by Moses, which you will find in Deut. 33: 17.

In Eph. iv. we are informed why Christ gave apostles, prophets, evangelists, pastors and teachers, and we find that they were given for the perfecting of the saints, and the work of the ministry. How long were they to continue? "Until we all come in the unity of the faith, and of the knowl-

edge of the Son of God." What for? "That we be not henceforth tossed to and fro by every wind of doctrine." Have we all come to that standard, or are we liable to be carried about by different doctrines? If so, then Christ's church, (if it is upon the earth) will be found with those officers in it. Christ said to His disciples, that to them is given to know the mysteries of the kingdom.

In Jude 1: 3, the saints are commanded to "contend earnestly for the faith once delivered to the saints," and in James 5: 14, 15, we read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Here we have the key to this precious faith once delivered to the saints. In 1 Cor. xii. we read that there are diversities of gifts, but by the same Spirit, and to make it plain to the understanding, the gifts of the Spirit are compared to the body of a man, with all its members, ears, eyes, hands, &c. We read there that to one person is given the word of wisdom, to another knowledge, to another faith, to another the gift of healing, 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, that these are all by the self-same Spirit, dividing to every man severally as he will.

If the gifts before enumerated, all of them or part, are not found in the churches, should we not suspect that the operations are from some other spirit, as many spirits are gone out into the world, and we are commanded to try the spirits by the word, and as God is no respecter of persons, and changes not, the same causes would produce the same effects. Have they not heaped to themselves teachers having itching ears? Have they not turned from the truth unto fables, having a form of godliness but denying the power thereof? Which power consists in the existence of the above mentioned gifts, and by denying their existence they deny and curtail the power of God. How will such teachers, who deny direct revelation from God, appear when they meet a saint of God before the judgment seat, whose blood has been shed for the testimony he bore of Jesus Christ, which is the spirit of prophecy? I imagine they will call for rocks to fall upon them, to hide them from the face of Him who sits upon the throne. Such teachers do not promise the gifts to those who believe in them, for they deny them themselves. They are therefore false teachers, and not sent of God.

Paul says, "covet to prophesy, and forbid not to speak in tongues," but sectarians say it is all a delusion, and that these things are done away. By their fruits the saints know them. Paul says: "Though ye, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. 1 : 8, 9. Paul continued, regarding the gospel he was teaching them: "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." 12 v. He also said: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." 10 v. Paul also says that the gospel of Christ is the power of God unto salvation, for therein is the righteousness of God revealed from faith to faith. It places a man where he is not in doubt, but he receives knowledge concerning the mysteries of the kingdom of God by direct revelation, he will not be under the necessity of seeking to wizards and familiar spirits that peep and mutter, but he can enquire of God. Paul in 1 Cor. 11 : 2, says: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." How particular he was that they should keep all the ordinances. John says in his second epistle 9-11: "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. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."

I will now show you that the Gentiles have not abode in the faith, and that the true signs of the gospel were not to be found on the earth. John the Revelator, 96 years after Christ, was shown in vision things that should take place in the future from that time, and in Rev. 14 : 6, he shows that one of those events would be, that an angel would fly in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, and with it a proclamation that it was the hour of God's judgment; bare in mind the gospel was on the earth when John had the vision, therefore the gospel, or the power of it, must have fled from the earth before this angel could have restored it, for he could not be sent with it to warn the people just when the judgments are to be poured out upon the nations, and deliver to them the gospel if

they were already in possession of it. In Rev. 18 : 1, John continues: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory," and in the 4th verse, "I heard another voice from heaven, saying, Come out of her, (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

By John's revelation we learn that the kingdom will be set up by the angel, just in the hour of God's judgment, and after that another angel will visit the earth with great light, and then a cry will go forth calling on the saints to come out from those wicked nations, who have martyred the saints, apostles and prophets. Who knows or will know when the nations of the earth are ripe for the sickle, unless these angels make their appearance? And when they do, will there not of necessity be messengers to declare it, and tell the saints when to enter into their chambers when the destruction goes forth, and gather those that obey the gospel. Again, who knows except it is revealed through the gospel, who are the favored saints, or whether this is the favored age of the world in which the set time to favor Zion has come? Who can know the time when God will set His hand again, the second time, to recover His people, who are to be no more divided into two kingdoms, as prophesied of by Isaiah? Who knows the descendants of Joseph the son of Jacob, even Ephraim and Manasseh, who were to gather out the people and push them together to the ends of the earth, as it was predicted by Moses in Deut. 33 : 16, 17? Who will know when God will build the tabernacle of David that was thrown down, which was to be just before Christ shall set His feet on the Mount of Olives? Who will know when all the nations that are left will gather against Jerusalem, to make their last effort against the covenant people of God? Who will know when the time when the great things of God's law is come, and is counted a strange thing, as you find in Hosea 8 : 12? Who knows who Ephraim is, who shall tremble in the west when the Lord shall roar out of Zion? Who knows where the city of Zion will be on the sides of the north, beautiful as for situation, as spoken of in Psalm 102? Who knows when truth was to spring out of the earth, and set us in the way of Christ's steps, that the earth may yield her increase to the saints of God, as we read in Psalm 85? Who knows when and where the ensign was to be raised; which was predicted in Isa. 18?

All the foregoing prophecies, and many more, were to be fulfilled in the last days, therefore a revelation of God's will to the

honest ones of the earth, was to be made, which would solve all these questions.

H. F.

JOTTINGS FROM THE PEN OF A PILGRIM.

Dear HERALD, you travel upon the wings of the wind, you are looked for with almost feverish anxiety by thousands to whom your name is dear, and the truths you utter have shown with a golden lustre into the deep recess of many a cloud-covered heart, and in the room of sorrow, joy has sprung forth, light in the place of darkness, and virtue sits enthroned where once reigned the hideous monster, vice. And all this by the potency, beauty and blessedness of the truths you bear. Permit a pilgrim to trace a line on your fair page. It may not be of gold; but silver also hath its lustre, and I would fain pen the result of some of my observations during my pilgrimage, and if possible help others to learn from my observations, as I have learned from the experience of others. The Divine Being gave us our eyes that through them we might learn wisdom, thereby as well as by the hearing of the ear, and he who uses these gifts properly, will certainly, in this wide world of variety, see something that will contribute to his store of knowledge, and if he uses rightly the knowledge thus gained, will find his store of goodness also increased. It has been one of the maxims of my pilgrimage, (I know not where I learned it,) that it was well to learn from another's experience, and it was still better to practice the good we learn. Not that I, like the ancient painter, would put my subject to a thousand tortures, in order to paint the writhings of his soul; or depict the horrid forms of misery; but that I would study the footsteps of my fellow travellers, watch where they tend, and note well the goal they reach. If they were entrapped by snares, or the path they trod led to misery and death that I might avoid them; but if on the other hand blessings attended their footsteps, and they reached the goal of happiness, then I knew it was a safe path for me to tread; and it would be impossible to tell how many evils have been avoided, and how many real pleasures gained by this course through my short pilgrimage. I would not have it understood that by taking this course I should have to neglect my own footsteps. No; the very fact that my fellow pilgrim's feet faltered, or wandered from the path of virtue and became entrapped with deadly snares, was

a caution to me, and tended to make me more careful of my own feeble steps, lest they too should be found on forbidden ground. And this I found very necessary because of the allurements that beset me, for it required no less than the help of God to enable me to keep in the path of duty, and I would to God that I could say that I had never strayed; but alas, beautiful as the maxim may be, I too have neglected to watch, and my feet have sometimes slipped; but I am happy to say that I have proved that God is rich in mercy.

What a beautiful caution was that given by our blessed example, Jesus, when He was a pilgrim, "Watch and pray lest ye enter into temptation." He knew the thousands of snares that beset the pilgrim's feet, and the many dangers to which they were liable, and in the tenderness of his soul He beseeches them to watch and pray. I have met with pilgrims on the way, who being confident in their own strength, have felt at liberty to disregard this wise counsel to a great extent, if not altogether; and have said that "they did not think it necessary to pray only when they felt like it." I freely admit that every one should "feel like praying" when they go before the throne of grace, and I also hold that it is our duty *at all times* to "feel like praying," and the man or woman who does not, must certainly be ignorant of his or her own natural weakness, and of the ten thousand evils that beset their path to seduce them from the ways of eternal life into the Broadway which leadeth to destruction; or they must feel regardless of their own salvation, and of the glory of God; and if they are the subjects of either of these two conditions, there is *certainly* a great necessity for them to watch and pray, and I would advise them to repent and be converted, and renew their covenant with the Lord, that they may have His Spirit to be with them, which will surely lead them to "feel like praying" at all times.

My observations have taught me that every wise servant of God who has studied to know their own hearts, and the desires of the evil one, have been men that were much given to prayer, and who felt that their own strength was perfect weakness, and their righteousness as filthy rags; and that the enemy of souls was subtle and very mighty; and that their only strength was in the Lord of Hosts. The great apostle of the Gentiles exhorted the people in his day to "pray without ceasing." Of course he did not intend for them to be always on their knees, but

he meant that they should not neglect the duty of prayer. Hear what the Lord says in these last days: "Pray always lest you enter into temptation, and lose your reward." B. of C. 30: (53) 4. Again in B. of C. 21: (45) 5, He tells Joseph Knight that he must take up his cross and "pray vocally before the world, as well as in secret, and in your family, and among your friends, and in all places." In B. of C. 61: (72) 6, He tells His servants to "pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death." Would the Lord give such a command as this if it was not necessary? Nay, verily; He does nothing in vain. Some of my fellow pilgrims might ask, are we to pray when we do not have the spirit? Most certainly, then is your hour of need, that you may be blest, preserved, and guided by its sacred light. You ought not to take another step before you pray for the guiding Spirit of the Holy One. Would you group in darkness where a thousand dangers beset your feet? And yet you must do it if you are destitute of that guide, for it is the light which God hath sent into the world, and if it does not shine in your soul, how dark a spot it is, and how great is your danger. Every man who understands the workings of the Spirit of God knows when he is destitute of it, and should seek to have it with him at all times. Let us examine the flimsy pretext that "we should only pray when we feel like it," in the sense in which it is uttered. I have stated that it is our duty to always feel like praying; but the idea that is couched and intended to be conveyed in the above words is, "that such individuals do not feel the spirit of prayer at all times, nor yet feel it necessary to call upon the Lord only at such and such times." It is a manifest truth that virtue and vice alike acquire strength in the heart of man by the habitual practice of the same, *i. e.*, that the more we practice virtue the greater is our desire and inclination for virtue, and the more we practice vice the greater is our inclination for that. Prayer is the desire of the heart; or as a certain poet has beautifully expressed it:

"Prayer is the soul's sincere desire, uttered or unexpressed;

The motion of a hidden fire that trembles in the breast."

It arises from a sense of duty towards God, a true love of virtue and truth and a hatred of vice, a true sense of our own weakness and unworthiness, and a desire

to become like God; the perfection of every virtue, and a sense of our entire dependence upon Him while we are travelling through this valley of the shadow of death. Now suppose we neglect to cultivate this desire, or if you please, the Spirit of prayer, will it be likely to increase in us? If we put off prayer to-day under the pretext that "we do not feel like it," shall we be likely to feel more like it to-morrow? Will not that spirit which has taken the place of the Spirit of prayer have gained a stronger hold in our hearts, and will it be more willing to yield its hellish grasp to-morrow than it is to-day? And the longer we yield to that spirit will it not create in us a greater degree of indifference to, and negligence of the Spirit of prayer? These are plain questions, and the answers are as plain, and if we lose this Spirit of prayer, this desire to be led in the paths of virtue; is it not evident that we have lost sight of our dependence upon God, and are trusting to our own strength, and thereby placing ourselves in the very jaws of the enemy? Again, when we neglect the duty of prayer, are we not neglecting the very means by which we are to be enabled to become like God? Is it not also evident that the love of truth and virtue is fast fading away from our bosoms, and that we are becoming the subjects of sin, and step by step are being led down to the very depths of degradation? Yes, fellow pilgrims, it is so; I know by experience that the more I neglect this sacred duty, the less I feel like performing it; and my soul becomes barren, cold and lifeless, and the Spirit of God is grieved, and I am exposed to the assaults of the enemy on every hand, and I lose my way and get into a labyrinth of doubt and darkness, and peace flies from my bosom, and I lose sight of my relationship to God and to my fellow man; and weeds and thorns grow where fruits of peace and righteousness should abound.

On the other hand, I know that the more I cultivate the Spirit of prayer to God, the more hallowed and sacred is the influence which surrounds me. When my thoughts and aspirations are pure, the desires of my heart are more holy; I remember that God is holy, and I do not want to approach Him with unholy thoughts in my heart, and my hands stained with sin; hence, the more I pray the more I feel like it, and the more easy it is for me to keep my feet in the path of duty, and if perchance they stray, I feel more like coming before Him with fear

and trembling; that my sins may be forgiven, and that I may receive strength for the future as well as the present; and I would humbly exhort my fellow pilgrims to cultivate the Spirit of prayer, or in the language of revelation, "pray always lest you enter into temptation, and lose your reward." The neglect of this duty is the rock upon which thousands have been wrecked; no man can reconcile himself to sin while the Spirit of prayer is in his heart, let that be banished and he is the subject of the evil one. God has enjoined it as a special duty upon the priests and teachers to exhort the saints to pray vocally and in secret; and where is there a scene more pleasing to God than to see a family kneel around the sacred altar morning and evening, with the father and mother at the head, offering their holy aspirations to the Most High? It is an example that those juvenile minds never can erase from their memory; it is there they learn the beauty and purity of devotion; there they learn to worship God in the beauty of holiness; there their piety has its birth, would you deprive them of this blessing by neglecting to pray? No, you would not, you love them, you would fain present them spotless before the Lord. Then not only pray with them, but also teach them to pray; not merely to utter words, but to pray, and God shall give you every righteous desire of your souls, for He has written: "every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened." Mat. 7: 8.

Dear *Herald*, here I conclude my observations for the present, but God willing, I shall resume my pen at a future time to give my fellow pilgrims the benefit of my observations through your lustrous pages.

A WORD TO THE PILGRIMS.

Pilgrims through this wilderness,
Have you found the narrow path,
The path of truth and righteousness,
The entrance of which is faith?

Faith in God and in His Son,
The mighty Savior of the world,
Who on the cross exclaimed "'tis done,"
The work which angels had foretold.

Have you repented of your sin?
(The second step to endless life,)
If not, I pray to-day begin,
And cease from wickedness and strife.

Have you been plunged beneath the flood
To wash away your guilt and stain,
Like Him who shed His precious blood

That you with Him might rise and reign?

Have you received the Holy Ghost
To help you in that path to stand,
A guide in which we all may trust,
To lead us on to God's right hand?

If this you've done 'tis well; but *know*
That other duties wait you now;
Your steps may falter as you go,
Or you may sink into the "slough."

Your feet may wander from the path,
And clouds of darkness o'er you hang,
Unless you have abiding faith
To seek for succor at His hand.

Faith is the anchor, good and strong,
That clings to the eternal rock,
But prayer's the cable firm and long,
That reaches out and stands the shock.

It reached to the eternal throne
And there portrays our wants and woes,
It pleads the merits of the Son,
And straight the blessing downward flows.

Without this prayer we could not live,
Our faith would soon grow faint and dim;
And God His help would cease to give,
Because we do not pray to Him.

Then pilgrims, let your prayers arise
Unceasing to the throne of God,
He'll send you succor from the skies,
To walk the path or stem the flood.

Pray always; for the tempter's nigh,
And you may lose the great reward;
Pray that you may the day abide
When He shall come, your glorious Lord.

A PILGRIM.

CONFERENCES.

GALIEN CONFERENCE.

Minutes of a Quarterly District Conference of the C. of J. C. of L.-D. S., held at Galien, Berrien Co., Mich., Sept. 1, 2 and 3, 1865.

Conference convened by appointing Jas. Blakeslee, President; Alex. Emery and D. U. Spinning, Clerks. There were twelve elders present.

REPORTS OF BRANCHES.—Bro. James Blakeslee reported the Coldwater Branch in good standing with an addition of 10 members since last report. He said that the members are in perfect unison, working together in harmony, serving the Lord to the best of their ability, and that he has heard from various parts of the district that the people generally are very anxious to hear preaching.

SWAN CREEK BRANCH reported 18 members, 3 elders and 1 deacon.

GALEAN Branch, 2 added since last reported, 1 died.

REPORTS OF ELDERS.—Jesse L. Achbanis reported that he had labored in Michigan and Indiana. He had baptized three since last conference. Bros. E. M. White, Morrel Campbell, Silas W. Wheaton, and L. Scott, reported favorably.

ORDINATIONS.—Charles Hutchins was ordained a priest by Walter Ostrander and George A. Blakeslee. Daniel Adams was ordained and elder, by Walter Ostrander and George A. Blakeslee.

Resolved, That we will sustain the authorities of the Church in their respective offices by the prayer of faith.

Resolved, That we adjourn to meet at this place on the first Saturday in Dec. 1865.

JAMES BLAKESLEE, PRES.

ALEX. EMERY, } Clerks.
D. U. SPINNING, }

PITTSFIELD CONFERENCE.

Minutes of a Quarterly District Conference of the C. of J. C. of L.-D. S., held at Atlas, in the Pittsfield District, Pike Co., Ill., on Aug. 5 and 6, 1865.

The Conference organized by appointing Bro. Loren W. Babbitt, to preside, and T. Williamson and E. B. Benson as Clerks.

The President addressed the Conference for a short time on the object of their meeting together, and gave some good instruction to the saints.

Official members present: 4 seventies, 7 elders and 2 priests.

The following elders reported: Loren W. Babbitt, James Burgess, C. C. Watson, W. Bowin, Darius Weatherby, H. B. Huffman, Thos. Lambert, Geo. Tipler, R. Hendricks, T. Williamson, Cornelius Mills. The following priests reported: Horrip Weatherby and John Miller.

Reports of Branches: New Canton and Kiser Creek the same as last reported.

Elkhorn: Two added since last reported.

Pittsfield: Three added and 1 removed.

Atlas: Two added.

Resolved, That this Conference sustain by their prayers all the spiritual authorities of the church.

Resolved, That each Presiding Elder in this district provide a written report of his branch, and hand to the clerk at each Conference.

Resolved, That the elders and priests of this district continue in their present fields of labor, and extend their labor as far as practicable.

EVENING SESSION.—We had a joyful meet-

ing, two sisters spoke in tongues, and one brother sung in tongues and interpreted.

SUNDAY MORNING.—Bro. James Burgess preached to a large congregation; good attention was paid, after which we repaired to the water and three were baptized by Elder Burgess. After confirmation was attended to, Conference adjourned to meet at Elkhorn, Brown Co., Ill., on the first Saturday in November, 1865.

T. WILLIAMSON, CLERK.

CORRESPONDENCE.

FROM BRO. L. W. BABBITT.—It is with great pleasure that I sit down to announce to you, and through you to the saints generally, that we have held our fifth Quarterly District Conference at Atlas. Although the weather was very unfavorable, and the roads bad, yet the Conference was well attended, both by believers and unbelievers. Many came from a distance to hear what this sect had to say that is everywhere spoken against, the result was that many have concluded to let us alone, lest they might be found fighting against God. Others have cast in their lot with us, by being baptized. Among those that came in by the door, is our worthy friend, Bro. Jackson Goodale, who we trust will be a great help in forwarding the work in this district. God was pleased to bless the saints with many of the gifts of the gospel, and I can say with Paul, that we were blest with a part of the spiritual blessings in heavenly places in Christ Jesus: I am necessarily led to a variety of reflections. Some three or four years ago it fell to my lot to come here on a mission, at that time there was not one saint here, I found myself alone among strangers, with doctrines to preach and principles to promulgate which, although it was a message from heaven, and fraught with eternal truth, was nevertheless opposed to the religious theories and prejudices of the people; the truth however triumphed, the everlasting gospel prevailed, and darkness, superstition and error gave way before the glorious principles of the gospel of the Son of God. Now we number 65 members, and as many more that are nearly ready to unite with us. Ten have been added since the last Conference, and the cry is on every hand; "when will you come and preach to us?" more than we can fill. Let us sustain each other. "I, (says one) do always sustain my brethren and sisters by my faith and prayers." This is right, and just as it should be, for the prayers of the righteous availeth much, but let us be careful in praying for each other that we do not ask God to do more for our brethren and sisters than we would be willing to do for

them ourselves, if we had the power. If our brother is hungry or naked, our prayers will be rendered much more effectual in his behalf by being accompanied by a good loaf of bread, or a coat, than if we should say to him, "go in peace, be ye fed, be ye clothed," and at the same time not impart to him of our substance. There are many ways by which we can help each other. If we have employment to give, let us employ a servant or handmaiden of the Lord rather than a stranger. If we wish to purchase anything, and there are brethren within reach who have the things we want, let us give preference to one of the household of faith rather than an enemy. The Lord does not require us to do more than we are able to do, but requires us to uphold, sustain and strengthen each other by our faith, prayers, means and influence to the best of our abilities, and He will in turn uphold, sustain and strengthen us as a people in whom He is well pleased. In conclusion let me say do not forget the day of small things, nor neglect to let your hearts expand as wide as eternity in your love to your brethren, and to all that is good, great and glorious. The God of heaven, who hears the young ravens when they cry, created man in His own image, and gave the lily that decks the field its beauty.

ELKHORN, BROWN CO., ILL., Aug. 12, 1865.

FROM BRO. J. W. GILLEN.—I am well and doing as well as could be expected under the circumstances. I have held but one meeting since I arrived in this city; will preach twice next Sunday if the Lord will; as yet I can tell but little in regard to the matter, but I think there will be a good work done in this city. Any one desiring to write to me, can direct to me in care of John Chisnell, 2219 Holman st. above York, Kensington, Philadelphia, Penn.

PHILADELPHIA, Aug. 31, 1865.

RECEIPTS—*For the Herald*.—L. Ellison, A. Crandall, E. B. Gaylord, each \$2; G. Drake, R. Coster, W. W. Day, J. Mackland, each \$1; E. C. Brown, \$5; H. J. Hudson, \$.55; W. Hazzledine, \$16; W. Gess, \$1.16.

For the Hymn Book.—H. J. Hudson, \$.45; E. Middleton, \$.85; L. Ellison, \$.60.

HYMN BOOKS are now on hand and for sale. Those who have paid for Hymn Books will be supplied forthwith.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Literal Gathering of Literal

Israel—Brighamite Doctrines—Mountain of the Lord's House—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called "Debate on Conscientiousness after Death."—No. 2 on the "Literal Gathering of Literal Israel"—Newness of Life—Voice of the Good Shepherd—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, and 4.—Conscientiousness After Death.—The Kingdom of Christ.—The First Principles of the Gospel.

Eight copies for 10 cents, 24 for 25 cts., or 100 for \$1.

Book of Doctrine and Covenants,	\$1.25
L.-D. S. Hymns, with an Appendix,	0.55
The same, (guided)	.85
The Voice of Warning (revised,)	0.50
Herald, 12 copies of any old numbers,	1.00
Revelation on the Rebellion. 20 cop.	.10
Book of Mormon, bound in Muslin,	1.20
" " Extra bound,	1.40
Brown's Concordance of the Bible,	.55
Cruden's " " (Sheep)	2.30
Book of Jasher,	1.80

New Testament—A new translation by the American Bible Union,	.85
History of the Priesthood, by B. Winchester, published in 1843,	.40
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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. 7.—Vol. 8.] PLANO, ILL., OCT. 1, 1865. [WHOLE No. 91.

PLEASANT CHAT.

While men are engaged in the active battle of every day life, it is sometimes quite refreshing to take an introspective view, with the intent to mend in the future any little discrepancy of thought, or temper, that may have been revealed to us by the experiences of the past, as we read them by the inward light of the present. Just now there seems to be displayed, on the part of very many people, a feeling to visit all the execration and opprobrium of the great rebellion upon the head of Jefferson Davis, and to clamor for the punishment of the crime by his execution. It is evident that Mr. Davis is no more guilty than very many others both north and south, or if there be any circumstance which adds pungency to his crime, in the nostrils of the now over zealous, it was his vanity and his failure; hence while urgent that the due punishment should be meted out to him, why not ask that others, no less guilty, should also expiate their own misdeeds upon the leafless tree. We do not care to become the champion of capital punishment, nor to advance an excuse for the political treachery of Jefferson Davis and others, but candor compels any one to say, that pardoning one and executing another, of persons guilty of crimes of equal turpitude, is rather doubtful consistency, and calculated to rob either justice or mercy.

The above seems to be the general feeling of the people, as reflected by the papers of the day, and we hope to be able to avoid partizanship in our intercourse with the readers of the HERALD; and if we hazard an opinion in regard to the policy of a measure, please to remember that it is only our opinion. We of course refer to politics, for, religiously, we are to a degree partizan, being for Christ.

Gen. Kilpatrick writing from the south, says that reconstruction has been begun four years too soon; as the loyalty of the south is of such a nature that they will make bad neighbors when in the possession of political power.

The tax for Boston to pay for the year 1865-6 will be \$5,360,770.

Snow fell at the white mountains Aug. 16.

In noticing the news from Mexico, we are inclined to the belief that things are getting more inexplicably mixed, and that the Emperor of the French would not object to being let off from so bad a purchase, as his Mexican scheme has proved to be, and it is just within the range of possibilities that Mexico may one day, ask to be taken into the Union out of the cold. This is the opinion expressed by a journal in the Mexican capital. There can be but one objection that we can now see why she should not be admitted, and that is, she has not asked, and it is fair to presume more blood will be shed before she is placed in such a position that she can ask to be admitted.

Piracy is still practised by the officers and crew of the rebel vessel Shenandoah, as it is published that she has just destroyed another fleet of whalers, in the North Pacific.

We notice, with some pain, the second failure to connect England and America by telegraph, for we had hopes, that so great a work might have been accomplished after so much labor; but now the great cable lies submerged and the Great Eastern has returned to her moorings. Will the future develop any more successful attempt to "put a girdle round the world?" We wait to see.

Spain has concluded that her policy required her to stand by the Pope, and to protect the interests of Catholicism within her own borders. Has she the power to do either?

Seven Major Generals, thirty-five Brevet Major Generals and forty-three Brigadier Generals have been mustered out of service, under a late order of the War Department.

In some parts of the country some alarm is felt owing to the wet weather. It is feared that in consequence of the wet that the potato crop will fail.

It is stated that the Mississippi State Convention passed resolutions finally abolishing slavery in that State, and directing the passage of such laws as should secure to the freedmen such rights as might accrue to them by reason of their changed condition. She had in 1860, 436,631 slaves, and 353,901 whites, there being an excess of slaves amounting to 82,730.

It seems to be pretty well settled that the negro can, and will fight and work, if properly officered and well remunerated, and the reports seem to show, that in regions where what few rights he has are respected by the white man, he proves himself to be an appreciative recipient of the enjoyments arising from the American breast, "life, liberty, and the pursuit of happiness." We wonder when the American nation will believe what was announced so long ago: "That God hath made of one blood all the nations of men, to dwell upon the earth."

In looking over an English paper we find a great deal said about the cholera, and many fears are entertained as to its ravages. There is a strenuous effort to take such sanitary measures as will prevent its spread, as well as to arrest the rigor of its attacks. It is a matter of doubt whether it will not continue to spread in spite of all precautions.

The cattle disease is also making destructive approaches in many districts in England, and serious fears are entertained of an epidemic arising out of it. A close and inactive state of the air is a characteristic of the cholera, from which we infer that proper ventilation, if not a preventive may mitigate its attacks. Let the saints observe to keep clean, both spiritually and physically, that when the fell destroyer comes the means may be at hand to withstand him.

The cattle plague is not confined to England, for in Ireland at Montrath it had made its appearance, one instance is given, where a cow having died the hide was thrown across the back of a horse to convey it to market, there were sores on the back of the horse, and by this means he became infected and died, the carcass being slightly buried, some dogs that partook of the flesh, also died, thereby showing that the disease will not be confined to one kind of animal but may be communicated from one kind to another. The disease still continues unabated in Scotland.

We are half astonished at the record of villainies of every degree, which the papers from over the water bring to light. And it suggests to the mind that if as much pains were taken to reward the doer of good deeds, by a publication of the act, and the name of the perpetrator, as is taken to brand the criminal, much more good might result. The constant mirror of the worse side of man held up to our view, begets a kind of morbid incentive to crime, thus, while we read the particulars of some horrid murder the mind becomes excited and we weigh the possibility of committing the like until by degrees it haunts the brain as possible, and bye and bye the commission seems easy, opportunity offers and the deed is done.

This seems to be the philosophy of crime, as deduced from the reading of the supplement of a prominent English journal, which fell into our hands to-day, sent home by our good brother Thomas Revell now in England.

Our own public journals are too much given to this sort of advertising, of the various ways to commit crime, but we are inclined to think, there is less in ours than in theirs. This may be from our wider country giving less inducement for the class of murderers the most prominent in the old country, viz: wife murder. The case with which a disannulling of the ties matrimonial can be had in our courts, coupled with the more frequently adopted, the no less sure means of breaking up the family connexion, by an abandonment and change of abode, offered by our extended scrutiny, he places the crime of murder in the calendar, with the scarcely less heinous one of fornication and adultery frequently, bigamy oft repeated makes many victims where murder has but one. We shall hail with delight the dawn of the day when men will begin to see how wicked and perverse it is to so ponder to morbid and depraved appetites, by holding up to view the sickening details of crime as they occur.

Cheering news from many parts of the country in regard to the spread of the work, comes to us daily and notwithstanding the crosses that are occurring in a few instances, we rejoice to see so much of prosperity. There is quite a serious entanglement in the affairs of some of the sects, arising out of the change of state, brought about by the disastrous issue of the late rebellion; and while loyal men can preach without much question, those once favoring secession find themselves in trouble. Over in Missouri, men who have aided or abetted the rebels are out in the cold as to preaching, or in fact in the administration of any

public office, as it is required of them to take an oath, and very many can't swear, their consciences not yet clear from the stain of fighting against their country, can not brook the test now sought to be applied. There is a feeling among the loyal, that no disloyal man shall represent the people in any capacity. We are fearful that the day of scourging is not over for Missouri yet, and we shall abide the development of events with great interest.

Let us watch for each event that blesses the cause we are engaged in.

J. S.

REPLY TO ENQUIRIES.

A correspondent says: "There are some points not fully understood, firstly where the authority was to ordain to the apostleship in the year 1860?"

We shall now show that there was authority in the Reorganized Church to ordain apostles, not only in the year 1860, but before that time. On the 20th of March, 1853, a revelation was given in which the Lord said: "Let three men be appointed by the Conference to elect seven men from among you who shall compose the majority of the Twelve, for it is my will that that quorum should not be filled up at present." Herald v. 1, p. 55. This quotation is extracted from Bro. Gurley's "History of the New Organization of the Church." A Conference of the Church was held April 6, 1853, and Bro. Gurley says: "We were then commanded to organize according to the revelation given the 20th of March, with the assurance that the Lord would be with us to the end." Herald v. 1, p. 57. Bro. G. also says: "When the commandment to organize first came we thought it impossible for us to obey, not having authority to ordain apostles, &c., but we learned what every Latter-Day Saint must learn, that a commandment from God is authority to do all that he requires, be it more or less." 58 p. In obedience to a commandment from God, Joseph the Martyr baptized Oliver Cowdery before he was baptized himself, and they then ordained each other to the Aaronic priesthood. In obedience to a commandment from God, Joseph ordained Oliver Cowdery to be an elder before he was ordained himself. The first high priest was ordained by a man who was not an high priest. The first Joseph was ordained as the President of the high priesthood by him who did not hold that office. In his *History*, in the *Times and Seasons* vol. 5, p. 624, Joseph says:

"On the 26th (of April, 1832,) I called a general council of the church, and was ac-

knowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful."

Thus by these testimonies we have shown that at various times men were ordained to higher offices than they held who ordained them, and that the Lord did command ordinations to be performed in this manner when it became necessary that higher orders of priesthood should be introduced into the church. Apostles were therefore ordained in the Reorganized Church in the same manner.

2nd Enquiry. "If Joseph transgressed he was to have power save only to appoint another. The proofs of his appointing another would perhaps add many more to the church here."

We can not find any revelation which says that "if Joseph transgressed he was to have power save only to appoint another." There is a revelation which says: "This ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me." B. C. 43: (14) 1.

In the foregoing quotation the words "be taken" can not mean *transgresseth*, for then there would be a contradiction and an absurdity in the quotation, and we would have to understand it as if the last part of it read thus: "There is none other appointed unto you to receive commandments and revelations until he transgresseth, if he does not apostatize." If the words "be taken" meant *transgresseth*, why were the words, "if he abide in me" added? If Joseph had not abided in the Lord he would have transgressed. How could he cease to abide in the Lord and not transgress? Is not apostacy a great transgression? How could the Lord consistently say that there is none other appointed unto you to receive commandments and revelations until he transgresseth, if the Lord knew that he would not transgress? The Lord could not consistently say so, therefore the words "be taken" do not mean transgresseth, but they mean, be taken away by death.

The next paragraph is understood by some as teaching that if Joseph transgressed, he was to have power only to appoint another in his stead, but there are no remarks in that paragraph concerning transgression. In it the Lord says:

"But verily, verily I say unto you, that none else shall be appointed unto this gift

except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed." B. C. 43: (14) 2.

We have already shown that Joseph was appointed "to receive commandments and revelations until he be taken, if he abide" in the Lord, and in the 2nd paragraph of that revelation it is shown "that none else should be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead." The gift of receiving commandments and revelations for the church, was taken from the first Joseph when he was taken to the paradise of God; at his death, precisely as it was taken from the Revelators and Presidents of the church in ancient times. They had power to appoint others in their stead, and Joseph had the same power, and he exercised that power when he brought forth the revelation of Jan. 1841, in which the Lord said:

"This anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed." B. C. 107: (103) 18.

In this revelation another was designated in the stead of Joseph. Other revelations also teach that this right belongs to the lawful heir according to the flesh.

Some suppose that the revelation in B. C. 43 sec., teaches that if Joseph should become a fallen prophet, that after he should have fallen he would have power to appoint another in his stead. How could a fallen prophet and a rejected revelator be qualified to appoint a man to be a true Revelator and President of the church? If such a man has authority to appoint a successor, why should he not have authority to appoint men to less important offices in the church? A rejected revelator would be a servant of the devil, and a son of perdition, and if such a man is worthy of the privilege, and qualified to appoint a true Revelator and President of the true church, why should not his master, the Devil, have that

privilege? When a man forfeits his priesthood he has no longer any authority to appoint any man to any office in the priesthood;

3rd Enquiry. "Jesus said: 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.'" Matt. 7: 22, 23.

Now if these workers of iniquity were to prophecy and cast out devils in the name of Christ, then it is not unreasonable to suppose that any of the signs which were promised the true followers of Christ will follow them also, and with this view of the matter, what rule shall we take to distinguish between the true followers of Christ and those that work iniquity, or what should be the fruits which should follow a teacher or prophet of God?

There are now two classes of men who are not saints, and who say that they have prophesied in the name of Christ, and in His name have cast out devils, and in His name have done many wonderful works. There are many who have been saints, but who have departed from the faith, who nevertheless rely upon their past experience, when they were blessed with the gifts of the gospel. They are accustomed to say that they have prophesied, cast out devils, and done many wonderful works in the name of Christ. Many of them will probably continue to talk in this manner until the day of judgment.

There are also many sectarian preachers who say that preaching is prophesying, and that converting sinners is casting out devils. They do therefore say that they have prophesied and cast out devils in the name of Christ, and we have no doubt that many of them will continue to say so until the day of judgment. Jesus said, "these signs shall follow them that believe; in my name shall they cast out devils," &c. Now we hold that these signs will not follow them that believe not, and that no person can do these things *in the name of Christ*, who is not a believer. Many lying spirits have gone out into the world, and by them many lying signs and wonders are wrought, but *not in the name of Christ*.

4th Enquiry. "There is a class who call themselves Mormons, who hold the Book of Mormon sacred, but condemn the Book of Covenants. They say that the Bible and Book of Mormon contain the fullness of the gospel, and that therefore all doctrine found in the Book of Covenants, which is not contained in the Bible or Book of Mormon, is false."

The same gospel is taught in the Book of Covenants which is taught in the Book of Mormon. Faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment, constitute the fullness of the gospel of Christ. These principles are the fullness of the plan of salvation. Every principle which is connected with the kingdom of God, and which is not one of the above mentioned principles, is one of the mysteries of the kingdom, but not a part of the gospel. I. SHEEN.

COMMUNICATIONS.

MISSION OF BRO. W. W. BLAIR. No. 1.

DEAR HERALD:—Thinking a few words as to my recent labors, and what I have seen and heard might prove acceptable to your readers, I write you this, hoping it may give comfort and encouragement.

May 9th I left home for Davenport, Iowa, and reached Bro. Joseph Gold's, four miles below that city on the 10th. On the 12th I held a meeting near West Buffalo. There are good prospects for future labors in that vicinity. On the 13th I went to Burlington, Iowa, and tarried with the saints there over Sunday; some able spiritual men should be sent to labor there, great good would most certainly result from it. On the 16th I reached Nauvoo, where I found Bro. Jas. W. Gillen; we attended an excellent meeting of the saints in the evening at their hall. Bro. Derry took an affectionate leave of the church at this place before he went to his field of labor in western Iowa. The eagerness of the people to catch his words of exhortation and blessing, showed how dearly they loved the man, and how highly they honored and revered the "ambassador for Christ."

Sister Emma told us that in the Spring of 1844, George J. Adams came to her almost overcome with joy, saying: "The matter is now settled, and we know who Joseph's successor will be: it's little Joseph, for we have just seen him ordained by his father." In connection with this, Bro. Whitehead, of Alton, Ill., once the private secretary of Joseph the Martyr, says that he knows that young Joseph was appointed and anointed to be the successor of his father, by his father and others, in a council just before the martyr's death, and he remembers many of those in the council, viz: John Taylor, Willard Richards, Alpheus Cutler, W. W. Phelps, Dr. Bernhisel, Bishop Whitney, and others. Bishop Whitney held the horn and poured out the oil. Brother Whitehead furthermore declares, that Jo-

seph the Martyr afterwards, and only a few days before he went to Carthage jail, stated on the public stand, that he was no longer their prophet, then putting his hand on young Joseph's head he said: "this is now your prophet, I am going to rest!" While speaking of the appointment of Joseph by his father, I will add, that in 1861 I was told by many of the saints that had been with Lyman Wight in Texas since the martyr's death, that Lyman in their conferences took great pains to teach them that young Joseph would yet lead the church; he said he *knew* it, for when himself, with Joseph and Hyrum were in Liberty Jail, Mo., they put their hands on the lad's head (then but 6 years old,) and the martyr then and there sealed prophetically that calling and blessing upon him. The first opportunity I had, I asked young Joseph if he remembered such an occurrence, he said he did not, though he well remembered staying in the jail with his father and the brethren while his mother was attending upon business in the town, but he said he remembered being in a council in the spring of 1844, at Nauvoo, and that his father declared to the council that he (young Joseph) would be his successor in the leadership of the church. He furthermore stated that G. J. Adams was in that council, with many that are now in Salt Lake; that the reason why he had not made this matter known before was, that he did not wish to be first and alone in bearing witness to his own appointment, and that he had hoped that those in Utah and elsewhere, who knew concerning this matter, would have come forward and borne record of the fact.

Some to whom I have related the above, have remarked that it was *strange* that Joseph, if appointed so early as in 1839, in Liberty Jail, or in 1844 at Nauvoo, did not come forward before 1860 to lead the church. It is no more *strange* than that David should be chosen of God and anointed, many years before he was called to the active duties of his office, or that John the Baptist should be ordained by the angel of God when he was only eight days old, about 30 years before he began his public ministry. See 1 Sam. 16: 1-13, also 2 Sam. 5: 1-3, and B. of C. 4: 4.

If the saints would remember that the church had to have its period of BITTER, BITTER "bondage," spoken of in B. C. 101: 3, from which God would deliver them "by power and with a stretched-out arm," it would not appear *strange* at all that the successor of the martyr should not be called to the active duties of his office until many years after his appointment and anointing. But whether they will heed or not such are

the facts, and happy will it be for them who heed them.

Leaving Nauvoo, we called at Nashville, Iowa, and held one meeting in the evening. We were the guests of Bro. Wm. Anderson, a faithful and noble minded young brother, and one who should be constantly engaged in preaching the word. He told us that he was arranging his affairs so that he could devote all his time to the ministry.

On the 18th Bro. Gillen and myself took steamer for St. Louis, where we arrived about 7 o'clock on the morning of the 19th. We continued our labors in the city and vicinity until June 7th, when he went on to Cincinnati, Syracuse, Wheeling and Pittsburgh; I remained laboring in St. Louis and vicinity, also in some adjoining places in Illinois. Success generally attended our efforts, the work of the Lord is prospering in all that region, though there has been some serious drawbacks, growing out of a misunderstanding and misapplication of church law, as well as from some minor causes. Many of these saints have suffered under the galling yoke of bondage; some in Europe only, but some both there, and in the States, and in Utah. This has caused them to watch with jealous care their rights and privileges, and made them unnecessarily sensitive and distrustful. But they are a good people, and seem determined to secure the favor of God, and the crown of eternal life; they are steadily increasing in their numbers. From the time we went there on the 19th of May, till the 6th of July, when I came away, some thirty or more were added to the St. Louis and surrounding branches, the fruits of the labors of various other elders, as well as that of Bro. Gillen and myself; a number more signified their intention of uniting soon. While I was there I saw not a few that had been driven by the false teachings and wicked deeds of their former pastors, to the dark, damning regions of infidelity, but thank God they had not gone so far but that the voice of Jesus reached them. They had known his voice before, and Mary-like had sat and listened at his feet, and now, after so long a season of despair, as it steals softly, gently and *feelingly* in upon their barren, perishing souls, the "great deep" of their hearts is broken up, and tears of mingled joy and sorrow, like a gushing fountain, tell how bitter is their remorse for the past, and how bright are their hopes of the future. God be praised for the religion of Jesus. How its power subdues the heart, enlightens the mind, and turns the sinner into another man. If our labors in St. Louis were productive of so much good as the saving of one soul from infidelity, and bringing it to an en-

lightened trust in God, how richly are we repaid. That soul, through the ceaseless cycles of eternity, living, reigning, rejoicing with its risen Redeemer, and the sanctified millions saved by His blood! Blessed, glorious hope! Who would not warn sinners unto repentance?

From what I could learn, I am led to hope that hundreds, nay, thousands, many of whom are now careless and indifferent, will ere long come forth from darkness into the light and liberty of God's dear Son.

The saints, with their families and many of their friends, celebrated the 4th of July ten miles from the city, on the farm of Bro. Cook. No spirituous liquors, no beer, no swearing, vulgarity or rudeness had any place among us, all was peaceful, pleasant, and joyous. After prayer, the Declaration of Independance was read, then a short oration by myself, on the purposes of God in forming our nation, the various means He had used to bring it into existence, its manifest destiny, the duty of the saints in relation thereto, how long, and for what purposes it will be perpetuated, &c. Short speeches were made by others, songs and recitations were had, all tending to fill up the cup of our enjoyment, and make it a time to be remembered with gladness in coming years.

The season of my ministrations in the St. Louis district was in many respects a happy one, though it was not without some unpleasant occurrences. I became acquainted with many precious saints, whose interests are my own, and with many very good friends, who are not far from their Father's house. God bless them all is my fervent prayer.

MISSION OF BRO. CHAS. DERRY.

BROTHER JOSEPH SMITH.—Thinking that it might be interesting to you and the readers of the *Herald* to know the progress of the work in this vicinity, I will employ a few minutes for that purpose. I have visited all the branches that I could in all the districts within this pastorate, excepting Bro. Brown's district, and I can say with great satisfaction and thanksgiving, that notwithstanding the little petty difficulties that will, and do arise to divide the children of God, that the saints are, as a general thing trying to live according to the religion of Jesus Christ, and if they have not as much of that fiery enthusiasm which generally characterizes the saints when they first find the "pearl of great price," yet they have a solid faith, and a blessed assurance of the truth of God; their zeal has become tempered with wisdom and knowledge, and they are better prepared to struggle with the foe, and to fight the good fight of faith. For

this we thank God. It is true difficulties have existed, and some of long standing have been allowed to canker the best and noblest feelings of the saints, who saw, or imagined they saw evils in their fellows, and this has been one great drawback to the prosperity of the work, and I think that it is one of the great duties of the shepherds of Israel to endeavor to remove every species of disease that is infecting the flock. Of course we must use all wisdom in this matter, from the fact that some of the flock are so tender and delicate that rough or hasty treatment would immediately destroy them, and if we are not careful we will frustrate the very purposes we desire to accomplish. One error that is sometimes seen in the conduct of the shepherd is, that instead of working at the disease to eradicate that, we are too apt to desire the removal of the sheep, and think this is necessary, whereas our object should be the removal of the disease and the restoring of the sheep; and not until we find that the disease is so deeply rooted, and become so infectious that it is tainting, and likely to destroy the rest of the flock, should we ever apply the knife of excommunication. Our calling is to save, and not to destroy. Neither should we ever allow our personal feelings or prejudices to actuate us in these matters. No person is worthy to be a judge of another who allows for a moment his feelings to overrule his judgment, and if he really appreciate the value of a soul he will not do it. I fear that too many of us may find the blood of souls staining our garments, because of our rashness and want of forbearance. On the other hand there is danger of our being too negligent in our duties, not correcting errors in their first stages, or "nipping the evil in the bud." It is a true adage that the "little foxes spoil the vines," and we should be diligent to see that none such are allowed to creep in among us. When the shepherds allow evils to creep in and grow up among us, the sheep are apt to think that the evils are not so bad after all, and that they may be indulged in without danger, and hence we sometimes see whole branches that have been destroyed through neglect, and then a fearful reckoning must be had with the shepherd, for the blood of souls will be required at their hands—my God, what a fearful responsibility is resting upon us! Who among us is worthy and capable of so great and important a position as that of a shepherd in Israel?

Through the unbounded kindness of Bro. J. M. Putney, I have been enabled to travel a great deal, and that very easily, and have been comforted with seeing the growing disposition of the saints to do right, but there

is yet room for improvement in all the virtues. Bro. Z. Martin, of Central Nebraska District, is doing a good work, and has some true sheep in his part of the fold. Brother George Sweet is doing well in the Pottowatamie District, but I fear that the saints are not as attentive to his temporal welfare as they should be. While he is administering the bread of life to them, they certainly should not neglect to supply him with temporal bread; but I am sorry to say that many of the saints forget that this is one means by which the Lord declares that His disciples shall be known, and the great duty of supporting the ministry and rolling on the work generally devolves upon the generous and self-sacrificing few.

I have not heard from Bros. McIntosh and Condit of late, but when I saw them they were alive in the work, and so were most of the saints under their charge.

I have visited some portions of Bro. Baldwin's district, and find a good spirit prevailing. There has been some misunderstanding, but I believe that by the help of the Lord it is removed, and all is well. He has been relieved from the presidency of the Fremont Branch, in order that he may be more at liberty to attend to the demands of the district, and Priest, James Casto was ordained an elder and chosen to preside over the branch.

I, in company with Bros. Putney and D. H. Bayes, have visited the church at Little River, Decatur Co., and found some difficulty there, growing in a great measure out of politics, but I got the brethren together and I trust removed the evil, and all promised to live in peace and harmony. They felt bad that they had ever allowed such unimportant matters to divide them, and create feelings of bitterness in their hearts. Generally they are a noble and truth loving people. I endeavored to arouse the brethren to diligence in the cause of God. Bro. Morey was sustained as the president of the district, although he is not able to travel from home, but we could not choose a better man under the circumstances; but I realize that every president of a district should travel, that he may spread the work in all parts possible. Bro. D. H. Bayes was appointed to travel in that district under the direction of Bro. Morey, and the saints there promised to provide for his family, and I have no doubt but what they will nobly fulfill their promise. Bro. Bayes will do a good work there; his heart is in the work; and he applies himself to the study of the law of God, and is diligent, possessing confidence in God. I preached in Leon, but as a storm was coming on, and the citizens thought that the Court House was not safe,

I had to shorten my discourse, and left an appointment for Bro. Bayes. We held meetings as often as we could in the vicinity of Little River; our meetings were well attended, and a good spirit prevailed; I believe a good work will be done in that vicinity; I was honored with baptizing one in Spring Valley. A gentleman by the name of Dr. Inman, and his lady, had been baptized a few days prior to our arrival there. I had the pleasure of baptizing four persons at Manti as I passed through. Additions are continually being made in the various parts of this pastorate. I have received encouraging letters from Bro. H. P. Brown, his prospects are good, but his circumstances bind him. When will the hands of the servants of God be freed, so that they can devote the whole of their time to the ministry? Hundreds might now be in the field, if the saints were sufficiently alive to their duties.

I have seen some of the brethren from Utah, and am happy to say that they possess the true spirit of the work, as far as I have become acquainted with them; but I am sorry to say that I have heard of some, from whom we might expect better things, that manifest a disposition to indulge in intoxicating drinks. I pray God they may see their error and forsake the same. I have only heard of one instance, I am happy to say. There are very few things more degrading than to see a drunken Latter-Day Saint, or rather one professing to be such, advocating, in his noisy, brawling, bacchanalian style, the pure principles of the gospel of Jesus Christ. The very breath of such men is a pestilence, and a *damning* disgrace to the cause which they profess to have espoused. *Thank God* such instances are very rare, yet they are *too* numerous, and one such man does more injury to the work than fifty sober minded men can do good.

ADULTERY.

"Thou shalt not commit adultery." Because of the transgressions and of the false teachings of some sons of Belial upon the above subject, the minds of many have become darkened, and because of transgression the truth has been evil spoken of; we therefore, deem it wisdom to publish our views upon this subject.

It is adulterous in the sight of heaven for a man and woman to have intercourse with each other, unless they are lawfully and legally married. The desire of the sex, one for the other, is natural, and was instituted for wise purposes, that the earth might be peopled, and that the

way might be opened for man to enter upon his second estate in the scale of exaltation. Is there a man in the kingdom of God, whose mind is not darkened by unholy lust, who cannot see at a glance, the necessity, the absolute necessity that the gratification of those desires should be regulated by law, that the generations of Zion may be pure and legally begotten?

The law was given unto man in the earliest days of his existence upon the earth—was reiterated from time to time. It was ratified and confirmed amid the thunders of Mount Sinai. The Son of God witnessed to its truth; and last of all, it has been declared unto us in these last days through the prophet Joseph. We read that Jesus said: "But I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Mat. 5: 28. See also in the Book of Mormon, page 82 and 83 as follows: "Wo unto that man and that woman, who having come to a knowledge of the truth, shall defile, or suffer themselves to be defiled." See in the Doctrine and Covenants, Sec. 63: (20) 4, 5, as follows: "There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people. And verily I say unto you, as I have said before, he that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the first resurrection." We earnestly warn the saints against all, no matter what their standing or calling may be, who shall seek to transgress the law of purity, or shall undertake to make void the law by false teaching. In the Book of Mormon, page 74, we read as follows: "O the wise and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms,

and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell." We might make many more quotations from the word of God, highly condemnatory of the sin of adultery, but we trust that the foregoing are sufficient to convince every person who is not wholly given to lasciviousness, that every thing tending toward it is not of God but from beneath.

It is highly necessary for us as a people to put away all sin and uncleanness, that we may enjoy the smiles of our heavenly Father. This is a wicked and an adulterous generation, and the wrath of God is kindled against the world, because of whoredoms and other abominations; and if we would escape from the plagues and calamities that are about to be poured out upon all nations, we must turn away from all evil and cleave unto righteousness. And we solemnly enjoin, upon all Latter-Day Saints, that inasmuch as they do not wish to come under transgression themselves, not to endeavor to screen and cover up the evil transactions of adulterers, whoremongers, and adulteresses.

Lasciviousness is the ruling spirit of the age in which we live, and its consequences upon society are calculated to, first demoralize, and then destroy the whole social fabric. We also wish to direct the attention of all who have charge of branches or conferences to the following extract from the revelations of God concerning adulterers and adulteresses, who shall seek to enter the church:—"Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you, if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them." B. of C. Sec. 42: (3) 20.

Blessed is the man who shall strive to become acquainted with the law of his God, and keep it, and shall teach others to do likewise, for he shall not be barren

or unfruitful, but shall abound in the excellency of the knowledge of his Lord and Savior Jesus Christ.

JAMES BURGESS.

BROTHERHOOD.

By the recent occurrences in both church and state, it must be apparent to every reflective mind, that very many of us, as members of the church of Christ, and citizens of a Commonwealth, must begin to assume ground more comprehensive in regard to our relationship with ourselves, and the common brotherhood of man. Broader latitude must be given to our philanthropy; and the barriers raised by the prejudices of the past must give way before the genial light of a purer and more refined mind, and a better-informed judgment; and surely the blessing of God, with the breathings of His Spirit which is vouchsafed to His followers, is sufficient for the first; and the daily lessons read in the history of human progress, can do no less than affect the second; only those whose hearts are strangers to the divine monitor, and whose eyes are closed to the language of passing events, need be ignorant of the fact that the Spirit of God is *moving upon the troubled waters of mortal life*, organizing and disorganizing human society, making it better adapted or more perfectly subservient to the working out or establishment of *that order*, the glory of which inspired prophets have described, and holy poets have borrowed angelic pathos in singing of its beauties. Each event brought round upon the ponderous wheel of time, is attended with renewed evidence in proof of that favorite text of every Latter Day Saint, "God hath made of one blood all nations of men, for to dwell on all the face of the earth." The distinction of birth, and advantages of rank, the geographical location, or the particular tint of color, are subjects which appear not to have entered into the Divine mind, as He spreads before us the expressions of His love, by the ruling of His providence; and still more plainly declares the revealed word of His will, in the following inspired remarks of the Apostle Peter: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with him."—Acts, 10: 34, 35. The voice of inspiration to the 19th century, through the sealed Book, declares that this continent shall be a land of *freedom*, and shall not

be in bondage to other nations. And in accordance with this sentiment, the millions of American populace declare, and the government re-echoes in the ears of European monarchs, that the Maximilian Franco-Mexican policy must be abandoned, and those unhappy States allowed to develop their destinies according to the law of freedom and republicanism, untrammelled by foreign intervention.— This is the genius of the "Monroe Doctrine," which in reality is but a second edition of the prophetic vision relative to this land which is clearly portrayed in the Book of Mormon; and the vindication of this doctrine by the American people, furnishes an additional witness to the great cloud which already attest the divinity of this book. And still further the voice of God, at the opening of "the dispensation of the fullness of times," declares it is not right for one man to be held in bondage to another: and although we may have been led to believe that this expression of divine will, was only an abstract generality, destitute of moral force; the rulings of Providence during the last four years of civil warfare must convince the thoughtful that God works through means of His own adoption and one result of this horrid conflict is the breaking off of the fetters of slavery from four millions of His children; and practically illustrating the law already given, that human bondage was not in harmony with His nature, or consistent with His word.

We live in that eventful age, in which emancipation is declared, and necessarily must meet in the various avocations of life, those recently raised from the "slave market and auction block, to the position of human beings, on the plane of liberty; and what shall be the deportment of Latter-Day Saints toward a class who have drank the wormwood and gall of human grief for centuries past? Shall we add to that suffering already made DEEP and PUNGENT by the educational prejudices, with which they are brought in contact?

Shall we affirm by acts, that *birth* is a sin and color a CRIME, or shall we follow the spirit and genius of our mission declaring peace and good will to man; binding up the broken hearted, and proclaiming liberty to the captives, healing every wound, and assuaging every sorrow; inasmuch as lies in our power, and thus follow the precepts and example of the Savior.

But would not the establishment of a common brotherhood in either human

affinity, or gospel love, necessarily introduce social equality between the races irrespective of color? We answer *social EQUALITY EXISTS ONLY* in name in reference to any class or color, in either church or state, and may ever remain such until the dawn of the Millennarian Era shall break upon the earth. No legal enactment, or church discipline can regulate *sociality*. Each spirit seeks that which is congenial to itself, is true in experience; and, "like begets like," is true in revealed religion, and TRUE in philosophy. The fact that all prefer the society of *their own fireside* does not argue social superiority, or lack of pure friendship and love for others; each connects himself with a social circle by the common consent of all concerned, to the exclusion of all others, who in turn seek a circle, more in conformity to their own taste and congenial with their spiritual and intellectual culture.

But does this order of social life, prevent the strongest bonds of gospel love from uniting in a perfect body the children of a common destiny, within the broad pale of the church of Christ? God is not the God of the pearly white, and coarser brown alone, but of the copper color and a shade still darker. The Apostle Paul associated himself upon religious equality with the unprofitable servant of Philemon, yet in all else save purity of heart, and acceptance with God, there doubtless was the width of an empire between them. Brethren "CONQUER YOUR PREJUDICES," is the watchword of our faith; and shall we prove ourselves incapable of performing what we require of the world? The day is surely hastening when other standards than cold intellect, or shining gold will be discovered by which man shall be tried, and those who lend a kind and brotherly hand to the depressed and downcast of God's children shall be crowned with the bright laurels of divine favor, which the corroding touch of time can never deface. R. W. BRIGGS.

CONFERENCES.

NORTH STAR CONFERENCE.

Minutes of a Quarterly District Conference of the C. of J. C. of L.-D. S., held at the North Star Branch, Pottawatomie Co., Iowa, Aug. 26 and 27, 1865.

Conference convened by appointing Bro. G. Sweet to preside, and D. Williams, clerk. The President made known the object of

the Conference, viz: a more united effort for the cause of Christ.

The following elders reported: W. Williams, P. Stevenson, and ——— Craven,

AFTERNOON SESSION.—Bro. Sweet addressed the Conference on the duties of the officers, urging them to diligence, and he exhorted all the elders to go on missions.

The following elders were appointed on missions: Wm. Williams, P. Stevenson, David Chambers, sen., and A. Graybill.

SUNDAY MORNING—Bro. Sweet addressed the elders on their duties. Elders Reston Sabrisky and Stephen Williams reported.

Elders Reston and Sabrisky were given a mission to preach the gospel, and do all the good they can throughout the different branches in this district.

Bro. Hance Hanson received a letter of recommendation to go to Bro. Martin, in Omaha, to preach the gospel of peace to the world.

Bros. Hartwell, Haywood, and Wm. Williams, were chosen a committee for the October Conference.

Sidney Graybill was chosen Marshall for the October Conference.

AFTERNOON SESSION.—On motion Elder Stephen Williams was continued in his mission.

Bro. David Chambers, jr., was appointed District Clerk.

The report of the North Star Branch was read by the clerk, and received.

Pres. Sweet addressed the saints briefly on the second coming of Christ, and on the resurrection, and exhorted them to be liberal with their money to help the elders in the field who were preaching the gospel.

Resolved, That this Conference adjourn to meet the last Saturday in November.

GEORGE SWEET, PRESIDENT.

BUFFALO PRAIRIE CONFERENCE.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Buffalo Prairie, Ill., Sep. 1, 2 and 3, 1865.

Conference convened pursuant to adjournment, and organized by appointing Z. H. Gurley, President, and J. D. Jones, Clerk.

The President spoke at considerable length concerning the power of God displayed in the several branches of the church composing this district. He said that the Lord had, in His tender mercy, healed the sick through the instrumentality of His servants when they were near the point of death. He also spoke encouragingly to the elders, exhorting them to thrust in their sickles and reap, for the time is short.

The following official members were present: Of the Twelve, Z. H. Gurley; Elders,

Jas. Lord, John F. Adams, Wm. Grice, J. D. Jones, George Hickling, H. Holmes, and Wm. Sivers; Priest, D. S. Holmes; Teachers, Eli Epperley, and R. C. Moore; Deacon, Isaac Russell.

The President then read the law in B. of C. 17: (2) 25, concerning the manner of making out the reports (in writing) of the several branches, and sending by the teacher, or some priest, &c.

The reports of branches were called for. Teacher R. C. Moore gave in a verbal report of Abingdon Branch, which was rejected. It was decided unanimously that no verbal report of any branch be received, it being not in accordance with the law of God, which calls for *written*, not verbal reports. Whereupon it was

Resolved, That this Conference earnestly request the printing of blanks, that the clerk of each branch may be enabled to send in a written report to the next Conference, by the hand of the teacher, as specified in the law of God, as before referred to.

The President then made a few remarks, exhorting the elders to labor diligently in their respective localities. He then introduced Bro. Swett, as a man of God, who had come to be at the disposal of this Conference.

The elders reported their labors, which were accepted. The reports of the priest, teachers and deacon were also accepted.

EVENING SESSION.—Conference met in a prayer meeting capacity, and had a time of refreshing from the presence of the Lord.

SATURDAY, Sep. 2.—The President gave much encouragement to the elders, and instructed them concerning their duty in the kingdom of God, which is established upon the earth for the purpose of preparing a people for the coming of the Savior. His remarks were duly appreciated, and encouraged the elders to renewed efforts to spread the work of God, by declaring faithfully the gospel of the kingdom unto our fellow man: but we are admonished that space in the *Herald* cannot be afforded for more than a tithe of what he spoke by the power of the Holy Ghost; therefore we forbear to insert other matter. He then called for the reports of the elders who were not there on the day previous. The following elders, R. Groom, D. Strong, C. M. Brown, Andrew Gold, Geo. Braby, E. Stafford, Elias Lathrop, Isaac Laréau; priest, Geo. Shute; teachers I. Cramer, and Lewis Tryon, were present, and reported their labors, which were accepted by the Conference.

The President called for elders who were able, and desired to go on missions to labor in the field continually. He then spoke of the labors of Bro. Swett in preaching and

distributing tracts, and said he had brought him down to be at the disposal of this Conference, whereupon it was

Resolved, That Bro. Swett travel from church to church, and labor at his own discretion.

Resolved, That the elders of this District use their exertions to procure new fields of labor, and fill them.

After some remarks about the good that had been done by the circulation of tracts, it was

Resolved, That this Conference recommend an extensive circulation of all the publications of our press,

The President then spoke at considerable length on the revelation given through Bro. Joseph, at the Council of the Twelve, in May last; particularly striving to impress upon the minds of the saints their duty in loosening the hands of the Twelve, and others, that they might be enabled to go forth carrying the gospel forward as the Lord desires they should.

Resolved, That a two days' meeting be held at Hickory Grove, Iowa, commencing Saturday, Sep. 30, 1865. Also that a two days' meeting be held at West Buffalo, Iowa, commencing October 7th. Also one at Buffalo Prairie, Ill., commencing October 14th. Also one at Henderson's Grove, commencing on the first Saturday in November.

On account of scarcity of time, many items of business were passed over. The President exhorted the elders to be careful about their being led to preach false doctrine; to teach *nothing* that could not be supported by the law of God. He spoke of a certain doctrine that prevails among some of the saints, viz: that women had power to lay on hands to heal the sick, &c., which was proven to be contrary to the law of God; and warned the Conference about receiving such doctrines.

Resolved, That we sustain the authorities of the church from the first presidency down, by our united faith and prayers.

Resolved, That Bro. Adam Fletcher, of Kewanee, being duly recommended by the vote of his branch, be ordained to the office of a priest.

He was ordained by Elders J. F. Adams and C. Stafford. The President exhorted the saints to keep up family prayer. He spoke to the elders warning them against certain evils which had crept into the old Organization, springing from the unwarrantable practice of saluting one another with what they called a holy kiss, which was one of the stepping stones to the absurdities which have crept in amongst those who have been rejected of God and His church. He exhorted the elders to put down all such

doings, and shun the very appearance of evil.

On Sunday Bro. Geo. Braby preached from these words: "Seek first the kingdom of God." Mat. 6: 33. Bro. Z. H. Gurley preached the funeral sermon of Bro. — Adams. He preached from Job 14: 14, as follows: "If a man die shall he live again?"

The prayer meetings were attended by the Spirit and power of Israel's God, affording great happiness and consolation to the saints. They were times of refreshing from the presence of the Lord. May such times be multiplied to the people of God.

We had some opposition, but not to amount to much.

Resolved, That this Conference adjourn to meet at Canton, Ill., on the first Saturday in December, 1865.

Z. H. GURLEY, PRESIDENT.

J. D. JONES, Clerk.

GALLAND'S GROVE CONFERENCE.

Minutes of a Quarterly Conference of the Galland's Grove District of the C. of J. C. of L. D. S. held in Galland's Grove, Shelby Co., Iowa, on Saturday and Sunday, Sept. 2 and 3, 1865.

Pursuant to previous adjournment Conference met and organized by choosing Elder J. A. McIntosh, President, and Nathan Lindsay, Clerk.

The following official members were present, viz:

SEVENTIES.—John A. McIntosh, Alex. McCord, Thos. Dobson and Nathan Lindsay.

ELDERS.—Alfred Jackson, Robt. D. Butterworth, A. Kuykendall, Benj. Crandall, John B. Hunt, Ingworth Hanson.

DEACONS.—Samuel P. Blankenship, O. E. Holcomb, Senior.

Several other elders, priests and teachers were present on Sunday whose names were not taken.

The following elders then reported, viz: John A. McIntosh, Thos. Dobson, Ingworth Hanson, John B. Hunt.

Preaching in the evening by Thomas Dobson.

SUNDAY. After partaking of bread and wine the following was adopted:

Resolved, That we will promptly assist in the taking care of the home affairs of elders, and also of their families, who may take missions from this conference, in accordance with a former resolution, of this Conference District.

Preaching during the day by elders, Dobson, Clothier and Hanson.

Resolved, That we adjourn to meet again.

on the first Saturday in December 1865, to continue two days.

JOHN A. MC'INTOSH, PRES.
NATHAN LINDSEY, Clerk.

PITTSBURGH CONFERENCE.

Minutes of a Quarterly District Conference of the C. of J. C. of L.-D. S., held at Pittsburgh, Pa., Sep. 17, 1865.

Bro. Josiah Ells was elected President, and Edwin Hulmes, Clerk.

The President reported that in consequence of sickness, he had not been able to do all he had intended to have done. He called upon the brethren to do all they could to forward the work in this region.

Official members present: of the Twelve, W. W. Blair and Josiah Ells; High Priest, Jesse Price; Elders, Joseph Parsons, C. D. Tuttle, James Brown, James Wagner, Jacob Reese, W. H. Wilbraham; Priests, Joseph Winders, Edwin Hulmes and Madison Tuttle.

Bro. W. W. Blair preached upon the subject of the gathering of Israel, from Isa. 18 c.

AFTERNOON SESSION.—The President made some remarks respecting the business of the Conference. Bro. Blair spoke upon the subject of sacrifice, and the magnitude of the reward of the faithful.

REPORTS OF ELDER.—Bro. Parsons said that he had labored principally at New Brighton, and that several persons had been baptized since last conference at that place, and that the prospect for a further increase there was promising.

Bros. James Brown and James Wagner had labored since last Conference in the neighborhood of Monongahala City. They had baptized several persons.

Bros. Wilbraham and Reese had preached and distributed tracts in the villages in the vicinity, wherever an opening had presented itself.

Bro. Edwin Hulmes had not preached so much as he had desired, in consequence of his having to superintend the Sunday school.

Resolved, That Bro. James Brown labor in western Pennsylvania, West Virginia and south eastern Ohio.

Resolved, That Bro. James Wagner continue to labor in the vicinity of his home.

Resolved, That Bros. Jacob Reese and W. H. Wilbraham, continue to labor in the vicinity of Pittsburgh.

Resolved, That Bros. Joseph Parsons and Edwin Hulmes, labor as circumstances may determine, under the direction of the President.

Resolved, That C. D. Tuttle labor all he can in the vicinity of New Brighton.

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

The sacrament was administered.

Resolved, That the Conference adjourn to meet on the 17th of December, at Pittsburgh, Pa.

Held prayer meeting in the evening at the house of Sister Hulme:

JOSIAH ELLS, PRESIDENT.
EDWIN HULMES, Clerk.

SELECTED ARTICLES.

SALT LAKE MORMONISM.

Extract from a letter of Mr. BOWLES; editor of the Springfield, Mass. Republican; dated Salt Lake City, June 18, 1865.

I find that Mormonism is not necessarily polygamy; that the one began and existed for many years without the other; that not all the Mormons accept the doctrine, and not one-fourth, perhaps not one-eighth practice it; and that the nation and its government may oppose it and persecute it, without at all interfering with the existence of the Mormon church or justly being held as interfering with the religious liberty that is the basis of all of our institutions. This distinction has not been sufficiently understood heretofore, and it has not been consistently acted upon by either the government or the public of the East. Here, by the people, who are coming in to enjoy the opportunities of the country for trade and mining, and there, by our rulers at Washington and by the great public, this single issue of polygamy should be pressed home upon the Mormon church,—discreetly and with tact, with law and with argument and appeal, but with firmness and power. Ultimately, of course, before the influences of emigration, civilization and our democratic habits, an organization so aristocratic and autocratic as the Mormon church now is must modify its rule; it must compete with other sects, and take its chance with them. And its most aristocratic and uncivilized incident or feature of plurality of wives must fall first and completely before contact with the rest of the world.

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The conversation I have alluded to with Brigham Young and some of his elders on this subject of polygamy was introduced by his inquiring of Mr. Colfax, what the government and people proposed to do with them now. The speaker replied that he had no authority to speak, but for himself, if he might be permitted to make the suggestion, he had hoped

the prophets of the church would have a new revelation on the subject, which should put a stop to the practice. He added further that, as the people of Missouri and Maryland, without waiting for the action of the general government against slavery, themselves believing it to be wrong and an impediment to their prosperity, had taken measures to abolish it, so he hoped the people of the Mormon church would see that polygamy was a hindrance and not a help, and move for its abandonment. Mr. Young responded quickly and frankly that he should readily welcome such a revelation; that polygamy was not in the original book of the Mormons; that it was not an essential practice in the church, but only a privilege and a duty, under special command of God; that he knew it had been abused; that people had entered into polygamy who ought not to have done so, and against his protestation and advice. At the same time, he defended the practice as having Biblical authority, and as having, within proper limits, a sound, moral and philosophical reason and propriety. The discussion, thus opened grew general and sharp, though ever good-natured.

FALSE MESSIAHS.

"There shall arise false christs and false prophets."—MATT. 24: 23.

A traveller just returned from Upper Egypt reports a serious disturbance in that country, north and south of Kao. It is said that a man of the neighborhood has lately proclaimed himself the herald of the Messiah, who is to come from the East, and who is to be the leader of Moslems as well as Christians. The ideas which he put into the people's heads, appear to have made them desperate in their revolt against the government of the Viceroy, who hassent up his officers, with thousands of Bashi-Bazuks, to reduce them to subjection.

A new sensation has also recently been experienced in India. It is not the Glasticutus, or Zampilaerostation. It is the Vee-rabogavasañtarayan,—a personage whose appearance is just now predicted in Southern India, with irresistible hosts at his heels, to expel the Feringhee, the Kaffir, the pale face, and restore the Hindoo rule. This mysterious *name* has two years in which to do his work, and the English press are beginning to grow excited upon the subject, and to recall the various prophecies and outgivings in regard to the "coming man" of the Indian populations.—*Prophetic Times*.

ARDENT SPIRITS.—It is beyond dispute, that always and everywhere, those who drink most of liquors in any shape, beer, brandy, whiskey, or rum, soonest give out, soonest get sick, and are the slowest to recover. A very eminent English physician has lately communicated the fact, that out of one thousand members of the "Sick Clubs of Preston," who merely used, but did not abuse spirituous liquors, twenty-three were laid aside by sickness every year for an average of 53 days, while of an equal number who never touched liquors, there were only 13 sick averaging but 23 days: the number sick, the rapidity of recovery, the time lost, and the expense, all being more than one half, or fifty per cent. in favor of those who never used ardent spirits.—*Dr. Hall*.

CHOLERA AND PLAGUE.

A correspondent of the New York *Tribune*, writing from Constantinople, under date of Aug. 23, 1865, says:

"Fifty days have passed since its first authenticated appearance in this city, and *not less than fifty thousand persons* have been swept into eternity by its ravages. It reached its height about August 6, when it is supposed that the deaths were not less than *three thousand a day* for several days.

Fifty thousand is a fair estimate, including all quarters of the city—the military garrison and the naval contingent. More than one hundred thousand persons besides have fled from the city. This number of deaths, in addition to those who have fled, in a population of a million, has changed the city from a busy mart of trade to a city of the dead and dying. Whole families have been swept off in a day, and hundreds of houses left tenantless.

The New York Tribune also says: The cholera is still raging with severity in Italy and France. Up to the 27th ult. there had been 676 deaths from cholera at San Severo. From the 30th ult. to the 1st of September 134 persons were attacked in that town—62 cases being fatal. At Ancona the epidemic continues to decrease. The sanitary condition of Naples continues to be very satisfactory. According to returns by the authorities of Marseilles, there were 73 deaths in that city on the 30th August, of which 29 were caused by cholera; at one o'clock in the afternoon of the 31st, there were 50 deaths declared, of which 28 were from cholera. The disease had made its appearance at Toulon.

The *Moscow Gazette* states that the Siberian plague is making terrific progress in the government of Perm, and in the dis-

tricts of Ekaterinburg, Irbit, Nerchotowish, Kamuschlof, and Shadrinsk.

The *Chicago Tribune*, contains a dispatch from Halifax, dated Sept. 26th, which says:

The cholera has increased so much at Marseilles; that the Mayor has summoned a meeting of physicians to concert measures of relief.

RIVAL OF DR. CUMMINGS.

The Rev. Dr. Cummings, of London, the prophet of the end of the world, has found a formidable rival in the ranks of the British army. Captain Baker, of the Royal Bombay Engineers, who has been initiated, it may be, by some Brahmin necromancer, in the mysteries of the future, has published a book on the all-important subject, entitled "The Day and the Hour," in which he strips it of all doubts by fixing upon the 20th day of September, in the year 1878, as finishing the last moments of humanity, as far as this planet is concerned. The interval of thirteen years is to be usefully occupied by expeditions to Italy, the absorption of Greece by Austria, and of Turkey by Russia; the climax to be capped by Louis Napoleon, whom Capt. Baker, notwithstanding the *entente cordiale* between his country and France, does not hesitate to characterize as the anti-Christ," signing a covenant with the Jews on October 27, 1871. About four years afterwards the Jews are to be restored to Jerusalem, but the unlucky Israelites will have hardly enjoyed the blessings of the Holy Land during one month when anti-Christ (Louis Napoleon,) will appear and be fully revealed April 9, 1875. The sensational era dates more particularly from that period. Paris is taken. The sun disappears. Stars shoot. Louis Napoleon's (anti-Christ) army in Palestine is decimated by sickness, and the world ends at sunset on September 20, 1878.—*St. Louis Daily Press*—

SUMMARY.—The amount of gold now in existence is estimated at four thousand eight hundred and sixty-two millions; of silver, five thousand seven hundred millions—making the total of precious metals now existing, ten thousand five hundred and sixty-two millions of dollars, with an average annual product of gold throughout the world of over two hundred and seventy-one millions.

TWO FATES.

An old horse stood at the "grocery" door,
And a weary long time he had stood;
His line was half tied, he was aged and poor,
Yet he would not depart, though he could.

His master was in at the sloppy bar,
I felt sad for the weary old horse;
But felt as I looked at the two, by far
That the fate of the master was worse.

The dust was beat up like a scorching bed,
And the gadflies tormented him sore;
He was marked with blows, and he hung his
head,

As he stood in the filth at the door;
But filthier far the words of the man:
As he drained off the glass with a curse,
And hotter the fever that over him ran,
Than the sunshine that scorched the poor
horse.

One bore in meek patience what heaven had
willed,

Thus degraded, not by his own will;
The other with poison and blasphemy filled,
Cursed fate, and yet willed it so still.

I passed by the corner and went my way,
I felt sad for the poor old horse,
Yet said to myself, "the best I can say,"
Is, the fate of the master is worse.

D. H. SMITH.

NAUVOO, Ill., Aug. 7, 1865.

DIED.

At Elk Grove, Lafayette Co., Wis., Aug. 26, 1865, Bro. MITCHELSON HARKER, son of Amos and Betsey Harker; aged 22 years and 4 months. He was sick over ten years. He was baptized by Bro. Z. H. Gurley, Aug. 26, 1863. He said he was prepared to die; and died in full faith of the gospel.

At Mission Branch, LaSalle Co., Ill., Sep. 8, 1865, ELLEN ERICKSON, aged eighty years, ten months and ten days.

She died in the glorious hope of the resurrection.

Near Peaksville, Clark Co., Mo., June 21, 1865, ISRAEL DUTY, sen. Aged 74 years and 3 months.

At Belfast, Lee Co., Iowa, June 6, 1865, CHANCY N. BLOOMFIELD. Aged 48 years, 5 months and 25 days:

At the residence of his sister, near Council Bluffs, Iowa, Aug. 27, 1865, Bro. CHAS. DAVIES. Aged 53 years.

He was a native of Flintshire, Wales. He was a firm believer in the Latter-Day Work.

[Restorer please copy.]

In Fox River Branch, Kendall Co., Ill., Sep. 17, 1865, WILLIS, son of Silas and H. A. Rogers; aged six years, 4 months and 9 days.

That beauteous form of lifeless clay
Must mingle with the dust,
But the spirit pure is beyond decay,
Committed to the trust

Of guardian angels, who receive
 The holy trust above,
 To guide that infant spirit mind,
 In paths of truth and love.
 Then cease to mourn, thou mother dear;
 The gentle call receive;
 'Tis Jesus speaks, incline thine ear,
 He'll help you to believe.
 Take up the cross; despise the shame,
 His mild commands obey;
 Nor blush to own a Savior's name,
 This is the accepted day.
 Joined with the partner of your life,
 In bonds of covenant love,
 Again that lovely boy you'll meet,
 In realms of light above.

M. A. WALKER.

ELDER J. W. LEWIS, started from this place a few days since, on a mission to England, his native country. He came from Utah about a year since and is duly recommended to the fellowship and esteem of the saints in England and wheresoever he may sojourn.

RECEIPTS.—For the Herald.—O. Jacobs, H. Huffman, H. Weatherby, J. Winslow, J. Traxler, J. Bullard, each \$2; J. Hemingway, T. Lambert, R. Cox, J. Kirkham, S. Hills, A. Dockrie, E. Strong, H. Roberts, D. Hopkins, J. S. Jones, O. Jones, each \$1; W. O. Parks, \$3; W. S. Morrison, R. Robinson, each \$1.50; J. Taylor, \$0.73.

ERRATA.—In the receipts in the last number several sums are inserted as dollars instead of so many cents.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Literal Gathering of Literal Israel—Brighamite Doctrines—Mountain of the Lord's House—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called "Debate on Consciousness after Death."—No. 2 on the "Literal Gathering of Literal Israel"—Newness of Life—Voice of the Good Shepherd—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, and 4.—Consciousness After Death.—The Kingdom of Christ.—The First Principles of the Gospel.

Eight copies for 10 cents; 24 for 25 cts., or 100 for \$1.

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 " " Extra bound, 1.40
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 " " by the dozen, 2.65
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 Tytler's Northern Coast of America, .80
 Humboldt's Travels and Researches, .80
 BOOKS TO BE SENT BY EXPRESS, EXPRESS-SAGE UNPAID:

Webster's New Illustrated Royal Quarto Unabridged Dictionary, \$12.00
 Wonders of Earth and Heaven, 2 v. 5.00
 Bible with Apocrapha - 6.00

Damaged Books of Mormon, Doctrine and Covenants and Hymn Books are on hand and for sale at a discount of 10 or 20 per cent.

THE TRUE LATTER-DAY SAINTS' HERALD, is published SEMI-MONTHLY, at Platt, 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. 8.—Vol. 8.] PLANO, ILL., OCT. 15, 1865. [Whole No. 92.

FORGIVENESS.

This is a theme before the sublimity of which very many that occupy the attention of man must yield in importance, and how wise the great provision by which the tenure of forgiveness comes unto man.

Except we forgive those who trespass against us, how can we expect our heavenly Father to forgive us? This is the burden of one of the great Teacher's commands, and is full of that justness and mercy that we naturally attribute to the God whom we worship.

This instruction meets our approval when we dispassionately bring our better reason to view the nature of man, and the wide disparity between Him who framed the universe and its laws, and the short-sighted mortals who inhabit this sphere. God, by infinite wisdom weighing all the destinies of nations by the secret acts of rulers and statesmen, gives to man power to become like Him, to the degree of their capacity, and the sphere of action in which they move, and says to them that for this purpose forgive your enemies. Man extends forgiveness unto those trespassing against him, if the offender be beloved, with joy and peace; but when asked to yield that forgiveness unto those injuring them whom they do not love, it is altogether another thing. The object of forgiveness is to do good, both unto the one forgiving and the one forgiven, hence the enforcing the command by such teaching as “do good to them that despitefully use you;” “bless them that curse you;” and such other of the Savior's teachings as we find of like character.

Forgiveness may be of two natures, voluntary and compulsory, and other classifications might say that it might be full, or partial and reserved; but as we do not

desire to elaborate, we shall be content with a brief examination.

Voluntary forgiveness we consider to be the effect of an enlarged affection for the good, brought about by the schooling of the Spirit, and is not attained unto without much study, and too often by much tribulation; we speak now of the power to forgive, for in the exercise of forgiveness, the person forgiven may, or may not be conscious of offence; hence the effect of it is not appreciated by him, and good only results directly to the person exercising it. This is the highest type of the attribute of mercy, and is one of the chief jewels in the Savior's character, and is missed by ninety and nine in every hundred of all who seek to follow Christ, (and I fear the remark too true of J. D. S.,) after the pattern of ages past. Christ came as a propitiation, and says that no man hath a greater love than that exhibited by giving his life for his friend, and in contemplating the act we are lost in wonder, how, even a God triumphing as a man, could have felt that sublime resignation to the law requiring redemption and forgiveness by the shedding of blood; giving Himself not for his friends in actual being, but for downfallen and sinful man. And this sublimity of forgiveness is daily laid before us, by that teaching and article of faith to which all subscribe without cavil, that Christ is the christian's pattern, and to approximate to the divinities of His nature is the constant aim and effort of every true follower of the Lamb.

To aid in this work the promised Spirit is sent; and unless blinded by the machinations of the destroyer to that degree that we are inert, or wilfully wicked, that Spirit is a constant and sure indica-

tor, pointing to the acts of daily life wherein man can be like God. No more effectual means is assured unto us for opening the portals of the inner courts, than by that close walk with God by which we are enabled to achieve such victory over self, as to look with sorrow and grief only upon the acts of those trespassing against us. No bitter thought of revenge for past wrongs rankling in our bosoms, no harsh method of retaliation sought after by us, we groan in spirit, wounded to the quick, and breathing an earnest prayer to God, we suffer the wrong to pass out to that hecatomb of the past, which consigns it to the realms of forgetfulness for us, and ask God to remember it not against the wrong doer no more forever. This is the spontaneous act of the good man's heart, and a fixed principle of virtue which is to be secured by following the pattern laid down, and is not the effect of the law, or a compulsory forgiveness. Compulsory forgiveness is the act of the law, which requires of us to forgive those who trespass against us, and confessing their fault desire to be forgiven, and is not really of a meritorious character, in that the only reward attaching, is the filling the letter of the law; but even this to be effectual in the eyes of God must needs be full, for an incomplete and reserved forgiveness marks the dissentient mind, and is a more grievous wound than avowed censure. Of this latter class are all those cases where for violated confidence and broken vows, forgiveness has been sought in open church and nominally given, while the reserved right to parade the transgression, with the added slander charging hypocrisy attached unto it, is mental, and is after exercised to the great damage of the offender and to the open violation of the sacred obligation of the Savior's command, "seventy times seven if he repent." With the hypocrisy we are not dealing, we can only compute of the act done, and the law requiring confession being complied with, puts upon us the burden of a law fulfilled, and we disregard it at our own peril.

It may be urged with apparent truth, that this kind of forgiveness requires an active discipline of the mind, and we are ready to admit of it, but only upon the ground of all other general provisions of the law, for each requires a discipline of the mind to be efficacious. We are only instituting a kind of inquiry in the mind of the reader upon which he, or she, may elaborate and arrive at more satisfactory results than can be arrived at by us in an

article of the shortness that this must necessarily be.

Forgiveness then as an act of the mind urged by the law, may then be said to be the act of the law, and may excuse the one exercising it from the burden of the law; but does it bring the blessing promised for the forgiving an enemy? We do most certainly understand that it does not, but it must be the direct result of that love of God shed abroad in the heart, by which the Savior lifts His heart to God and prays in an agony of pity and compassion, "Father, forgive them, for they know not what they do." No remembrance here of all the years of punishment that that people must pass through, stirred one emotion of revenge in the bosom of the sufferer, only the pleading of His heart for mercy from merited anger of an offended God was able to move Him to tears; and however much He may have known of the after punishment Israel's scattered nations might have to undergo, patience had her perfect work in Him, and forgiveness went out from Him, to shine down through all time as a lesson to God's children upon earth, to become God-like in love to their fellow men.

See too for a moment the bent and bias of this heavenly attribute, only the erring and transgressing come within its purview, self is shut out, the righteous do not need it, the one staying within the fold can not sound the depths of love, for unto the returning alone is it manifested, although active during all the time of wandering to and fro in the mazes of wickedness, the purple robe ever ready and the fatted calf ever waiting, and bowels yearning with compassion for the wayfarer.

Are we wanting in this attribute? Let us examine carefully and cherish a still tongue and passive mind when wrongs is heaped upon us, till like Stephen the heavens open to us, or until in sublime imitation of a sublime master we can suffer, while tears of anguish for our oppressors find a softening grace in the sight of God and move him to mercy upon them.

Partial and reserved forgiveness is not a compliance with the law in any case, and under no grace can, or ought to be expected when we pray to God to forgive us our trespasses, hence full forgiveness is the necessary effort to be made even in this view, but voluntary forgiveness is not only a fulfillment of the law, but better still is an effect of a resident love which purifying and ennobling is an ap-

proximation to godliness exactly according to the pattern and aids in establishing that close relationship between God and man which man so much prizes and which God is so willing should be accomplished by his children, that to them that believe He gives power to become the sons of God. Let us therefore forgive as we hope to be forgiven.

JOSEPH SMITH.

REPLY TO ENQUIRIES. No. 2.

5th Enquiry. "They say that Joseph the Martyr was not the Seer spoken of in the Book of Mormon, because he (Joseph) brought forth the book, and according to the book it was to come forth by the way of Gentile, which excludes the possibility of its coming forth by the Choice Seer, because he was to be of the tribe of Joseph."

We published a refutation of this doctrine in our "Review of 'Error Exposed,'" in the *HERALD* of March, 1860. We will now say that the declaration in the preface of the Book of Mormon, that that book should come forth "by the way of Gentile," does not in our opinion mean that a Gentile should bring it forth, but that it should come forth among the Gentiles. In the same paragraph in the preface it is declared that the Book of Mormon was "written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile." Are we to understand by these words that the Book of Mormon was written to one Jew and one Gentile *only*? It would be no more unreasonable to construe the words "Jew and Gentile" in this manner, than it would to construe the words "by way of Gentile" as meaning that the man who should be the instrument in bringing forth the Book of Mormon would be a Gentile. Although the words Jew and Gentile are used in the singular number in this paragraph, they are to be understood as having reference to those two classes or grand divisions of the human race, and as showing that the Book of Mormon was not only "written to the Lamanites," but unto the *Jews and Gentiles*, and that after it should be hid up unto the Lord, it should come forth by way of, or *among* the Gentiles. The words Jew and Gentile in this paragraph, evidently do not have reference to two individuals, (one Jew and one Gentile) but to two classes. Paul wrote concerning Jew and Gentile, and Jew and Greek in the same style, in these words:

"Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that work-

eth good; to the Jew first, and also to the Gentile." Rom. 2: 9, 10.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.

The declaration that the Book of Mormon should "come forth in due time by the way of Gentile," can not have reference to the man who was to be the instrument in bringing forth the Book of Mormon, for it is plainly shown in that book that he would be of the tribe of Joseph. "Joseph (the son of Jacob) truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins. . . . Unto him will I give power to bring forth my word unto the seed of thy loins. . . . His name shall be called after me, and it shall be after the name of his father." 2 Nephi 2: 1.

In accordance with this, the man who brought forth the Book of Mormon was of the tribe of Joseph, his name was Joseph, and his father's name also.

6th Enquiry. "I would refer you to the 6th section of the lecture on faith, which teaches that a man has no assurance of eternal life unless he has made a sacrifice of all earthly things, not only his good name, his houses and lands, but his wife and children also. I think an explanation is needed as to how and where is the sacrifice of wife, children, brothers and sisters to take place."

The person who made the foregoing enquiry, probably supposes that the lectures on faith in the Book of Covenants are published as revelations, if he does he is mistaken. We suppose however that in the remarks of the author of the lectures, we have only a re-affirmation of these words of the Savior: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Mat. 10: 37.

There are various ways in which the sacrifice of wife, children, brothers and sisters are often required. When ministers of the gospel leave all the comforts of home to preach the gospel they make this sacrifice, and show thereby that they love Christ more than wife, children, &c. Other instances might be referred to wherein this sacrifice is made.

7th Enquiry. "There is one old saint who says that a man who fills the place that young Joseph fills, should be called by revelation, and wishes to know where to find the revelation which calls him to that office."

The President of the Reorganized Church was called by revelation in three ways. 1st. He was called to the Presidency of the high priesthood by revelations which have been

published, and which were given through his father. These revelations show that this right belongs to the lawful heir according to the flesh.

2nd. Revelations were given to the Reorganized Church before the President thereof was called to preside over it, in which it was shown that he would be called to that office. See the "History of the New Organization," which was published in the first volume of the HERALD.

3rd. Revelations were given to the President of the Reorganized Church before he occupied his present position, whereby he was called of God to offer himself to the Church to be their Prophet and President.

At the Amboy Conference, April 6, 1860, before he was received by the church, in his address to the Conference he said: "I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume." Herald v. 1, p. 102. Since that time it has been revealed to many of the saints that the President of this church has been called of God to occupy his present position, as the President of this church. His father was called in a similar manner. He was called by revelations which he received before the church was organized, in 1830, and the Spirit of God bore testimony to the saints that he was called of God to be their Prophet, Seer and Revelator.

8th Enquiry. "I have always supposed the Book of Mormon to be the stick of Joseph in the hands of Ephraim, but I find in the Book of Alma, 8: 1, that Lehi was of the tribe of Manasseh."

The fact that Lehi was a descendant of Manasseh, the son of Joseph, does not prevent the Book of Mormon from being the stick of Joseph in the hands of Ephraim. In Hosea 7: 8, we read that "Ephraim, he hath mixed himself among the people," and when the Book of Mormon was brought forth out of the earth, it was given into the hands of men who were descendants of Ephraim. Joseph, and many of the elders and other members of the Church of J. C. of L. D. S. were descendants of Ephraim. These are some of the sons of Joseph who "shall push the people together to the ends of the earth." Therefore when the Book of Mormon was given into their hands, the stick of Joseph was then "in the hands of Ephraim." Concerning those who shall push the people together to the ends of the earth, Moses said, "they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Deut. 33: 17. When Jacob blessed Ephraim and Manasseh "he set Ephraim before Manasseh." Gen. 48: 20.

9th Enquiry. "Has the priest authority to lay on hands for the healing of the sick?"

We can find no revelation which authorizes a priest to lay on hands for the healing of the sick. The revelation in B. C. 42: (13) 12, says: "the elders of the church, two or more, shall be called, and pray for, and lay their hands upon them in my name." Priests have authority to lay on hands to ordain other priests, teachers or deacons, agreeably to the revelation which says:

"The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests teachers, and deacons; and he 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; and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires." B. of C. 17: (2) 10.

10th Enquiry. "If the rejection of the church applies only to the organization of the church and priesthood at Nauvoo, how would the different branches in this country and Europe be effected as to their priesthood, or does it apply only to them who have defiled themselves, and broken the laws of the church given in the 18th sec. of the B. of C. (old edition,) leaving the rest who have kept the laws and their priesthood undefiled, to reorganize and build up again the church of God?"

The rejection of the church applies only to the organization of the church and the quorums thereof, but not to the priesthood of those who have not defiled their priesthood, nor to the membership of those who have not departed from the faith, nor to those who have repented of their backslidings and who have renewed their covenants with the Lord. I. SHEEN.

UNIVERSALISM EXAMINED. No. 1.

A Review of a sermon which was preached in Plano, Ill., Jan. 8, 1865, by Mr. Billings, Universalist Minister.

Mr. B. preached from the following text: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Mat. 10: 28.

The speaker said that the Savior in these words taught his disciples that they should not fear the Jews who only had power to *torture* the body and not to kill but that they should fear the Roman Government who had power to cast both soul and body into the fire in the valley of the son of Hinnom. Many of our readers will probably be surprised that a man who professes to be a minister of the gospel, should in this land of Bibles so grossly misrepresent the words of the Savior, but it did not surprise us because we had recently heard similar misrepresentations of texts of scripture by other religious teachers. Mr. B. did not say by what authority he substituted the word "torture" for "kill," nor why he did it in one place and not in the other. If the Savior told his disciples to fear the Roman Government because they had power to destroy both soul and body in the fire of the valley of the son of Hinnom why did he not also tell them to fear the Jews, even if the Jews had power to torture but not to kill them? Surely if he told them to be afraid of being killed, he would have told them to be afraid of being tortured. Mr. B's interpretation of the text is in direct opposition to the following instructions of the Savior:

"And again he sent unto them another servant: and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some." Luke 12: 4, 5.

To endeavor to make the text harmonize with this quotation Mr. B. would have to take out the word "kill" and "killed" in the quotation and insert the words "torture" and "tortured," and he would have to transform the text as follows: "Be not afraid of them that *torture* the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear them, which after *they have tortured, have* power to cast into *the fire in the valley of the son of "Hinnom."* Thus all the foregoing *italicised* words would have to be substituted for those which the Savior spoke. Such substitutions would make the Bible support any sect or party who might choose to "add unto" and "take away from" its sacred contents. The Mahomedans could with no more impropriety take the name of Christ out of the scriptures and insert the name of Mahomet instead.

The Savior evidently did not say that the Jews had power to *torture* but not to

kill, for he told the Jews that they would "kill and crucify" some of His disciples. He said:

"Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. * * Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Mat. 23: 29, 30, 31, 34, 35.

As the Savior did thus positively declare that the Jews would "kill and crucify" some of His disciples, he could not have told his disciples that the Jews had power to *torture* but not to *kill*. In this quotation it will be seen that Jesus told the Jews that they had slain Zacharias. In John 5: 15-18 we read that the Jews sought to kill Jesus. Both Peter and Stephen told the Jews that they had slain Jesus. See Acts ii. 36; vii. 52. Mr. B. said that the Jews could not put any man to death under the Roman Government, under which they lived in Christ's day. He quoted these words of the Jews unto Pilate: "It is not lawful for us to put any man to death." John 18: 31. It appears that the Jews made contradictory statements on this subject to Pilate for we read that they also said unto Pilate, concerning Jesus, "we have a law and by our law he ought to die, because he made himself the Son of God." John 19: 7. In the same chapter we read that the Jews crucified Jesus and we read that when he was before Pilate,

"Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." Mat. 27: 25, 26.

The Jews therefore had power to kill and did kill Jesus and it makes no difference whether they killed people by the Roman law, or their own law or by mob violence, if the Savior told his dis-

ciples to fear them who could kill, they had at least as much reason to fear being killed by mobs as by legal officers. The first martyr after Christ that we read of was Stephen who was stoned by the Jews and he does not appear to have understood that the Savior had said, that His disciples should fear them who can kill the body, but that he was encouraged by these words of the Savior: "Be not afraid of them that kill the body," for he preached unto them in plainness. He did not preach "smooth things" unto them but he told them that they were "stiffnecked and uncircumcised in heart and ears." He said, "ye do always resist the Holy Ghost: as your fathers did, so do ye," Acts 7: 51. He told them that they were the betrayers and murderers of the Just One. Then the Jews stoned Stephen. We have now shown that the Jews not only had power to kill, but that they did kill, therefore the Savior could not consistently tell his disciples that they should not fear the Jews because they only had power to torture the body and not to kill, but in reference to Jewish and Gentile enemies it appears that Jesus said to His disciples, "be not afraid of them that kill the body." He could not consistently tell them to fear the Romans because they could not only kill but cast the body afterward into the fire. Surely the burning of a dead body is a small matter to be afraid of. If Christ desired that His disciples should fear any thing that men could do. He would certainly have told them to fear being killed instead of telling them to fear being burnt by men after they should be killed. He told His 12 disciples that they should be brought before governors and kings for his sake and He commanded them to "fear them not," Mat. 10: 26. These governors and kings were officers of the Roman Government, for it was under that government that the apostles lived. If Jesus had taught his apostles or any of his disciples to fear any men, He would have taught an opposite doctrine to one which other inspired writers taught. We read that one of his apostles, even Peter said to the saints: "If ye suffer for righteousness sake happy are ye; and be not afraid of their terror, neither be troubled," 1. Pet. 3: 14. The Psalmist said: "In God have I put my trust. I will not be afraid what man can do." Ps. 56: 11. "The Lord is on my side: I will not fear what man can do unto me." Ps. 118: 6. "The Lord is my life and my salvation; whom

shall I fear?... The Lord is the strength of my life: of whom shall I be afraid?" Ps. 27: 1. Isaiah taught the same doctrine. By him we read that the Lord said:

"I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass.

These texts and many others which we might quote show plainly that the righteous were commanded not to fear any man, how then could Jesus command his disciples to fear the Roman Government? Why need they fear what any man may do unto them who can say with Paul, "for me to live is Christ, and to die is gain?" Phil. 1: 21.

The Savior could have no reference to Cesar nor the Roman Government when He said, "fear him which is able to destroy both soul and body in hell," because no man or men can destroy both soul and body. They may destroy (that is "kill") the body, and after that have no more that they can do" as we read that the Savior said. Mr. B. says that God can not destroy both soul and body in hell and yet he says that Cesar could. How wonderful strange is such a system of theology as that which drives men to such perversions of the doctrine of Christ? It appears therefore that the doctrine of exemption of all men from punishment after death can not be fully defended without contending that Cesar had more power than God. Mr. B. said that if God destroys soul and body in hell He annihilates them. Thus he endorsed the word "destroy" as the believers in soul sleeping do and contrary to Webster's definition and the manner in which the word is used in the Bible. Webster says that the definition of "destroy" is to demolish or pull down as to destroy an house. The materials of which an house is built cannot be annihilated, but the position and arrangement of those materials is destroyed. So it is with the wicked. Their bodies and souls can not be annihilated but the arrangement and position of their souls and bodies in this life is destroyed at death. The bodies of both the righteous and the wicked are destroyed at death. Job was a righteous man yet he knew that his body would be destroyed for we read that he said, "though after my skin worms destroy this body yet in my flesh shall I see God." Job 19: 26. Job did not mean that worms would annihilate his body, for if it was annihilated he will not see God

in his "flesh." He knew that his body would be disorganized and afterward reorganized. We read that the chief priests and elders persuaded the multitude that they should "destroy Jesus." Mat. 27: 20. We read that Job said, "he (God) *destroyeth* the righteous and the wicked." Job 9: 22. Job could not mean that God annihilates the righteous and the wicked, neither did John, the Revelator mean that God will *annihilate* wicked men and that they *annihilate* the earth when he said that God will "destroy them which destroy the earth." Rev. 11: 18.

I. SHEEN.

COMMUNICATIONS.

NEED OF REVELATION.

Feeling a measure of the Spirit of God, infusing light, and joy, and peace in my heart, I desire to pen a few of the thoughts, or in other words, reflect a little of the light that God has given me, for the benefit of my fellow man. The subject matter on which my mind is dwelling, is the light of revelation from the most high God. I compare the world of mankind who do not enjoy the light of revelation to a mariner at sea without compass, chart, or nautical instruments of any kind, which every mariner knows are requisite, in order that they may arrive at their destined port. What would the mariner do without compass, placed on the trackless waste of waters, with nothing but the sky above, and the surging billows below, and all around him, look which way he would, the same view meets his eye? He could really do nothing, for without something to indicate the direction he ought to go, he might sail round and round, and be no nearer his destination after sailing for months and years. Like a man on a vast expanse of prairie, without a trail or anything else to point out his way. There is another requisite besides the compass. The sextant is also requisite in order that the navigator may know whether he is on the right track, or whether he is sailing wild. By taking their observations when the sun shines, as near noon as they can, they find out the correct time it is where they are, and the exact latitude, or the position they occupy on that trackless waste of waters; and if the sun should not happen to come out for several days, they are under the necessity of finding out their whereabouts by what is called "dead reckoning." I have known ships at sea to be so lost as to latitude, that the Captain would have to hail the first ship he came across to know the latitude, for they were sailing wild, in a

measure. Very often the "dead reckoning," as it is called, leads to disastrous consequences. On a ship that your humble servant was on, we had not seen the sun for about a week, and the officers made their calculations of our whereabouts by "dead reckoning," and they made the calculation that we were nearly a day's sail further off the coast than we were, and but for the interposition of Providence in causing the fog to lift, we should in all probability have been wrecked on the rocks; for when the fog lifted we were within rifle shot of the shore, a bold rugged cliff, and all must inevitably have perished, but for the dispersion of the fog.

Now, dear reader, you ask: what has all this to do with revelation? I reply: I have chosen to illustrate the great necessity of mankind receiving and being governed by revelation, by the striking analogy that exists between the mariner at sea, and mankind in this state of probation. There is an analogy existing in all the works of God, whether in the natural or spirit world. There is a striking analogy between the mariner on the ocean, without a compass, etc., with man after the fall. We see the position of man after the fall, cast out on the wide world, an alien from God, having broken His law, and in a state ready to perish, like the mariner without compass, etc., had not God in His infinite goodness and tender mercy revealed to him the plan, or pointed out the way he should go to reach the haven of eternal life.

God gave to man His law, or compass, which if strictly followed would lead them on towards the destined port, and as Adam's posterity were all cast out on this dark and troublesome world, they with their parents needed the same compass and chart, and the same instruments, in order that they may arrive at the same harbor—eternal life. God revealed to man the gospel, as the *only* compass to point out the way to eternal life, hence we read in 2 Tim. 1: 10, in substance, that life and immortality was brought to light through the gospel. Adam being cast out on this long voyage of life without a compass, God gave him the gospel as such, to be a guide to him and his posterity, and as long as they followed its directions strictly, they would be led towards the promised land, that is as long as they kept in view another requisite, the sextant, which I shall name faith. As the mariner by taking observations with the sextant, of the sun, receives a revelation of his exact whereabouts, showing him how to sail more closely on his course to the destined port; so it is with faith, it enables one who has set out on the voyage of eternal life, to receive the

revelations of heaven to follow more closely the right track towards the haven of eternal life. Paul says:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For *therein* is the righteousness of God *revealed* from *faith* to *faith*; as it is written, *The just shall live by faith.*" Rom. 1: 16, 17.

Now we infer from this language that those who have obeyed the gospel, or compass, are entitled to the name of "the just," and can have the use of the sextant, or faith, to have the will or righteousness of God *revealed* from time to time, like the mariner who takes his observations from day to day, so that we know the mind and will of God, and are therefore safe on this great voyage. As the mariner needs the light of the sun from day to day to enable him to determine his exact position, so we, all of Adam's posterity, need the light of revelation from time to time, that we may know our exact position before Him; and as the mariner without the light of the sun has to resort to *dead reckoning*, which brings disastrous consequences sometimes, so we, without the light of revelation, have to resort to *dead reckoning*, which unfortunately is the condition of the religious world at the present time. They deny revelation, therefore they are sailing wild on the trackless ocean, and their resorting to their *dead reckoning* is the source of many wrong calculations—so many splits and divisions as to the right way to sail. Their compass, or gospel has become deranged, it wont work; and why? Because they have lost a part of it, (for they only preach part of the gospel) therefore the compass is imperfect and will not work, therefore cannot point out their course. They have lost their sextant (faith) as is evident, for they can not obtain revelation from God, and their condition is sad and deplorable. For this they can not blame the great Jehovah; for He through His servants has declared Himself no respecter of persons, but in every nation (and this will include the nations that are existing now as well as those at the time the apostle spoke,) "he that feareth God and worketh righteousness, is accepted with Him." We are told that in the gospel is the righteousness of God revealed from faith to faith. If then the religious world worked righteousness they would be accepted with God; and if they worked righteousness they would have the gospel, for in the gospel is the *righteousness of God revealed*; and if they worked righteousness they would have revelation from God, showing their acceptance with Him. If we examine the

history of the world, as contained in the scriptures, we find that all the children of men who rejected revelation, and worked by *dead reckoning*, made miscalculations which proved disastrous to them.

The first account we shall notice is that of the antediluvians, who, from the account given, must have rejected the light of revelation, for all flesh had corrupted their way before the Lord; yet He was willing to try them again, to see if they would give heed to His word through Noah, and granted to them 120 years for repentance; but it appears from the historical account that they preferred to sail by their old *dead reckoning*, and the consequence was they perished by the flood. We could go on and follow the history down, of the different nations which sprang from Shem, Ham, and Japheth, and show how they suffered by rejecting the light of revelation, and going by their own *dead reckoning*, which led the Gentile nations into idolatry and every accompanying wickedness, and proved disastrous likewise to the house of Israel when they rejected what God sent to them from time to time.

There is one thing that rejecting the light of revelation and going by *dead* calculations always did, and always will produce, (for the same cause will produce the same effect) viz: miscalculations; the fruits of which are multiplied divisions. This was the case with the house of Judah, who had rejected revelation, for the Urim and Thummim ceased to shine long before the coming of Christ; showing that they had corrupted their way, and God had withdrawn His Spirit from them; ceasing to give revelation, evidently showing that they must have rejected what He had given or He would not have ceased to give more, and the consequence of being left to themselves was, that they were left to their own calculations, and instead of being governed by one mind, even He who knoweth all things, which would produce *unity*; they were governed by their own calculations, which ever vary, producing division and confusion; hence, when the Savior came He found Pharisees, Sadducees, Essinees, &c. They were like the professing christians of our day, pretending to live by revelation that had been given in ages anterior to their own, and like them were very zealous advocates of the same; yet they had not the light that they needed to make them see eye to eye, and they put their own constructions on the written word instead of believing the things written; and the natural consequence was, multiplied division. "Except ye are one ye are none of mine," says the Savior, consequently they were not of the Lord; hence the great necessity of John's mission to them to prepare

the way of the Lord, for they had lost that way; they had become befogged, the sun of revelation ceased to shine for a long time, and therefore they were in a sad condition, ready to perish by being dashed on the rocks. The Lord in His goodness was pleased to send the light of revelation again to them, and sent John and His Only Begotten, who ordained others and sent them forth to tell them that the compass had been re-arranged, and was in working order, and that the other nautical instruments were in good working condition; that the sun was shining brightly so that they might go on their course, with a fair wind and a cloudless sky; yet they shut their eyes that they would not see, and their ears that they would not hear, and their hearts that they would not understand, (as the Savior said) "lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted and I should heal them." They followed their old *dead reckoning*; they shut out the light of revelation from themselves by rejecting and crucifying the Author of that light; hence the disastrous consequences which followed, which according to history were truly horrible; and we will not attempt to enumerate them here. Many of the Gentiles were willing for a time to walk in that light which Judah as a nation had rejected; but Paul saw in his day the danger of their falling away, or apostatizing, hence he says, speaking to the Gentiles concerning the Jews falling away:

"Thou standest by faith (the sextant was in use which procured the light of revelation,) be not high-minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise *thou shalt be cut off.*" Rom. 11: 20-22.

Here the apostle evidently infers that there was danger of their falling away, and in 2 Thes. 2 c., in speaking of the great apostacy that should take place before the second coming of Christ, says: "the mystery of iniquity doth *already* work," &c. Here it is plainly shown by the apostle that the great departure from the truth, and going into that awful mystery of iniquity, commenced in his day. But I have not space to enlarge on the apostacy of the Gentiles, suffice it to say: it is clearly set forth in many of the approved church histories. In the same histories it is shown that the gifts of that Spirit, (which Paul says is the source of revelation) disappeared in the third century. If therefore the gifts of the Spirit

ceased to be manifested, the Spirit must have taken its flight; for it is evident that if the source remained, that which springs from it must remain, and *vice versa*; if the stream dried up, the fountain must also have dried up, and the Spirit, which Paul says in Rom. 2 c., revealeth the deep things of God taking its flight, it follows of necessity that revelation ceased; hence, the Gentiles got in the fog, and have been sailing ever since by *dead reckoning*, (not by revelation, for they deny the necessity of it,) and thus like as in the case of the Jews, multiplied division is the consequence, and the longer the time between receiving revelation, the further man gets from his God; for first one man will start up and then another, (as the reformers did,) who will imagine that *his dead reckoning* is a closer calculation than the others, and of course begets adherents to his notions of things, and hence multiply division; thus they continue to get farther from the right track; for instead of mankind seeking light from the eternal world, they put their trust in the *dead reckoning* of commentators, (for they deny the need of inspiration,) which will result in disastrous consequences, if their career is not checked by the light of heaven.

Now, dear reader, in all good feelings, in all candor and honesty, let us reason together. In view of the existing state of things, the multiplied division of the numerous sects who claim to be the church of God, (yet deny the necessity of light from heaven,) I ask one serious question, which demands from you a candid answer, viz: Is not the Church of Jesus Christ of Latter-Day Saints consistent, in saying that there is a necessity of revelation again from heaven to give us the compass, (which has ceased to work, causing a shipwreck of all the faiths of christendom,) to place in the reorganized ship (or church) that we may sail directly on our course; and furthermore do we not also need it that we may not vary; but that we may know (not guess); that our course is right according to the mind of God; that ere long we may cast anchor in that pleasant harbor of eternal life, having withstood all the storms; outrode all the gales; steered clear of shoals and rocks; our captain having had perfect experience, which enabled Him to bring us safe to port? We've "anchored our barque in the centre,"

Having steered quite clear of the rocks, Although in the life-long adventure,

We've experienced a great many shocks.

EDWIN STAFFORD.

ABINGDON, July 27, 1865.

MISSION OF BRO. W. W. BLAIR. No. 2.

After leaving St. Louis I called at Han-

nibal, Mo. Here they have a pleasant and increasing little branch, under the presidency of Bro. John Taylor. I preached to them on Saturday evening, and on Sunday forenoon and evening. The Lord blessed us. Excellent attention was paid. Sunday evening the house was crowded, and the Lord helped mightily in the preaching of the word. Some testified their determination to unite speedily with us. Though the saints here are persecuted some, yet the way seems opening for many to unite with their little branch. A brother but recently converted at this place, related to me (the same he testifies in public) the wonderful manner of his conversion. He had never professed religion, the sects and divisions in the churches had caused him to think that there was no reality in it. His wife had been a Methodist from her childhood, and a very zealous one. In 1861, or '62, after hearing the fulness of the gospel preached by the L.-D. S. she became convinced that though she had enjoyed some of the life and light of Christ, yet among the saints was far more that she might enjoy. She accordingly united with them. He opposed and persecuted the church not a little, and continued to do so until some time last year. Joseph Smith visited Hannibal at that time, so also did Bro. Wm. Anderson, and he discovered by their teachings and general deportment that they at least were not bad men. From that time he began investigating, and at length became convinced that the gospel was indeed true, and that this people, who are everywhere spoken against, preached it in its fulness. Now came his trial, great above all others; could he leave his old associates and associations, and have his name cast out as evil. After mature deliberation he pretty much made up his mind that he could not, and so settled down upon the matter. But though he had thus given himself up to eternal banishment from God and the glory of His power, yet his faithful wife still presented his case with pressing, fervent petitions to the throne of the prayer hearing God, and one morning after both had awoken and were about to rise from bed, a voice came—the voice of the Lord—saying:—“Thomas, arise and be baptized for the remission of thy sins.” The wife heard it and felt it, and calling to him said: “Thomas, did you not hear it, the voice of the Lord?” “Yes,” was the reply. After a season he went forth and was buried with his Redeemer by baptism in the watery grave, and then rising into newness of life, and now rejoices in the hope of life everlasting.

On Saturday and Sunday, 29th and 30th, I attended the Amboy Conference. One person was baptized of whose conversion

and confirmation I will say a few words that the saints may see what God is doing there. The person baptized was a lady of about 32 years of age, a graduate of Oxford College, Ohio, and for the last 15 years a zealous member of one of the most popular churches of the day. A train of circumstances led her to read the writings and hear the preaching of the saints; prejudice, which had been very strong, gradually gave way, and she began to believe; she asked the Lord for evidence if the doctrines and faith of the saints were true, and the only answer she could get was in having her mind ever referred to these words of our Savior in John's gospel: “If any man will do His will he shall know of the doctrine.” She felt powerfully drawn to obey the requirements of the gospel, and on Sunday, Bro. Z. H. Gurley buried her in the likeness of the death of our blessed and glorious Master, in the presence of many witnesses. During the afternoon she was confirmed by the laying on of the hands of the elders for the gift of the Holy Ghost, and the Lord, true to His promise, then and there, while we were in the act of confirmation, poured out His Holy Spirit upon her in power, revealing unto her the truth of the strange and marvellous work which she had embraced, and in a few moments she rose up and bore this testimony for Christ.

Thus the good work of salvation is rolling on, gathering numbers and power, and that it may move on with resistless force and increasing glory, until the redeemed and sanctified enjoy the riches and splendors of eternal day, is the prayer of yours in Christ.

W. W. BLAIR.

PARTIAL RETROSPECTIVE VIEW OF THE “HERALD” OF SEP. 1, 1865.

In perusing the pages of the *Herald* of the above date, my attention was particularly enlisted while reading the leading or first article, viz: “The Liberty of the Gospel.” Possibly vanity (but I believe and pray not) may have had a share in the appropriation, or personal application of the writers remarks concerning gifts that are not outwardly manifested. I make no claims or pretensions to being blessed with the precious gifts of the gospel, at least the outward ones; neither did I, previous to reading the above named article, claim either visible or invisible ones. At times I must confess that I have wondered, at the readiness with which I have been enabled to comprehend the precious truths that have been laid before me, both in reading, and in hearing the word preached; I say when I reflect back on the short time which has elapsed since my first introduction to the truth

of my utter and entire ignorance regarding it, either *pro* or *con*, except it might have been hearing an occasional epithet uttered against it, previous to embracing it; when I reflect on these things, and realize the avidity with which I seize upon all opportunities to hear the word preached, and the satisfaction and consolation it brings to my hungry soul, I am vain enough, (if any one should so call it,) to suppose, on account of my high appreciation of these things, that my wisdom is greater than I could have any right to expect from the research that I have made, consequently I must attribute it to some other source than my own exertion; and who more worthy of the credit than He who has promised us these things if we will but strive for them? My most ambitious desires have been since my introduction to this work, to become a preacher of righteousness, that I might be an instrument in the hands of the Lord of advancing His cause upon the earth, but my advancement has been so slow thus far, that I at times am most ready to give up in despair; however, in my most disconsolate moments my mind often reverts to an article in the *Herald* of Sep. 1, 1864, (just one year ago) entitled "Study and Learn." It is from the pen of our worthy and energetic Bro. W. W. Blair, and from that we have derived great consolation; it stimulated us to renewed exertions and perseverance; it teaches us that if we desire advancement and preferment in the kingdom of God, we must bring it about by exertion on our own part; that we must be diligent in the study of the books. We have also just read the article on "Education" in the *Herald* of Sep. 15, 1865, which teaches the same truths, and we are told that in the mouths of two or three witnesses every word shall be confirmed. We recommend both these articles to all, and especially to those who have looked for an instantaneous transition from their dark and benighted condition to become an able preacher, and have found themselves disappointed; these articles will however tell them the way by which they may attain that desirable position; even as the Lord told Saul what he must do to inherit eternal life. Not through any boasting spirit do we make the foregoing remarks, no, God forbid; but at the same time we realize the truth of what the prophet Jeremiah says: "the heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17: 9. We write these things, that honor may be given to Him unto whom it is due; that ours may be one more testimony that He ever fulfills His promises, "dividing to every man severally as He will."

We shall not attempt to review every ar-

ticle in said number of the *Herald*, but only such as particularly attracted our notice, the next of which was the minutes of the Batavia Conference. The business transacted there should ever be held by the saints as a pattern—that is a pattern of firmness—of their determination to ever put their foot upon iniquity, in whatever form it may present itself. This may be considered a bold intimation by some; but we can arrive at no other conclusion from the reading of the resolutions, than that there was then, or was about to be practices introduced there derogatory to the church of God, otherwise there could have been no occasion for the passage of said resolutions. We understand that these *improprieties* were in opposition to the authorities of the branch. We again say we were glad to see such decision of character manifested by the authorities of the church, and the coinciding of the church in their views by their prompt adoption of the resolutions; and hope that like prompt measures will be taken on all similar occasions, and characterize us as a church; that wherever iniquity raises its head that the seal of condemnation may be put upon it at once; that it may be "nipped in the bud" on all occasions. If such had been the case when iniquity commenced to raise its festering head, after the death of the martyr, we would not be called upon now to chronicle such instances of misery, woe, despair, poverty, and even shedding of innocent blood, as we are, that are continually transpiring in the salt land. No, far from it; but it suited too well the depraved appetites of the leaders, after the death of Joseph, to interfere with iniquity in any shape, therefore they winked at all minor offenses, and at length they culminated in the grand crime of polygamy. The world has been so long taught to believe that Latter-Day Saints and polygamy are inseparably connected, that it seems almost impossible to eradicate this erroneous impression from their minds, but thank the Lord, the Gentiles themselves are coming to our assistance in this matter, as the following extract from a letter of Mr. Bowles, Editor of the Springfield, Mass. *Republican*, dated Salt Lake City, June 18, 1865, will show:

"I find that Mormonism is not necessarily polygamy; that the one began and existed for many years without the other; that not all the Mormons accept the doctrine, and not one-fourth, perhaps not one-eighth practice it; and that the nation and its government may oppose it and persecute it, without at all interfering with the existence of the Mormon church, or justly being held as interfering with the religious liberty that is the basis of all of our institutions."

Then learning wisdom from the things we have suffered, not through any overt act on our own part, but through being classed with the guilty by being stigmatized as "Mormons," how careful should we be that nothing should be countenanced by us that would have the least semblance, or that would give the world the least excuse for saying that we had taken one step on the road that would eventually attach to us the *unenviable* reputation of the Salt Lake Mormons.

We will now change the theme to one more in accordance with our feelings—the consoling, encouraging letter of dear old Father Landers—how it should stimulate the young to renewed exertions when they see the steadfast, unwavering faith and exertions, of those who have grown gray in this blessed cause; those who have proved again and again, and a thousand times the truth of this work; those who have suffered and endured most all things but death itself, and are still firm, not only firm, but buoyant and light hearted, where many of the inexperienced of us would almost be disconsolate, for he claims not to have added any to the kingdom as yet, but the prospect, which might be almost imperceptible to the more enthusiastic, is what encourages him; the spirit with which the people receive the work. He considers the seed as sown in good ground, and his experience justifies us in indorsing his statement that they will be "loaded with many sheaves," and that will be required of all who hold the priesthood, as was the burden of prophecy at the late Batavia Conference, therefore let us beware lest we fall short in that requirement, and become numbered with the unfaithful stewards. O how zealous then should we be when assured by that aged brother, (and as we have been often told before) that the Lord has a great blessing in store for His people, and that He is "weary of waiting for the church to get ready to receive it. He has decreed to *wait no longer*, and they that *are prepared* shall receive it, and they that *are not prepared* shall lose the blessing." Remember that this warning from Bro. L. is by the Spirit. O that we could all realize these things and take heed thereto; well it rests with ourselves as to which party we are found among, the foolish or the wise; our warnings have been often and repeated as to what our fate would be if we did not stir ourselves up to more diligence, therefore we can not claim ignorance as a subterfuge; the fact is we have been warned so often that we have come to disregard warnings, but let us remember that it now rests with ourselves; each must stand or fall for themselves; would to God that there were

none who would find the door closed, but it seems ordained otherwise, therefore let us be up and doing lest we are found among the unworthy; all we can do is to exhort one another and leave the result with God. But, says one, must we base our hopes on another's testimony? No, thank God; we are forced to no such alternative; if we *know* not for ourselves it is *time* that we did.

DEATH! that is our next theme, alas that it should be so; but thus will it be with us all who are not privileged to await the coming of our Savior. "It is appointed unto men once to die, but after this the judgment." Heb. 9: 27. Would to God that our lives were so well ordered and carried out that we could at all times feel assured of our acceptance before God, and that we could have less reluctance at departure. What prompted us to say anything on this subject was the death notices in said number of the *Herald*. We knew not Sister Bailey, personally, but with Bro. B. we are somewhat acquainted. It is scarce a year since their marital vows were solemnized; he soon after was drafted into the service of his country, and was consequently deprived of the consolation of being present with her in her last moments; it is sad indeed, she, as it were, just in the morn of her matronly duties—but the will of God be done. We deeply sympathize with you Bro. B. and say, put your trust in God; He alone is able to console you when none else can. Forgive us Bro. B. for opening afresh the partially healed wound.

And again, we would speak of the little innocent whose departure is recorded in connection with the above; the little rose bud that was snatched from two fond hearts; we know none of that fond group; but, fond parents, we have passed through the same ordeal, and therefore know whereof we speak. To you we also say, put your trust in Him who alone can assuage your grief. We have learned not to chide or reprove parents for allowing the flood-gates of the heart to open and relieve in part the unbearable weight within, for we know that God would not have given us such means of partial relief, had He not intended for us to use them; not that we advocate abandonment to grief, but limited it relieves the overcharged heart. Remember, for your consolation, that "precious in the sight of the Lord is the death of his saints." Ps. 116: 15. But let us use every energy to prepare ourselves, that thereby we may hasten the time when "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all"

the earth; for the Lord hath spoken it," Isa. 25: 8.

These are a few of the thoughts that have presented themselves to us on reading the *Herald* of Sep. 1st, 1865.

OCCASIONAL.

P. S. Don't accuse me of purloining this signature, I acknowledge having seen it attached to a war correspondent's effusions, but as I have seen none of late with such signature, I claim that he has become *semi-Occasional*, and consequently has no claim to the signature of OCCASIONAL.

GATHERING OF ISRAEL AND JUDAH.

Please examine the following references in the Bible touching the gathering of Judah and Israel when the fullness of the times of the Gentiles shall come in; and when you read it, understand it to mean what it says, and you are not to put any different interpretation on them, for as certain as those prophets spoke of events in the same chapters which were literally fulfilled, then that should be a key for you to be governed by in your researches, looking for the fulfillment of all things spoken by the mouths of all the holy prophets since the world began. If a man has a dream, a vision, or figure or parable, until God has revealed the interpretation thereof let it remain as such, but when God tells a prophet what it means, then the mystery is solved, that is to such as believe in a God of truth; and let all nations, priests and people, beware of the consequences when they have become sufficiently ripe in perverting the word of the Lord, saying it means this or that, different from its true sense, and thereby change the ordinance and break the everlasting covenant.

The following are some few of the many references that show the literal gathering and restoration of Israel and Judah: Isa. xi. 11-16; Jer. xvi. 14-21; Ezek. xx. 33-38, 49; Rom. xi.; Ezek. xxxvi. 24; Ezek. xxxvii. 21-28; Ezek. xxxix. 25-29; Isa. xl. 2, 11; Isa. lxi. 4, 9; Isa. ii. 3; Jer. xxxiii. 6, 26; Ezek. xxii. 33-38; Isa. xlix. 18, 23; Zech. xiv. 4; Joel iii.; Isa. xxvi. 20, 21; Isa. xviii. 5, 6; Jer. xxxi. 12, 31-33; Ezek. xxxiv. 11-19; Jer. iii. 13, 14, 18; Psalm cxlix. 2, 5-9; Amos ix. 11-15; Zech. x. 6-12; Jer. l. 4, 5, 20; Jer. xlvi. 27, 28; Jer. xxx. 3-11; Hosea i. 11.

After examining the above references, and asking God for wisdom, in faith believing, He will make all things known to you, or at least sufficient to set you to enquiring your way to Zion. He has said He would be sought unto by the house of Israel; and I pray my Heavenly Father, in the name of Jesus Christ, that He will stir up a spirit of

enquiry within you, that you may, with me, outride the powers of darkness, and be saved in the kingdom of God. H. F.

TRUE RIGHTEOUSNESS.

True righteousness in man consists in doing whatever God requires; the truly righteous man obeys God in every particular; he never excuses himself on the plea that any part of God's revealed will is non-essential. He knows that his Father in heaven does not deal in idle words, hence he, child-like, submits to His will in all things. Jesus said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Mat. 18: 3. Little children, before they are corrupted by wrong education, are distinguished for their confiding obedience and unfeigned love and humility. In their childhood the will of their parents or guardians is their "higher law." When questioned in regard to their reason for performing an act, with what an air of injured innocence they will oftentimes reply: "father told me to do it," or "mother told me to do it." In their uncorrupted childhood their greatest enjoyment is in doing the will of their parents, and the reason of this is obvious, viz: because they love their parents with a pure and perfect love—that is pure and perfect to the extent of their ability.

Paul says of the saints: "Ye are all the children of God by faith in Christ Jesus," and they are not only *children*, but they are *little children*. By the following endearing title are the saints addressed by the beloved disciple John: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. The duties of the saints are lucidly set forth by this apostle in the following words:

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 18-22.

The *true* saint, or the *truly* righteous person, has become as a little child, and it is his meat and his drink to do the will of his Father in heaven. Being in his childhood here, the will of his Father is *law* to him, and he obeys. In his hours of trial, with the Psalmist he prays: "Teach me to do

thy will, for thou art my God"; or with the Captain of his salvation he prays: "saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." Luke 22: 42. He is ever ready to receive instruction from the spiritual pastors whom God has appointed over him, knowing that it is by this means that he is to become "a perfect man," and attain "unto the measure of the stature of the fulness of Christ." "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." 1 John 3: 7.

GILBERT WATSON.

A PROPOSITION.

BRO. JOSEPH:—I was thinking of you this evening, and taking up the Bible to read, I opened at the first epistle of Paul to the Thessalonians; and as I read the 1st chapter the thought struck me that I would write to you and give you the benefit of a thought that came into my mind, it was this; that the benefit of type in spreading the gospel is beyond the power of man to tell. You can see the benefit of it by taking for an example the Bible. What do you suppose the condition of the world would be if it were not for the agency of type? We can see the effects of it on every hand. Now it appears to me that if you would place before the Council, or General Conference, the propriety of selecting some smart young man, or men, to learn the art of short-hand writing, and let them take *verbatim*, every sermon that you, Bro. Blair, and many others that are equally as talented, and have them printed for the benefit of the latter-day work, that much good would be done. There may be many objections to the proposition, but all great undertakings meet with a corresponding opposition, hence all that is required is a strong mind. I infer that the greatest objection that you would raise would be the want of capital to put it in operation, and if I mistake not that is the only one that would have weight in the matter. It seems to me that there could be a joint stock company instituted, that could enlarge on the present printing facilities at Plano, that by enlarging the paper that the price would rise in a corresponding degree. Money should be a secondary thought with the saints; God is the giver of all, and nothing is our own; this was the teaching of the apostles, hence it must be the same in the last days. The great drawback with a stock company would be the possibility of swindling, that item must be put beyond a doubt, and men of honor put in charge. Think of the power that one of these sermons would have on the minds of those that luckily

would pick up the paper that contained it. It can not be but that there are some in the church that are raised up for the station, then why not advance some such scheme for the benefit of the church? It is a well established fact that from the highest to the lowest in the church all receive according to their deeds, and their reward is in the next world. Is there any *true* saint that is working for riches? G. B. AUSTIN.

CORRESPONDENCE.

FROM BRO. W. W. BLAIR.—I am to leave for the east (St. Clair, Pa.) this evening or to-morrow. I organized a branch at New Brighton on last Sunday, numbering 16; Calvin R. Tuttle, Presiding Elder. There were some 12 or 14 more members who were not present, but they will be enrolled with them at an early day; 12 are new converts, baptized of late by Bro. Parsons and myself; a good number more are believing, and prospects are good for considerable additions to their branch. Bros. Brown and Wagner are baptizing some on the Monongahala river, with a fair prospect of further additions soon. Bros. Ellis and Parsons can not get away to preach much as yet, but they are doing what they can in the city and vicinity, and their labors are not in vain; some few are obedient to the gospel. They are distributing tracts and books with tolerable success. Crime in all its different phases is rapidly on the increase, it is heart sickening to read of the many awful murders, with other kindred crimes, perpetrated of late in this city and vicinity. "Iniquity abounds."

PITTSBURG, Pa., Sep. 26, 1865.

FROM BRO. H. P. BROWN.—Last week myself, in company with Bro. Foster, went out to Fairbanks, and held four meetings there and in that vicinity. We enjoyed the Spirit and power of God in our administrations; God blessed our labors and three were baptized, one of whom was Benj. Shippy, brother of Bro. John Shippy. There are now five members there in good standing, besides several old brethren who have not as yet cast in their lot among us. A good work is begun there, and I think that as soon as the good Lord will show the old brethren their duty, that a large branch can be raised up in that vicinity. The people there are enquiring what they shall do to be saved, and the priests are very much alarmed about it. I think that the truth will prevail. I preached upon the subject of the priesthood, and some of

The honest in heart and those who have been striving to serve God and keep His laws, have discovered that "no man taketh this honor unto himself but he that is called of God as was Aaron." "The veil of the covering" spread over their minds got considerably rent, and they could see through the openings the way, the truth and the life. It will take a great amount of sectarian untempered mortar to cover up the rent and hide the deformity of man-made religion. I think that by diligence, and a full reliance on the mercies of God, that the district over which I was appointed to preside will yet produce an abundant harvest. I rejoice to hear from the old brethren scattered in different parts of the district; although we are at present in a scattered condition, yet I think that by next year we can begin to have Quarterly Conferences among us. There are now in this pastorate four or five elders engaged in the work, as their circumstances will allow. Two of them—Bros. Larkey, of the Butternut Grove Branch, and Dillen, of Centre Point, Linn Co., I have never seen. Their letters to me breath the right kind of spirit, and I presume they are worthy brethren.

FROM BRO. HUGH LITTLE.—Believing that it would be interesting to the readers of the *Herald* to hear of the success of the latter-day work in this land, I now proceed to give you a short account of our labors here. Bros. A. Hoffman, of Texas, Spencer Smith of Galland's Grove, Iowa, and myself, arrived at this place on the 14th of August, we found all well, and very anxious to hear preaching. Bros. Hoffman and Smith have both been prostrate with the fever since we arrived, but are now recovering. I commenced preaching on Sunday, the 20th ult., and have continued twice on Sundays, and also on Wednesday evenings since. Sunday, the 27th, I baptized *seventeen*, and on the following Sunday *fifteen* more; since then we have baptized three more, and received one upon his old baptism, and two added who were baptized yesterday. We have organized a branch of thirty-eight members, twenty-two were members of the old organization, and sixteen are new members. It is believed by those here that fifteen or twenty more will come in this fall. We shall start soon to Austin and Montgomery Co., where we expect to labor for the winter. I am told there is a good prospect in that part of the State. May the good Lord grant success to His laborers in the vineyard, is the prayer of your brother in Christ.

BANDERA, Texas, Sep. 11, 1865.

FROM BRO. JOHN D. JONES.—According to previous appointment we came together on Saturday, the 9th, and continued our meetings two days, opening a room for the Kewanee saints to meet in, which has been erected by our friend Mr. Rees for the saints' worship. The Spirit of God was truly with us, all hearts were made glad, and especially those whose circumstances had prevented their attending the late Conference. Bro. Gurley delivered a very able discourse on the ordination of Bro. Joseph, &c. Bro. E. Stafford acted as reporter. It was agreed upon by all present, to send it for publication, for the benefit of the old saints, which I believe will be the means of doing a great deal of good. Since our two days' meeting there has been three added by baptism, and we expect from three to four more this week. The Lord is striving with the people about here, and we thank Him for His goodness towards us.

SELECTED ARTICLES.

SEVERE EARTHQUAKE.

SAN FRANCISCO, Oct. 8.—At a quarter before one to-day, the severest earthquake ever felt here, frightened almost the entire population into the streets. During a half minute there were two tremendous shocks, causing buildings to rock to and fro in a manner altogether alarming. Services were over in most of the churches. The large congregation of the Unitarian church was being dismissed when the shock commenced. The ladies shrieked and all rushed for the doors faster than they could be accommodated with exit room. Similar scenes took place at St. Mary's Cathedral, and in some other churches and Sunday schools. The rush was so desperate from the Catholic church on Vallejo street, that the large doors of the main entrance were carried away, and several persons injured by being trampled on. The walls of many buildings cracked in many places. It surprises every one that large stately edifices, like the Occidental and Cosmopolitan hotels, and other buildings of that class were not generally more seriously injured. More or less plastering fell from perhaps half the ceilings of the city. Much window glass was demolished. Fire walls and cornices fell from many buildings. The entire front of the largest four-story brick building, just erected on Third street, fell outward, covering about half that wide street with fragments. One independantly constructed chimney of the Lick House fell in, crushing through

the roof of the dining room, leaving piles of brick among the tables and dishes, to the astonishment of the boarders taking lunch. Three servants were injured and two Chinese badly injured by a falling fire wall on Jackson street. The City Hall bell commenced ringing on account of the vibration of the bell tower. The interior walls of that building were much broken up. Fissures two or three inches wide opened in the lower part of the city where it is made ground. Some of this ground is elevated many inches above its former level.

Brief accounts from Sacramento, Stockton and San Jose, represent the shock the severest ever felt in those cities. It was not felt at Marysville nor Placerville. The town of Santa Cruz was shocked with great severity, some brick buildings suffering severe damage, and one or two destroyed.—*Chicago Tribune, Oct. 10th.*

Another dispatch from San Francisco, says that before 5 o'clock A. M. on the next day, there had been eleven shocks.

THE CHOLERA AT BARCELONA.—The United States Consul at Barcelona, Spain, in a dispatch received at the State Department this morning, says that that port has been declared infected. The cases of cholera were daily increasing. From the 8th until the 15th of September, the total number of deaths was 508, of which 330 were from cholera. One-half of the population had left the town, and business of all kinds was entirely suspended.—*Chicago Tribune, Oct. 9th.*

CHOLERA IN TENNESSEE.—The Nashville *Press* says that cholera amongst cattle, which generally precedes the cholera amongst the human race, is prevailing throughout Tennessee. Cattle and hogs are dying off at a fearful rate, and a few cases closely resembling cholera have made their appearance in Nashville. Several cases of cholera have occurred at Memphis.—*The World's Crisis.*

DIED.

At Buffalo Prairie, Mercer Co., Ill., July 24, 1865, Bro. MARTIN F. ADAMS, aged 28 years, 11 months and 17 days.

Bro. Adams united with the church in 1863, and was devoted to his religion until the hand of disease impaired his mind, which took place some months before his death. He leaves a wife and one child to mourn the loss of an affectionate husband and a kind father.

Yield our brother's body back to dust,
Some tender tear drops fond affection
gives;
We mourn, but, not as those who have no
hope,
Although departed, we are sure he lives.
We look with humble trust to that blessed
morn,
When earth shall cease to be a vale of
tears,
When those who by the Spirit have been
born,
And kept the faith, shall reign a thousand
years.

M. HALLOWELL.

At Council Bluffs, Iowa, Sep. 16, 1865, of dysentery, NEPHI, youngest son of David and Ann Evans. Age 1 year and 5 days.

RECEIPTS FOR THE HERALD.—Jacob Brown, J. P. Hendrickson, N. Finch, C. Cook, W. Stevens, B. McLain, D. Powell, C. Howey, each \$2; J. Cramer, E. Babbitt, A. E. Beebe, G. Spencer, F. W. Longfield, G. W. Bird, J. S. Patterson, J. Whitehouse, T. Entivistle, each \$1; J. McKinzie, \$1.10; W. A. Graybill, \$4.25; F. H. Williams, \$0.70; J. Benton, \$3; W. H. Hart, \$1.27.

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VARIOUS PUBLICATIONS are advertised in the last number of the HERALD.

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. 9.—Vol. 8.] PLANO, ILL., NOV. 1, 1865. [WHOLE No. 93.

Sermon Preached by Joseph Smith, at Nauvoo, Ill., on March 12, 1865.

The gospel of the Lord Jesus Christ has been a bone of contention among the religious world; and the manner in which it has been set forth among them has made it appear as a bugbear to the thinking part of mankind. They have endeavored to make it appear as being something of a spiritual nature exclusively, that it had no connection with the temporal affairs of life and that it must not be named in the same connection. It has been made to appear as a straight jacket, binding the conscience in such a manner that they must not look at any thing, but what divines were to set before them, under pain of damnation; instead of it being a perfect law of liberty.

I understand the gospel to comprehend the spiritual and temporal, in fine every thing that pertains to man on earth; in heaven, and that it is to be our guide in all things, in all the walks of life. According to modern christianity, he who is called a religious man, is cut off from the society of his fellow men, has no sympathy in common with the transgressor and down trodden and he must have a certain rigidity about him, which is a barrier between him and the rest of the world that are not of his faith.

We hold that the gospel was not intended to have such an effect, and wherever it is rendered in such a manner, there is something wrong in its application. We can see by the teachings of the Redeemer and His apostles; and by the first principles as set forth in Hebrews 6 c., that it is something simple and beautiful. It was intended by its great Author to be adapted to all the wants of man; and to have an hidden excellence and glory in it that was calculated to give joy unspeakable, and the perfection

of liberty to those who comply with its requirements. It has been supposed that it was so mysterious in its nature that none but college taught men could unravel the same; but the scripture declares that it is so plain that a wayfaring man need not err therein. Paul tells us he counted all things as dross for the excellency of the knowledge of the gospel of Christ. He saw it in its beauty and simplicity.

What is there in the gospel that should cause the poor and down trodden, and the sin-sickened world to shrink from the same? These are the very objects it has come forth to bless—to give life to the enslaved—joy to the broken hearted—rest to the wanderer—peace and blessedness to the down trodden and homeless.

Paul says the spirit is willing but the flesh is weak. He understood that the spiritual communications that were sent from heaven, were given that the spirit might overcome the world and bring the temporal subject unto itself, and thus make man fit for the highest degree of intelligence and for the society of the Eternal. I believe that every individual has an innate principle within him that would lead him to seek after the excellence of the gospel; but the way it has been set before them, they have seen that the bed was too short for them to stretch on, and the covering too narrow for them to wrap in, and they have turned away from religion in disgust.

There is a time spoken of by the apostle John when the dead shall be judged out of those things that are written in the books. We ask what would be a reasonable interpretation to place upon those words? Are these the records which are kept among men? Are they records that are kept by the angels who take cognizance of the deeds of men? Christ says, I came not to judge

the world; but the words that I speak they shall judge you at the last day. By the application of these words we see that it is by the words which God has given that we shall be judged. We should therefore do good unto all men as opportunity offers, remembering that the angels are recording our acts and they are sent forth to be ministering spirits to minister unto those who shall be heirs of salvation. If this is the case, is it not necessary that we should seek to be heirs of salvation by a right application of the principles of the gospel? We are told that the time will come when every knee shall bow, and every tongue shall confess that Jesus is the Christ; but shall we suppose that men will acknowledge Jesus as their ruler except by the means that are here given? No. It will be by obedience to the gospel that this acknowledgement will be made. If we could realize this truth, and that this is the object of the gospel, we should be more in earnest to yield obedience unto it, and thereby become heirs of salvation. The gospel was intended to ameliorate the condition of the temporal as well as the spiritual, for it declares that those who obey it shall receive a glorified body. We are also informed that as one star differeth from another star in glory, so also is the resurrection of the dead; thus provision is made for every man to be rewarded according to his works. There are three spirits operating with man. The spirit of man seems to hold considerable influence with man, as in the case of the powerful influencing, or compelling the weak by example, precept or force. Then there is the spirit of the wicked one, who of olden time expressed himself as "going to and fro in the earth," and of whom scripture speaks as being a roaring lion, seeking whom he may devour. Then there is the Spirit of God, which whispers words of love and peace, and says to us, "this is the way, walk ye in it." Our reason tells us that if the gospel be true, man shall always retain his identity, and receive a reward in the body for the deeds done therein; and if we are to be judged for every idle word, what manner of persons ought we to be?

From the fact of Satan appearing among the sons of God in the time of Job, and again that he is to be bound and cast into the bottomless pit, it is evident that he retains his identity, and that he is seeking to seduce the sons of men from the paths of virtue, and he will pay them the wages of sin, which is death. On the other hand, the Spirit of God strives with man, and seeks to lead him in the highest walks of virtue and holiness, that he may be prepared to make his abode with God and the glo-

riously glorified; and it behoves every one to use the means by which this glorious privilege is obtained. I ask, if this was the object of the gospel in ancient days, will it not continue in all its power and beauty until the glorious work is done, and all the children of God are saved to sin no more? You will answer yes. But if the gospel has been preached during the last seventeen hundred years, where have been its beauties, its blessings, its powers and its privileges? Where is the glorious union of faith that was to be the result; the perfection of the saints, and the fulness of the knowledge of God spoken of by Paul? Was there any necessity for the same? We look around and see that we are to some extent differently constituted, yet the world are united in spirit on the things of the world; but are they united upon the things of God? We answer they are not; and we know it. Hence they must have been deficient of the spirit and power of the gospel. If this plan is not to be interpreted in this manner, then there is an injustice in the gospel, because it is given to the strong, while the weak and the unlearned must remain in doubt and uncertainty; but we thank God that it is declared that if we obey we shall receive of the blessings promised. What was promised? Jesus said the meek shall inherit the earth. The Psalmist said, "mark the perfect and the upright man, for the end of that man is peace." Again the Savior says, "my yoke is easy and my burden is light." He said this to show that He would give to every man strength according to his day, and that His purpose was to comfort and help the downtrodden. We have an illustration of this in the case of Job, who amid all his sufferings, was enabled to retain his integrity, and to have the glorious knowledge that his identity would be preserved, and that in his flesh he should see God, and stand with his Redeemer on the earth in the latter day. This too was the joy of the blood washed through spoken of in the 5th of Revelations. The burden of their song was, "that they should reign on the earth." They had received, through the gospel power from God to endure all things, and shall inherit all things. The promise of the Savior was, that if you are spoken evil of for His name's sake, great shall be your reward; but if we are spoken evil of truthfully, then is there any reward? None at all but the wages of sin, which is death. Then if we do not connect the temporal with the spiritual, and let the spiritual direct us in all our walk and conduct, we can not be the recipients of the blessings promised; but if we unite the two together, it brings about

the very things in us that God desires. Can we believe that the Spirit can enter into the regions of blessedness after the judgment, with a corruptible body? We are told that even the spirits of the just must wait until their brethren have been slain as they were before they can have the full realization of the glory awaiting them, and that the spirits of the unjust must remain in a state of unrest until the hour of the final judgment, and then they should come forth and be judged according to the deeds done in their bodies. If the people of God have tribulation here, we can easily see how it is that we should look forward to the life that is to come. This is the reason why religion should be so plain that a way-faring man, though a fool, need not err therein, or that a child could understand it, that the angels who attend them may record their life and virtue, and their deeds of truth and holiness. This is that which enlightens the dark portals of the grave, and points mankind to the mansions of eternal and ineffable bliss.

Another error that we must consider is this, "that man is totally depraved," or the doctrine of "total depravity." We contend that there is no such thing as total depravity at the commencement of man's life. If man was a being totally depraved at birth, there would be no chance for the cultivation of virtue, for there would not be even the smallest germ of it found where total depravity reigned. Truth could not dwell there. There would be no single ray of light, of hope, or of love in such a benighted bosom. There would be no godlike traits, nothing with which the Spirit of God could unite; nothing that could possibly respond to the divine whisperings. It would be in vain for God to plead, and His Spirit to invite. The ear would be eternally closed, and the heart would be barred up as with gates of adamant. Hence, if there is such a thing as total depravity, it must be at the culmination of man's life, when the powers of the Holy Ghost will be found to have been exercised in vain; when the divine pleadings have been constantly drowned by crime; when every ray of light and love have been driven from the human heart by the black monster (voluntary sin) until he is given up to the hardness of his heart, to receive the wages of him whom he listed to obey, because he would not accept the wages of light and truth.

Jesus represents the great judgment day in Matthew 25th chapter. He places the sheep on the right hand, and the goats on the left. The sheep here mentioned are not the saints who come forth in the first resurrection, but are those who have done good on the earth, and yet have not obeyed

the gospel. He tells these sheep to inherit the kingdom prepared for them from the foundation of the world; but He said to His disciples, "I go to *prepare* a place for you, . . . that where I am, there ye may be also." John 14: 2, 3. The place that He goes to prepare is the inheritance which He has purchased from under the dominion of sin by His precious blood, namely, the earth, which is to become celestialized, and which Paul calls "the purchased possession." Then comes the judgment of those who have remained impenitent, whose reward is to be cast into everlasting fire prepared for the Devil and his angels. Thus we see that the gospel affects the temporal, as well as the spiritual condition of man.

Universalism Examined.

No. 2.

Mr. Billings said: "Does God kill men's bodies in hell, or send the bodies of men with their souls to hell?"

We will show that God has sent men with their bodies to hell. In Numbers 16: 33, we read that Korah, Dathan and Abiram, "and all that appertained unto them, went down *alive* into the pit, and the earth closed upon them, and they perished from among the congregation." Thus they went down *alive* into hell, which is the pit.

Mr. B. said that hell was a fire which the worshippers of Moloch kept burning in the valley of the son of Hinnom, and that it was called *Gehenna* in the New Testament, and Tophet in the Old Testament. He quoted from the following texts to show that it was called Tophet: Jer. vii. 31, 32. 2 Kings xxiii, 10. Josh. xv. 8. 2 Chron. xxviii. 3. 2 Chron. xxxiii. 6. Jer. xix. 2-6.

These texts show that a fire was kept burning in the valley of the son of Hinnom, near Jerusalem, where Baal and Moloch were worshipped, but they do not show that Tophet is hell. Tophet, which was also called Gehenna, were types of hell, as Milton wrote, as follows:

"Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears,
Though for the noise of drums and timbrels
loud
Their children's cries unheard, that passed
through fire
To his grim idol—in the pleasant vale of
Hinnom, Tophet thence,
And black Gehenna called, *the type of hell.*"

Gehenna (Tophet) was a "type of hell," because it was a notable place of fire, wickedness and misery. These three characteristics made that place a complete type of hell, therefore hell was *sometimes* appropriately called Gehenna.

Mr. B. said that Tophet is never used in the Old Testament to describe a place of punishment after death.

We fully assent to this assertion, and it is not necessary that we should endeavor to falsify this assertion for the purpose of showing that there is a place of future punishment spoken of in the Old Testament. Tophet is not translated hell in the Old Testament. It is *untranslated* because it was the name of a place near Jerusalem. There was no need of a translation of this name, any more than of the name of Jerusalem. A certain writer says:

"I affirm then that *Hinnom*, (*Gehenna*) is never used in the Old Testament to mean a place of infernal punishment, or world of woe. It is used, first, as the name of a literal place, and second, as a symbol of destruction, slaughter, death. So the Savior used it. As this is among the most important points in examining the doctrine of future punishment, it demands full investigation, and I will therefore refer to all the places where *Hinnom* and *Tophet*, (meaning the same as *Gehenna*) are used in the Old Testament. See Josh. xv. 8; xviii. 16; 2 Kings xxiii. 10; Neh. xi. 39; 2 Chron. xxviii. 3; xxxiii. 6; Jer. vii. 31, 32; xix. 2-6, 11-14; xxxii. 35; Isa. xxx. 33. In these texts we find *Gehenna* used to symbolize slaughter and death, in Jer. vii. 32; xix. 6-11; Isa. xxx. 33; also, to denote utter destruction, in Jer. xix. 11, 12; Isa. xxx. 33. In Jer. xix. 13, it symbolizes a polluted place."

This writer appears to be very willing to endorse the idea that *Tophet*, *Hinnom* and *Gehenna* are used to *SYMBOLIZE slaughter, death and destruction*, but is not willing to endorse the idea that any of these names symbolize hell. He also says that he has here given "all the places where *Hinnom* and *Tophet* are used in the Old Testament." The above references from Joshua only describe the *location* of *Hinnom*. In 2 Kings 23: 10, we read concerning Josiah, king of Judah, that "he defiled *Tophet*, which is in the valley of the children of *Hinnom*, that no man might make his son or his daughter to pass through the fire to *Molech*." There is no symbolization of slaughter, death, or utter destruction, or any thing else in this text nor in the context, but a plain *history* of the overthrow and prevention of the worship of *Molech*, and the defilement of *Tophet* by Josiah. In Neh. 11: 30, we have only a description of the *location* of "the valley of *Hinnom*." In 2 Chron. 28: 3, we have an *historical* account of the idolatry of king Ahaz in the valley of the son of *Hinnom*, that he burnt incense there, and burnt his children in the fire. In 2 Chron. 33: 6, we have a similar history of the

idolatry of Manasseh. In Jer. 7: 31-34, the prophet Jeremiah described the idolatry of the children of Judah, and said:

"They have built the high places of *Tophet*, which is in the valley of the son of *Hinnom*, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called *Tophet*, nor The valley of the son of *Hinnom*, but The valley of Slaughter; for they shall bury in *Tophet*, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom; and the voice of the bride: for the land shall be desolate."

There is no *symbolization* of slaughter and death in this quotation, but a description of the idolatry of the Jews, and a prophecy that the days should come when the slaughter of the Jews should be so great that their dead should be buried in *Tophet* till there should be no place, when the carcasses of that people should be meat for the fowls of heaven, and for the beasts of the earth. These statements were not a *symbol*, but a *prophecy* which has been fulfilled. A similar prophecy may be found in Jer. 19: 1-14, and Dr. W. M. Thomson, in his book of travels called the "Holy Land," says:

"This denunciation was doubtless fulfilled when Nebuchadnezzar sacked and destroyed Jerusalem; and more emphatically by Titus and 'his men of war.'

"Josephus says that when Titus saw from a distance these valleys below Jerusalem heaped full of dead bodies, he was so horrified at the sight that he raised his hands and called heaven to witness that he was not responsible for this terrific slaughter.

"Jeremiah was commanded to break the potter's "*bottle*" or *jar* in the presence of the ancients of the people and the priests, after he had denounced these terrible judgments upon them in the valley of *Tophet*. (See Jer. 19: 12.) The people of this country have the same custom of breaking a jar when they wish to express their utmost detestation of any one. They come behind or near him, and smash the jar to atoms, thus imprecating upon him and his a like hopeless ruin.

"The cruel sacrifices of children in this valley are frequently referred to by Jeremiah. They were made to pass through the fire unto *Moloch*, * from which it appears

* Jer. vii. 31; xix. 5; xxxii. 35.

that Baal and Moloch were names for one and the same deity. The victims were placed on red hot hands of the idol, and their agonizing shrieks were drowned by cymbals and the shouts of the phrensied worshippers. . . . The place seems to have become infamous for idolatry at an early age. Isaiah speaks of it metonymically by the name Tophet, for the place where Sennacherib's army was to be consumed by the breath of the Lord. 'For Tophet is ordained of old; yea, for the king it is prepared. He hath made it deep and large, the pile thereof is fire and much wood. The breath of the Lord, like a stream of brimstone doth kindle it.' Isa. 30: 33. Under its original name of Hinnom, Greecized into Gehenna, it is used in the New Testament as synonymous with, or as a *type of hell*."

Thus this writer shows that these prophecies concerning Tophet were literally fulfilled, and that the name in Greek was changed to Gehenna, and was used as a *type of hell*. Mr. B. did not attempt to show that there was one text in the Old Testament where Tophet or Hinnom is translated hell. *Sheol* is the word which is translated hell in the Old Testament. We learn that Moses Stewart, Professor in the Theological Seminary, at Andover, in his Exegetical Essays on several words relating to future punishment, on page 99 says:

"*Sheol* is used 63 times in the Old Testament, and translated hell 31 times, grave 30, and pit 2. It is pit in Num. 16: 30-33; Job 17: 16."

By an examination of those texts where hell is spoken of, the reader can see that there is no reference to Tophet or Hinnom in any of those texts, or in their contexts.

"The Union Bible Dictionary" contains the following remarks concerning hell:

"Hell. (Deut. xxxii. 22.) This word is used by the sacred writers in several senses, which it is important to distinguish. The original word, from which *hell* is derived, means to *hide* or *conceal*. The Hebrew word, translated *hell* in our Bible, sometimes means simply the *grave*, the receptacle of the dead, or the place of departed spirits, as in Job xi. 7-9. Ps. xvi. 10; cxxxix. 8. Isa. v. 14; xiv. 9. Amos ix. 2, 3. Acts ii. 31. Rev. xx. 14. In other passages it denotes the place of future punishment, as in Ps. ix. 17. Prov. v. 5; ix. 18; xxiii. 14. One of the Greek words which is translated hell in the New Testament, generally means the *grave*; and another Greek word which is also translated *hell*, literally means *the valley of Hinnom*, (2 Chron. xxxiii. 6.) where the most abominable idolatries were practised; called also *Topheth*, (2 Kings xxiii. 10,) from *toph*, (a drum,) because that instrument was

used there to drown the cries of victims. Hinnom or Topheth thus became a fit emblem of hell. (See SELUMIEL, ch. ix. by Am. S. S. Union.) It is generally easy to see from the connexion, in any given case, in what sense the word is used."

I. SHEEN.

Discussion in reference to the Kingdom of God.—No. 6.

Ezekiel is represented as saying, "by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: *it shall bring forth new fruit according to his months.*" I. Leeser's translation reads thus: "Every month shall they (the trees) bring forth new ripe fruit." Mr. Leeser can not be consistently accused of translating this text in this manner for the purpose of making it coincide *more distinctly* than the common version does with John's vision, because he does not believe in the New Testament. Ezekiel says that the leaf of the tree shall be for medicine, or as I. Leeser has it: "their fruit shall serve for food, and their leaves for medicine." John says, "the leaves of the tree were for the healing of the nations." It is further evident that this prophecy is not fulfilled, for annexed to our last quotation from Ezekiel, he says:

"Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land *according to the twelve tribes of Israel*: Joseph shall have two portions." Ezek. 47: 13.

The twelve tribes have not yet inherited the land, neither has Joseph received his two portions. Ezekiel shows how it shall be divided among the twelve tribes, and that each tribe shall have "from the east side unto the west side"—of the land. See Ezek. 48 c. He also says, "*the residue shall be for the prince.*" 21 v. We have now clearly shown that before Christ shall come the twelve tribes of Israel will be presided over by a man whom the Lord calls "the prince," and that he will receive his authority from the Lord, and an inheritance above the rest of the children of Israel.

Daniel prophesied concerning the time when this great prince shall stand up, and he prophesied concerning an enemy who shall enter into the glorious holy mountain (kingdom) and shall come to his end. Daniel said:

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11: 45.

"At that time shall Michael stand up, the great prince which standeth for the chil-

dren of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

The great prince will stand up when Gog shall come from his place out of the *north parts* against Israel with a great army "like a cloud to cover the land" of Israel, when the Lord "will call for a sword against him" and "plead against him with pestilence and with blood," &c. See Ezek. 38: 22. Then will be fulfilled these words of the Lord:

"My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46: 10, 11.

The following prophecy will be fulfilled before the coming of Christ:

"There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither *reprove* after the hearing of his ears: but with righteousness shall he judge the poor, and *reprove* with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11: 1-4.

When this man shall come forth and "judge the poor," there will of course be rich and poor on the earth, and there will be people who will need *reproof*, and who will be arrayed against the meek of the earth, otherwise how will the branch *reprove* with equity for the meek of the earth? After Christ shall have made a full end of sin upon the earth, there will be no poor, and there will be none who will need reproof, for the people will all be righteous.

The following remarks of our Savior show plainly that the kingdom of God will be established on *a part only* of the surface of the earth before it will extend over the whole earth: "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13: 29. The translation of this text by the American Bible Union is nearly the same. It is as follows: "They shall come from east and west, and from north and south, and shall recline at table in the kingdom of God." Campbell's translation is nearly the

same as the last. How can this prophecy of Christ be fulfilled, if the kingdom of God will not be on the earth before Christ shall come in flaming fire and destroy the ungodly? At that time there will be no need of any coming from the east, west, north or south to "sit down," or "place themselves at table in the kingdom of God," for then the stone (kingdom) will have *become* a great mountain (kingdom) and fill the whole earth. Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27. When that time shall come all the wicked will be destroyed, and all the remainder of the people of the earth will be in the kingdom of God, therefore they will have no need to go from the east, west, north or south to be in it.

A correspondent of the *Millennial Harbinger*, in a communication called, "The Kingdom of God not a Church Kingdom," makes the following contradictory statements:—"When will the kingdom be restored to Israel? . . . When He comes whose right it is to rule over the house of Jacob. In other words, when Christ shall come the second time, who shall judge the quick and the dead at His appearing, and (the appearing of his) kingdom."

Subsequently this writer contradicted the foregoing remarks, as follows:

"The kingdom will be local first, *i. e.*, comprise the territory held by David when he ruled over Israel. For it is the kingdom of Israel restored, and must therefore embrace the territory occupied by Israel. It is represented by the "stone" cut without hands which became a great mountain. At the time the kingdom of God smites the kingdoms of earth, it is small, even as a stone; but increases till it fills all the earth. Christ represents it by a grain of mustard seed, which finally becomes a great tree; also by leaven or yeast, which a woman hid in three measures of meal, until the whole was leavened. Matt. 13: 31-33.

Again, he declares that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. Matt. 8: 11. 'And they shall come from the east, and from the west, and from the north and from the south, and shall sit down in the kingdom of God.' Luke 13: 28. From these sayings we learn that there must be territory outside of the kingdom of God, from which people can come and participate in the kingdom."—*Mill. Har.* vol. 38, p. 182, 183.

The foregoing remarks show conclusively

that the kingdom of God will be on a *part* of the earth's surface before Christ shall come again.

John the Revelator foretold that the "kingdom of our God" would come before the saints should overcome, and annexed thereunto he foretells that we shall come upon the inhabitants of the earth. He says:

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 10-12.

The Church of Jesus Christ is the kingdom of God. To prove the truth of this assertion, we will quote as follows:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision of the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ." Eph. 2: 11-13.

The Ephesian saints had been "aliens from the commonwealth of Israel" when they were "strangers from the covenants of promise," but as they were no longer aliens, they were citizens of the commonwealth of Israel. In the foregoing quotation the apostle described their former condition as aliens from the commonwealth of Israel, and he contrasted it with their condition at that time. He said that they had been aliens from the commonwealth of Israel, but were then made nigh by the blood of the Lamb. They were no longer aliens from the commonwealth, consequently they were citizens of it. Wheresoever there is a commonwealth, every person must be either an alien from, or a citizen of it. A commonwealth is "a state, body politic." See Webster's Dictionary. The commonwealth of Israel is therefore the kingdom of Israel, and the kingdom of God. It is governed by Him. It is governed by His laws, and its officers are appointed by Him. It is therefore His kingdom. In Eph. 2: 19, 20, Paul says:

"Now therefore ye are no more stran-

gers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Inasmuch as the Ephesian saints were fellow citizens with the saints, all the saints must have been citizens of the same government, and that government must have been the kingdom of God, they could not have been fellow citizens in any other kingdom. Paul says in the foregoing quotation that the Ephesian saints were fellow citizens of the household of God. The household of God was the kingdom of God. Suppose that an earthly king had a kingdom which contained no citizens except those who belonged to his household, the citizens of his kingdom would all be fellow citizens of his household. A kingdom of this description would be a small kingdom. So also the kingdom of God, in Paul's day, was a small kingdom. The kingdom of the Devil contained much the largest number of the human race. The kingdom of God was small then in comparison with what it will be when it shall be comparable to a great mountain and fill the whole earth. It might therefore with propriety be called "the household of God," and the citizens of that kingdom might with propriety be called, fellow citizens of the household of God.

In Ephesians 2nd c, it is shown that the saints are "citizens" of the kingdom of God. Paul describes them as such, and he evidently has reference to the fact that they were members of the Church of Christ, but instead of describing them as members, he says that they are no more strangers and foreigners, but fellow citizens with the saints. Of what kingdom did Paul say that they were citizens? Unquestionably it was the kingdom of God, for that kingdom only can be called the household of faith. It was in this state when Paul wrote "unto the churches of Galatia," and told them to "do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10.

The church is not only called the kingdom of God, household of God, household of faith, and commonwealth of Israel, but it is called the house of Christ, for we read in Heb. 3: 5, 6 as follows:

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ as a son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

The church is also called the kingdom of God's dear Son as follows: "Who hath de-

livered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. 1: 13. To show the groundlessness of the objection which some make to the common translation of this verse, we will quote from the new translation by the American Bible Union thus: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." These translations of this are substantially the same and they show that the saints *had been* (not that they would be) translated in to the kingdom of the Son of God. This translation by the American Bible Union is not a translation by only one sect but of many. The translation of the foregoing text by Campbell, McKnight and Doddridge is substantially the same.

We are informed in the foregoing quotation that Paul thanked his heavenly Father that He had translated him and those to whom Paul wrote into the kingdom of God's dear Son. If they were not in the kingdom, why did Paul thank the Father that they had been translated into it? Do the opponents of the doctrine which we are now advocating, thank God that He hath translated them into the kingdom of His dear Son? No. They say that no man can enter the kingdom of God's dear Son in this life.

Paul not only knew that the kingdom of God's dear Son was in the world in his day, but he thanked God that he, and all those who had obeyed the gospel, had been translated into it. Therefore if the kingdom was not on the earth in that day, Paul thanked the Lord for a blessing he and his brethren had not received.

I. SHEEN

CORRESPONDENCE.

A Few Plain Truths.

Without much introduction, we shall proceed to state that there are a class of individuals who imagine themselves exceedingly charitable, and who assume that the L. D. S., as a people, are destitute of that much to be desired, and as Paul declares, indispensable ingredient to perfection. He says: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13: 3.

These strenuous advocates of what they deem to be charity, declare their willingness to admit that even *we* may possibly be included among *spiritual* Israel, but that we are unwilling to reciprocate, and assert that we are the *only true* church of God; that there is but *one* church of Christ, and that we are *that* church; we gladly acquiesce with them,

i. e., we admit the accusation, if accusation it be. They say that any denomination can prove their position from the scriptures, (false and fatal delusion,) that it (the Bible) can be made subservient to the creeds of all, that they only differ in a *few non-essential points*. If *non-essential* then why do you differ from them, and institute so many sects and schisms? O inconsistency! Satan is always sure to either fall short or over-reach the end that he is striving for. These *non-essential* people claim that this admission of the possibility of our being of spiritual Israel, is proof positive that they *are* charitable. This is a dangerous definition of charity, and those who apply it in this manner almost invariably have a sinister object in view, either popularity or self-aggrandizement of some sort, and entirely disagrees with Paul's teachings. He says there is "one Lord, one faith, one baptism," not many faiths and many baptisms, but *one*, and *one only*. The admission that each and all sects and parties are worshipping God aright, with only some slight *non-essential* differences, and that all will be saved in the celestial kingdom of God, irrespective of what denomination they embrace, is no part nor parcel of charity, and is no proof that a person is charitable, but decidedly to the contrary, for if we know and can *prove* that a party are wrong, and do not do it, then we lack charity by keeping silent and allowing people to be deceived by them; but bear in mind you must prove your assertion if you make it, mere assertions without proof amount to nothing. We admit that it is immaterial which of these parties one embraces, they are each of equal efficacy when taken singly, and when combined they amount to the same, *i. e.*, they are but as the chaff of the summer threshing floor. The word of God informs us that a church called after a man is man's church, and not the church of God. These objectors to following after the pattern laid down to us in the scriptures, prefer to institute both ordinances and churches of their own, thereby filling the pattern of the lawyers, unto whom Christ said, "ye entered not in yourselves, and them that were entering in ye hindered." Luke 11: 52. God instituted means for our salvation, and we defy the world to produce any repeal of those means, or ordinances. Instead of men in their conceived wisdom being at liberty to institute their own plans of salvation, we are told that man by wisdom can not find out God; but that He has chosen the weak things of the world to confound the wisdom of the wise, etc. If this class of people who are continually crying out modern Bible, and modern prophets, were as zealous in defending the Bible

as we are, there would be more prospect of their ultimately arriving at that condition at which Paul says we must all arrive, before we can dispense with the officers which have ever characterized the Church of God, than there is while they are in their present condition, that is spiritualizing the Bible to death. The condition that Paul said we must arrive at was a unity of the faith. He says:

"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." Eph. 4: 11. And how long are they needed, Paul? "Till we all come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

Now we would, in all sincerity, ask if the world in general has yet arrived at that condition? We unhesitatingly answer NO! Whenever we can reconcile ourselves to the idea that unity and discord, love and animosity, peace and war, in fact affirmatives and negatives of all sorts, that they mean one and the same thing, we say when we become convinced that this is the case we may be induced to say that this generation has come to the "unity of the faith." This is another of their glaring inconsistencies; what a propostorous idea it is that some six or seven hundred sects and parties constitute a "unity of the faith"! Would to God we were nearer to it, but every thing shows that we are farther from it than the inhabitants of the earth ever were before; the pouring out of God's wrath upon the nations of the earth, and especially upon this nation; and the plague and pestilence that are abroad upon the earth, is enough to make the most hardened and depraved turn from their iniquities, and reflect upon their awful condition.

In relation to those who are so unceasing in their clamors for evidence that Joseph the Martyr was a prophet of God, we have only to refer them to his prophecies already fulfilled, they are as numerous as those of any prophet in any age of the world. We will not undertake to give rules by which to judge whether he was a true prophet or not, but only ask that he should be judged by the test which the Lord has laid down by which to judge a prophet. It is as follows:

"When a prophet speaketh in the name of the Lord; if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18: 22.

If, after being tried by this test the Martyr falls short of the requirements, then we are no longer an advocate of his claims; and

will not require any other test to be applied. There can be as great an array of testimony, if not greater in amount and variety, brought to bear in his case on this basis, or test, than any prophet in any age; therefore be careful how you condemn, give his prophecies a thorough investigation on this principle, and we are willing that the residue shall be left with God, and we will abide the result, feeling perfectly confident that He will set you right on this all important ground work of your salvation.

We will state a few of our thoughts while attending a discussion between an esteemed brother in the Church, and an Adventist. The audience consisted principally of L.-D. Saints and Adventists, so the only beneficial results which could accrue to the former, would be in convincing the saints that *he* was right, and that *they* were in error. His efforts were apparently painfully severe to accomplish his purpose; but we are happy to say that we know of none who were present that felt like relinquishing the *substance* for the *shadow*—of taking the position of the dog, in the fable of the dog with the meat in his mouth on the bank of the river, who dropped his meat, and lost it, by taking heed of a shadow; this is rather a homely similitude, but nevertheless it would be the condition of the saints were they to relinquish the reality for a fallacy. John says, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17.

I presume there were no saints present but what *knew* for themselves that the doctrine which they had espoused was the doctrine of Christ. People who believe in the Bible as it reads, *literally*, have decidedly the advantage of those who simply believe it when closed, with half an inch of dust upon it; and also of those who merely believe in the second coming of Christ, thinking that all-sufficient, that if you simply believe that, that it is all that is required, that it is immaterial about being prepared to receive Him at said coming. We say the *literal* believer has the advantage because he can *know* whether he is right or not; he is not left to guess, and believe, and imagine whether he is right or not, but he can *know* for himself, that is if he is doing the will of the Father. Christ says, "every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Luke 11: 10. We know of no instance where His promises have failed of fulfillment if the conditions were complied with; and furthermore we have tested some of His promises. Suppose for a moment that you had been brought up in such a manner that you knew not the use or ob-

ject of fire, and for the first time in your life you should be brought before one, and some one should tell you that if you put your hand into the furnace that it would burn you; but suppose you should doubt their word and try the experiment; don't you suppose that forever afterward you would be *tolerably* positive as to the effect of fire upon the flesh? We surmise you would. Upon this hypothesis we *know* the Church of Jesus Christ of Latter Day Saints is *the* Church of God. Furthermore we would not advise any sect or party to go among saints for proselytes, for if they do, with the expectation of making converts to their different faiths, they will *undoubtedly* meet with but indifferent success, for the saints as a general thing *know* whereof they speak.

The first thing the world at large generally ask for, after hearing of some miraculous cure being performed by the saints, or some marvellous prophecy being fulfilled, is to ask for a sign; they can not thoroughly realize these words of Mark: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues," &c. Take particular notice that these signs are for the *believer*, and not the *unbeliever*; the scriptures nowhere teach that these signs shall follow the *unbeliever*, but entirely to the contrary, for in Luke 16: 31 we read: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." If signs make believers of people, then why were the children of Israel so obstinate in rejecting the gospel? Had they not signs enough? Moses leading them through the Red Sea would have been sufficient, if signs only were needed. Most of the miracles that Christ wrought were done privately, with only those present who were immediately concerned, and to them He would say, "go thy way and tell no man." The most appropriate rebuff we know of for these "sign seekers," is that given by our Savior to the Scribes and Pharisees, as follows:

"An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39, 40.

Paul also confirms the foregoing, relative to the signs, gifts and blessings being for the *believer* only. He compares the Church of Christ to a perfect man, as follows: "the eye can not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you." 1 Cor. 12:

21. In fact the whole of this chapter is devoted to enumerating the spiritual gifts that are to be enjoyed in Christ's Church; they are to be in His church whenever and wherever that church exists; it is immaterial as to what age or dispensation it may be in; the same cause invariably produces the same effects; consequently if they are destitute of these blessings, then they are not the Church of God, for they are *inseparable*, according to Paul's testimony.

We bear our testimony to you that this is the dispensation in which is to be fulfilled all things spoken by the mouths of all God's holy prophets since the world began. Remember that this is the dispensation in which the angel has flown in the midst of heaven with the everlasting gospel to preach to them that dwell upon the earth, the same which John saw in vision; he has delivered it, and it has been preached to you since 1830; it is before you, and if you reject it it will be to your own condemnation; and another thing bear in mind, that if you deny that it has been delivered in the manner prophesied of by John in Rev. 14: 6, then you place the fulfillment of the prophecy yet in the future, and are forced to admit that you are without the gospel. And again, were an individual to come forth to-morrow declaring that he had received the administration of an angel, and had been commissioned to preach the everlasting gospel, and induct people into the kingdom of God, would he be received any better than him who was martyred? We have no guarantee that he would.

These are no idle tales, we again caution you to beware how you receive them lightly, for the end draweth nigh, "the night approacheth wherein no man can work;" and Paul says, after setting forth these same truths, that "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 8. And God says: "My Spirit *shall not* always strive with man." OCCASIONAL.

Letter from Utah.

BRO JOSEPH SMITH:—I deemed it expedient to write you a short account of the cause of Christ in this land. I accepted a mission in this territory at the last April Conference, and as there was no other elder left here after the emigration had gone east, that was able to take a mission, I had to go out alone. I found that the saints who had to remain here were only few, and those scatterd, numbering in all about twenty souls, and most of those poor as to circumstances, and much downcast in spirit, and some indeed, in a suffering condition,

being dependent on their enemies for maintenance.

We had skeletons of two branches left, one in Salt Lake City, and another in Provo; in Salt Lake City the saints had no place to hold meetings, and in Provo, for certain specified reasons, the brethren did not think it wisdom to hold meetings at present, so I had to travel for a good while without preaching at all. As I could not raise meetings in places where branches had been broken up, I thought I would break up new ground. About that time, there was a stock drive at Goshen, where hundreds of men assemble together. I went there to meet them. I had discussions with many during the two days they staid there, the last day I was requested to preach to them in the evening, after that I found out that several there were already convinced of the truth. The next Sunday, a great insurrection broke out in the Bishop's meeting, and he had to call a vote to see how many were on Brigham's side, and only ten voted for Brigham, the Bishop requested them not to join the Josephites until he could get Brigham there to preach to them; nevertheless the next time I went there I baptized some men, and a very intelligent woman, Sister Anderson, and I organized a branch of the church there, of which Bro. Christian Anderson was chosen president, Galfred Christenson and Rasmus Fergensen, are also two good elders. I organized another branch in Spanish Fork, of about ten members, Wm. R. Huscraft, President, Jonathan McKee and Morten Mortensen, elders, and John Smith, Priest.

We have now some good elders, able and willing to go out to preach the gospel, and after harvest is over we intend to canvass San Pete Valley, which is the most populous valley in these mountains, and where no preaching has been done by us as yet. Some polygamists' women from there have been to my house, desiring me to baptize them into the Reorganization, but I deferred it until we should go down there and give a chance to their husbands to convince them of their folly; nevertheless, I loaded them with tracts and pamphlets, and sent them back with a mission to preach the gospel. One of them has written to me since, and said that several were converted, and invited me down to baptize them. I believe that a great majority of this people desire us God speed, but they have not yet got the liberty to show it publicly.

While I remained in Salt Lake City, I visited the families of most of the chief dignitaries in the Brighamite church, preached the gospel, bore testimony, and distributed tracts among their polygamous women;

some of them received the word of truth with gladness; all expressed their great disgust with polygamy, saying, if they had have known what they would have to pass through they would never have been caught in it. Hardly any of them ever before heard a word about the reorganization of the church, they are all kept in ignorance of all outdoor transactions, permitted to see none but their own clan, and to read nothing but the *Deseret News*. One of them remarked, that "if every tree is known by its fruits, then polygamy must be a very bad one, for it bears nothing but *bitter* fruit at any season."

I found scores of the Scandinavians in favor of the Reorganization, and they all believe that if a good tract was published in the Danish language, that most all of the Danish saints would embrace the truth and flock to the true fold. They desire me to ask this favor from the church, I therefore refer their petition to your notice. The tract can be written or translated here. The Scandinavians are more numerous in these vallies than any other race of men.

I beg leave to state that I am not without a due sensibility of the importance of the Utah mission; this is the place where the great cable of bondage is fastened down, and the synagogue of Satan is built up; here is the cage of every foul and unclean bird, the cockatrice's den, and the spider's web. Here are the great castles of ungodliness to be cast to the ground, the refuge of lies to be disclosed, and the gates of hell to be prevailed against. Let every true saint pray for the elders in Utah, that they may be equipped with the whole armor of God.

Your brother in Christ,

THOMAS JOB.

SPANISH FORK, Utah, Aug. 21, 4865.

NEWS FROM ELDERS.

FROM BRO. CHAS. DERRY.—Our conference closed on the 9th, after one of the most, if not *the most pleasant* sessions I ever was connected with. There were saints from California, and many from Utah and from all parts of this district. The testimony of men whose hairs have grown grey in the cause of God, and men of large experience in the same, was, that they had never seen a better Conference; all was peace, there was not a jarring sound, not one unpleasant feeling manifest among the vast concourse of people, and I think I am safe in saying there were from 2500 to 3000 people present. I could only get to one prayer meeting, but it was a Pentecost indeed, and hundreds of hearts were made glad with the cheering words of God, through tongues

and prophesies. Fathers in Israel testified that they heard the Martyr declare, that when they concluded the church was extinct, and they did not know where to find it, it would spring up all around them and would become the largest of all trees, and millions would find refuge under its branches; this is being realized to some extent, and you would have felt the truth of it if you had seen the vast concourse of happy hearts rejoicing in the truth of God. We give God the praise, His hand has done the work, His name be praised.

COUNCIL BLUFFS, Iowa, Oct. 11, 1865.

FROM BRO. J. W. LEWIS.—I have to inform you that I leave Boston to-morrow for New York, and sail on Wednesday for England. You will be glad to hear that I have found several of those brethren that I mentioned to you before I left Plano. I walked over and around Boston for three days before I could find them, I was bent on finding them before my departure. The Spirit layed them so heavy upon me, that I could not rest day or night, the weight was so heavy. When I found Elders Damm and Appleton, they were surprised to see me, and enquired my business, I told them that I brought glad tidings of great joy, and good news from a far country. They wished with impatience to be informed, I showed my licence, testimonials and letters of instructions. It was like a bomb shell bursting around them. They wanted to know all about it. I proceeded to show the coming forth of the second Joseph, and his right to the Presidency according to lineal descent and his appointment according to promise.

Elder Damm was an high priest in the days of the first Joseph. He was in Nauvoo at the expulsion of the church. He is a calm deep thinking man and zealous for truth when once convinced. Bro. Appleton is a good man. He received the work in England and preached considerably there. These are men who are calculated to do a great work when they once embrace it. I visited three other families. They all received me kindly and listened with great attention, and I believe will come into the church. I wish I could have spent one month in this region, I believe some good would have been done.

BOSTON, Oct. 2, 1865.

FROM BRO. T. E. JENKINS.—The work does not prosper here as fast as we would wish it. Yet it is still moving onward. Twelve months since I came here, since then about one hundred have been added to the church. The seed is sown, many of the elders labor faithfully, we look forward for the harvest, may God grant that

that time is not far off. The Brighamite elders are trying to make a great stir here now, there are ten elders in Wales from Salt Lake, they are awful angry at me, and one of them (Evan A. Richards) was telling the other day that he should like to kill me, but poor fellow, we are not in Utah at present, thank Providence. I believe their downfall in Wales is not very far off. Most of the Brighamites now are afraid that we are right.

SOUTH WALES, Sept. 12, 1865.

FROM BRO. J. M. WAIT.—I have lately been on a mission, I traveled about 100 miles and baptized six persons. In Pittsfield some are believing who have not yet been baptized. In this part of the vineyard there are 36 members, so by the Lord's help I have brought some to the knowledge of the truth, and the most of them are strong in the faith. I intend to go out again to preach for I want to do all I can in the work.

STEPHENSVILLE, Wis., Oct. 15, 1865.

FROM BRO. W. W. BLAIR.—I was at St. Clair twelve days, and we baptized seven, and a good prospect for a number uniting soon. I shall not likely stay here more than ten days or two weeks; then I shall go on to Hyde Park, Pa., and remain there about ten days.

PHILADELPHIA, Pa., Oct. 11, 1865.

SELECTED ARTICLES.

The Mound Builders.

In the Atlantic Monthly for March, is an interesting article on the Ancient Miners of the Lake Superior Region. The facts are not new, but are collected in a readable manner. It is something to be able to get out of this raging war, back an indefinite number of years, to the times of those unknown, nomadic, intelligent, industrious tribes which dug copper on Point Keweenaw, built mounds in Illinois, Missouri, Ohio, Indiana, West Virginia, and along the valley of the Mississippi, and finally made their exodus into Mexico, Central America, and Peru, beyond which latter point they have not been traced. Our object in calling attention to this topic of antiquarian research is not to recapitulate the facts which have been accumulated, nor to attempt to give any outline of the rival theories of the origin, period, and final fate of the race, or races, which dwelt on this continent at a time beyond the traditions of the North American Indians, but only to remark that here is

a great opportunity for profound ethnological research.

The subject fascinating as it must be to every person with a dash of antiquarianism in his composition, has received but little notice. Had the mound-builders lived and died in the old world, the mystery which now environs them would probably have been long ago dissipated. The French and English governments would have vied with each other in fitting out scientific commissions to study up the whole question, without regard to time and expense. The learned bodies of Europe would have given their patronage to such enterprises, and would have placed laurels on the brow of the successful discoverers. The old world would have hailed with enthusiasm every step towards the solution of a problem which so challenges human curiosity in its noblest and worthiest sense. But in America all this is reversed. The history of the marvelous pre-Indian race possesses so little interest for the government, that no official investigation of the subject has even been ordered. The nearest approach to an official work was the publication of Mr Squiers's researches on American Antiquities, which constructed the first volume of the "Smithsonian Contributions to Knowledge." It is an excellent book so far as it goes. It is the only one which professes to treat of the question in detail. Some years ago, Col. Whittlesey, of Ohio, published a series of valuable papers on the mounds of that State, submitting evidence to prove that there were many varieties among them, some having been erected for the observance of religious rites, others as tombs and monuments, others as observatories, others for purposes of security and defence. He had devoted much labor to the opening and examination of the mounds, and his statements, so far as Ohio is concerned, are sufficiently full and precise. The New American Cyclopædia contains a good article on American Antiquities, and occasional documents of a similar character may be found scattered through the published proceedings of historical societies, and scientific associations. But there is still wanting a systematic and complete investigation of the history of the mound-builders, in all their wanderings from Behring Straits (if as is generally supposed they came over from the old world by that route) to their vanishing point in South America. The work must be undertaken not by individuals nor by soci-

eties, but by separate States or by the General Government. It will require the labor of a number of persons of high scientific attainments, for a period of several years, and the expenditure of considerable money, to prepare a connected and logical history of those wonderful people, as it may be traced in the series of gigantic landmarks which they have left along the line of their travels, as if for the very purpose of supplying food for study and thought to future generations.—*N. Y. Tribune.*

Short Sermons.

We copy the following from the *Dover, N. H., Morning Star*, which in turn credits it to the *Boston Review*. Is it double-edged, and if so, who does it cut?

"Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits; get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30: 10, 11.

Israel, being tributary to Assyria, revolts. As Sennacherib is about to invade Egypt, the Jews fear that he will take Judea in his way. They therefore propose an alliance with Egypt. This proposal Isaiah rejects and rebukes, and at the same time points out to them their downward course in unbelief and impiety. The text marks the six steps, which we shall call:

The Sliding Scale of Skepticism and Ungodliness.

1st Step. "See not." Notice not so carefully what God says against us. Make not Sinai so bold a feature in sacred geography. Allow for figures of speech, rhetorical flourish and poetry, in the Bible.

2d Step. "Prophecy not unto us right things." Though you see and believe all this, you need not preach it. We believe as much as you do, but it is not profitable to have depravity, regeneration, election and atonement preached.

3d Step. "Speak unto us smooth things." Out of the true select the pleasing, and so be popular and fill the pews. Preach the promises, talk of Calvary, mercy and heaven. Speak doubtfully of hell, or what would be better, give a learned dissertation on Hades, Sheol, Gehenna, Hell and the grave. Make evangelical doctrines so smooth that men will not feel them. Call total depravity a most unfortunate term, and make league with Egypt to overthrow the Assyrians.

4th Step. "Prophecy deceits." Turn the divine truths from their intent. Explain away the unwelcome ones. Reject some passages as spurious. Doubt the uniform and authoritative inspiration of the Scriptures. Also preach theories, speculations, philosophies and schools. Preach on literary, economic civil and social questions. Bear down, if you must, on somebody, on the heathen and foreign sinners.

5th Step. "Get ye out of the way." We are weary of this antiquated religion. It is behind the times. All men are inspired so far as they are holy, and all books so far as good. All time is sacred and all service, if given to a useful life. A church with limits and requisitions, is narrow and illiberal. Apostles and Puritans have had their day, and now we have ours. We are the modern reformers and believe in progress. "Get ye out of the way."

6th Step. "Cause the Holy One of Israel to cease from before us." We have our doubts and difficulties about the existence of an eternal, personal and sovereign God, with the attributes of omnipresence, omniscience, justice and holiness. We are parts of God and he of us. Or perhaps unproduced and eternally producing nature is the only God. We are not certain whether there is any God. Therefore cease to speak of him before us.

So do men glide down the scale, from a scriptural theology and religion, to liberalism, naturalism, infidelity, a bald deism, and perhaps atheism. We infer

1. That the understanding, and not the heart, should make one's religious creed, for we see that the heart is deceitful above all things, and desperately wicked.

2. That the decline into error and impiety is almost imperceptible in its little beginnings. Guarding therefore against slight curves, we shall the more surely avoid the turning of wide and dangerous angles.

3. That we should part from old landmarks with great caution. For, in so doing, we may part from prophets and apostles and the goodly company of confessors.

4. That the ministers of God are greatly tempted to be unfaithful. For they would like to please their hearers, and be popular, and build up the society; while they often find themselves in Isaiah's triangle, with Jews, Egyptians and Assyrians severally in each corner.

A Trapper's "Strange Story."

Mr. James Lumley, an old Rocky Mountain trapper who has been stopping at the Everett House for several days, makes a most remarkable statement to us, and one which, if authenticated, will produce the greatest excitement in the scientific world.

Mr Lumley states that about the middle of last September he was engaged in trapping in the mountains, about seventy-five or one hundred miles above the Great Falls of the Upper Missouri, and in the neighborhood of what is known as Cadotte Pass. Just after sunset one evening he beheld a bright luminous body in the heavens, which was moving with great rapidity in an easterly direction. It was plainly visible for at least five seconds, when it suddenly separated into particles, resembling, as Mr. Lumley describes it, the bursting of a sky-rocket in the air. A few minutes later he heard a heavy explosion, which jarred the earth very perceptibly, and this was shortly after followed by a rushing sound, like a tornado sweeping through the forest. A strong wind sprang up about the same time, but as suddenly subsided. The air was also filled with a peculiar odor of a sulphurous character.

The incidents would have made but slight impression on the mind of Mr Lumley, but for the fact that on the ensuing day he discovered at a distance of about two miles from his camping place, that as far as he could see in either direction, a path had been cut through the forest, several yards wide—giant trees uprooted or broken off near the ground—the tops of hills shaved off, and the earth plowed up in many places. Great and widespread havoc was everywhere visible. Following up this track of desolation, he soon ascertained the cause of it in the shape of an immense stone that had been driven into the side of a mountain. But now comes the most remarkable part of the story. An examination of this stone, or so much of it as was visible, showed that it had been divided into compartments, and that in various places it was carved with curious hieroglyphics. More than this, Mr. Lumley also discovered fragments of a substance resembling glass, and here and there dark stains, as though caused by a liquid. He is confident that the hieroglyphics were the work of human hands, and that the stone itself, although but a fragment of an immense body, must have been used for some purpose by animated beings.

Strange as this story appears, Mr. Lumley relates it with so much sincerity that we are forced to accept it as true. It is evident that the stone which he discovered was a fragment of the meteor which was visible in this section in September last. It will be remembered that it was seen in Leavenworth, in Galena, and in this city by Col. Bouneville. At Leavenworth it was seen to separate in particles or explode.—*St. Louis Democrat*, 19th.

“The Unpardonable Sin.”

The following article on the subject of “the unpardonable sin,” we find in the *Morning Star*, published at Dover, N. H., by the Free Will Baptists. The curiosity of the saints will be gratified somewhat by a comparison of views upon this subject.—*Editor*.

What is that particular sin against the Holy Ghost for which there is no forgiveness? This is a question of uncommon solemnity and importance. We present below some opinions which may aid the reader in arriving at a trustworthy conclusion:

Wesley finds “nothing more clear in the Bible than that this sin is the ascribing those miracles to the power of the devil which Christ wrought by the power of the Holy Ghost.” This notion of Wesley is rejected by the almost unanimous verdict of the best theological scholars of our time.

Blasphemy against the Holy Ghost shall not be forgiven unto men. This blasphemy may be either acted or spoken. In either case it proceeds from a state of mind fixed in bitter hostility to all divine and saving influence.

“This state,” says Lange, “is open and full opposition to conversion, and hence to forgiveness. Blasphemously to rebel in opposition to one’s better knowledge and conscience against the power and manifestation of the Holy Spirit, is to commit moral suicide.”

Olshausen on this subject remarks: “It is manifest that the sin against the Holy Ghost can be committed now, for, since the divinity in Christ manifests itself continually in the church, sin, in individual men, even where there is the highest degree of knowledge, may oppose itself to his beneficent influence.”

Stier says, “that the sin against the Holy Ghost is against the most direct conclusive testimony by which the person who contradicts and rejects is yet entirely convinced and therefore sins with knowledge and will.” He adds, “that it is pre-eminently the sin of the last time of the Christian age, the consummation of an anti-Christian spirit among men.”

Alford, in his commentary, says: “It is not one particular act of sin which is here committed, but a state of sin, and that state wilful, determined opposition to the present power of the Holy Spirit.”

Alexander agrees with the writers already quoted, and adds: “To say a word against Christ while his God-head was veiled was a very different offence from speaking with contempt and malice of the Holy Spirit in his clearest manifestations, especially those furnished by the words and works of Christ himself.”—*Chris. Intel.*

[From *Elim, or Hymns of Holy Refreshment*,
Edited by Rev. Dr. Huntington.]

At The Door.

Behold! a Stranger’s at the door!
He gently knocks, has knocked before,
Has waited long, is waiting still;
You treat no other friend so ill.

But will He prove a Friend indeed?
He will! the very Friend you need!
The Man of Nazareth, ’tis He,
With garments dyed at Calvary.

Rise, touched with gratitude Divine;
Turn out His enemy and thine,
That hateful, hell-born monster, sin;
And let the Heavenly Stranger in.

If thou art poor, (and poor thou art,)
Lo! He has riches to impart;
Not wealth, in which mean avarice rolls;
O better far! the wealth of souls!

Thou’rt blind; He’ll take the scales away,
And let in everlasting day;
Naked thou art; but He shall dress
Thy blushing soul in righteousness.

Admit Him, for the human breast
Ne’er entertained so kind a guest:
Admit Him, for you can’t expel;
Where’er He cometh, He comes to dwell.

Admit Him, ere His anger burn;
His feet, departed, ne’er return!
Admit Him; or the hour’s at hand
When at His door denied you’ll stand.

Yet know, (nor of the terms complain)
If Jesus comes, He comes to reign;
To reign, and with no partial sway;
Thoughts must be slain, that disobey!

Sovereign of souls! Thou Prince of Peace!
O may Thy gentle reign increase!
Throw wide the door, each willing mind!
And be His empire all mankind!

JOSEPH GREGG.

NOTICE.—I am requested by the President of the Princeville Branch, to appoint a Two Days' Meeting at that place, and as this is nearly in our rout to the Canton Conference, I have thought it advisable to appoint it on the 29th and 30th of November. The brethren while journeying to Conference from the different churches composing this division, will bear in mind, that they are particularly requested to call and lend a helping hand. The distance from the rail road is only fifteen miles. Please make your arrangements and come over and help us.

Z. H. GURLEY.

MARRIED.

MARRIED—At the residence of the bride's father, in Fremont Co., Iowa, Oct. 1, 1865, by Elder Charles Derry, Mr. SAMUEL O. WOODS, to Miss SARAH A. GREEN.

DIED.

Sister SERENA H. HALL, wife of Hiram G. Hall, at Nauvoo, Hancock Co., Ill., Sept. 26, 1865, aged 42 years, 2 months and 27 days. Her husband and six children mourn the loss of her love and care, while she waits the pleasure of her Lord.

Sister BETSEY STEVENS, near Council Bluffs, Iowa, at the residence of Sister Hartwell, in the 80th year of her age. She was one of the early pioneers of the cause of Christ, and lay down contented. In His love she waits.

At Princeville, Ill., ABIGAIL M., daughter of R. J. and A. L. Benjamin, Sept. 23, 1865, aged 11 months and 23 days.

RECEIPTS—*For the Herald.*—J. Miller, M. Gibbs, S. Griffin, J. Griffin, W. Parker, J. Jamieson, N. Foster, J. Gilbert, J. Conyers, R. Jenkins, D. M. Williams, H. Brooks, J. Hall, M. Valliers, W. D. Gregory, W. Williams, J. Whiting, L. Graybill, S. Thomas, C. Beebe, E. O. Beebe, J. Shoe, R. Groom, D. Spinning, I. Agan, D. Pndney, E. C. Alexander, each \$2; D. Martin, J. D. Jones, C. Mills, J. G. Hardey, L. Van Buren, J. Mc. Cormick, W. G. Sterret, W. J. Cook, C. Streeter, W. Watson, G. Mefford, W. E. Bevan, J. Price, N. Woodstock, each \$1; J. Haywood, \$5; J. B. Dingman, \$2.35; M. Nickerson, \$3; P. Gatrost, \$4; J. H. Davis, N. Yocum, each \$2.50; G. Hatt, \$1.50; C. N. Hutchins, \$0.50.

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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.*

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History of a Short Month—A Leaf from Memory's Book.

On the second day of last month, under the pressure of an item of important business connected with the church, I left home to attend the Semi-Annual Conference, held at the North Star Branch, near Council Bluffs, Iowa. I had deferred my departure from home until the last moment, partly in hopes that something would transpire to obviate the necessity of my going, and partly because of the illness of Bro. Wm. Redfield, and others, the issue of which was somewhat doubtful as far as this present life is concerned.

On the morning of my departure, Bro. Redfield sent for me to come to him, and when I did so I found him very low.—With only fitful power to utter a word or two at a time, he told me that he had sent for me to ask my advice, whether it would be better to give up, and ask the Lord to suffer him to go, or still to struggle with the power of death for a further stay upon the earth? My heart melted within me, while the sublime thought of the Psalmist arose in my mind: "Mark the perfect man, and behold the upright: for the end of that man is peace." Ps. 37: 37. I had often seen death, as shown in our daily walk, had contemplated its philosophy, had sought to fathom by my thoughts the shadowy mystery of the silent dead; but never had I stood by the side of a well tried, faithful servant of the latter-day cause, who had early espoused the work, and lived through its vicissitudes, while struggling with him who hath the power of death. Here was the sublime power of faith manifest as of old: "Father may I go; Father must I stay!" I bowed my head in prayer and yielded the tribute God demands from us

for our departing brethren, pronounced the blessing of an elder in Israel over him, and hurried away overwhelmed with grief, never expecting to see Bro. Wm. Redfield on this side the grave again. It was to me a grievous parting.

Conference convened on the 6th, it was needful for me to make a rapid journey, and availing myself of the facilities afforded by the "iron horse," sped away to the Gate City of our neighboring State. I do not intend to treat the readers of the HERALD to a homily on railroads, but a matter for thought presented itself on my arrival at Keokuk, for almost the first object to which my attention was drawn, was a veritable Indian, a real *bona fide*, live Indian, although he was dressed in all the habiliments of his civilized white brother. He was selling moccasins, pin-cushions, caps, and other articles of Indian manufacture. He was of the Six Nations, from New York, and with a comrade was itinerating the country, hawking the wares of their community handicraft. My mind was drawn out to the condition of the Red man as shown by the Book of Mormon, and his present degenerate state, and while conversing with this civilized son of the forest, who with his own immediate brethren have remained, while the tide of emigration has parted by them upon either side, and joining together again, flowing westward, until now they may be likened unto the island in the stream, round which the currents play, till joining their masses together they sweep onward to the sea. True, these were but the representatives of a feeble band as compared with the struggling masses of Red men in the west, but will not the fate of the few mark the fate of the many? Already the words of the

prophecy, "they shall vex the nation with a sore vexation," come surging on the gales as from the distant plains the stirring news is heard, "the Indians are on the war path." Depredation after outrage mark the restless mind of the descendants of those early settlers, who fought the fierce wars recorded with so much sorrow by the designated historians of the race, until it must needs be that the hand of God *must* come to their rescue, or they will waste before the indiscriminate fury of their white oppressors. I felt a glow of pity for the Red man, but time, with callous heart, bid me move on.

I left Keokuk at half-past three o'clock in the afternoon, and away

Over the road, over the road, rattle and bang,

The iron-horse sped with a thundering clang,

While deep down in his chest the vaporous breath

Met the air with a cough, as if sighing for death,

And the fire in his throat burning cheerful and bright,

Gave the monster his murderous speed and his might.

Arriving at Pella, an old Dutch town nearly half way across the State of Iowa, I, with other benighted travellers, sought the friendly embraces of "tired nature's sweet restorer." After tossing away the hours from twelve to five A. M., I welcomed the morn, and waiting the starting of the stage, I looked about the ancient town, finding but little to reward my pains, except the unique style of architecture displayed by the founders of the place. Twice before had I visited the place during the last five years of war, each time impressed that galvanism could never produce life in the relics of the ancient hamlet; but lo, the magic there is in the touch of peace. Now, returning prosperity marked renewed life, and where two years before unhealthy decay sat like an ogre, watching the ruins her own hands had wrought, smiling thrift was sweeping the unwholesome remains of her forward sister into the grave of the past.

I had never staged it any, and when the coach rolled up to the door, and eight souls with their bodies were packed inside, I began to think that my experience had been blessed without passing through the ordeal; but as he who doubts is damned, and to hesitate indicates distrust, in I went, resolved that my good nature should

for once come off victorious over adventitious circumstances. Now there is a very perceptible difference in the rate of travel of the coach and the iron horse, and while the one precludes the idea of reflection, by the rapidity with which subjects for reflection are presented, the other feeds the mind with change of scene, yet allows time for digestion. An Agent of the Western Stage Company, Mr. Lonsbury, and wife, were fellow travellers in the coach, and aided by their cheerfulness, we whiled away the tediousness of the way. Forty miles, two changes, three drivers, twelve horses, a new coach, dinner, drowsiness, cheerful and witty converse, and an extra passenger, soaked through and through with whiskey and tobacco, made up the sum of things that went with us, while hill and dale, farmhouse and hamlet, houses, gardens, and miles weary of their own length in the dreamy autumn sunlight were left behind us, as we whirled away towards the place where the sun goes out in the west. We arrived at the Capital of the State about —, well it does not matter, in the afternoon of the 3rd, pleased that our ride was over for the day, and yet anxious to move on. Here that restless, uneasy element in man to be moving took possession of me, and giving myself up to it, I cast about me to see if others were similarly affected, and I found that it was in the air, in the dust, in the mud, in everything I could see; why even the bricks in the houses, and the lamp posts on the corners, seemed to breath out the same desire to be in motion, and I ceased to wonder that man should be in earnest striving to move on. As for me, many miles intervened between me and my destined journey's end, and while trying to sleep, my mind was ever awake to be going, and scenes of the road, past and prospective, passed in rapid review through my brain. With the chattering host, and reticent guests, waiters here, there, and everywhere, with the items of fare, I shall leave the details of the sixteen hours' stay in Ft. Des Moines. I had neglected to obtain the address of brethren here, and of course saw none, but on the morning of the 4th, about the third hour of the day, we were off for the sunset again.

JOSEPH SMITH.

to be continued.

Universalism Examined.

No. 3.

As Mr. Billings endeavored to show that Gehenna in the New Testament which is

translated hell means *Hinnom*, we shall show that it does not. Stuart says, "the word *Gehenna* is derived from the words *Gi Hinnom*, the valley of Hinnom. * * * It was a word used by the ancient Hebrews, and they are the only competent witnesses of its meaning." Again he says: "The word *Gehenna* was common among the Jews, as is evident from its frequency in the oldest Rabbinical writings. It was employed by them, as all confess, in order to designate hell, the infernal regions, the world of woe. * * * It seems quite probable, as Gesenius suggests, that *Gehenna* came to be used as a designation of the infernal regions because the Hebrews supposed that demons dwelt in this valley."

Another author says that *Gehenna* is translated hell in twelve texts in the New Testament and that "the Greek word *hades* is translated *hell* ten times in the New Testament, and once *grave*."

We will now examine some of the texts where *Gehenna* is translated hell. The first is Mat. 5: 22, where we read that Jesus said, "whosoever shall say thou fool, shall be in danger of hell fire." The Savior could not have meant that such persons would be in danger of being cast into fire in the valley of Hinnom, because there is no evidence that such persons were cast into that fire at any time or in any age. We read that wicked men in the reigns of some of the wicked kings of Israel, caused their children to pass through the fire in the valley of Hinnom, but we can not find any account which shows that any persons were cast into that fire because they had transgressed either the laws of God or man, or to gratify the revenge or malice of any person or persons, and there is no evidence that any person was cast into any fire in Hinnom, for any purpose, in the days of Christ or His apostles. When the Roman Government put a man to death they crucified him, and we do not know of one statement in the New Testament, or in Josephus' Works, or in any other history, which shows that the Roman Government or any of its tribunals in those days ever ordered that any person should be burnt. The idolatry of the Romans was not like the idolatry of the worshipers of Moloch or Baal. None of the idols of the Romans were called by those names, therefore when the Savior said, "whosoever shall say, Thou fool, shall be in danger of hell fire," He did not mean that such persons would be in danger of being cast into a fire in the valley of Hinnom, either by the Roman Government or by any man or men.

The second and third translations of *Gehenna* as hell are represented as being in Mat. 5: 29, 30, where we read that Jesus said:

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

For the reasons which we have given, the Savior could not be thereby warning His disciples that there was danger of their being cast into a fire in Hinnom. Mr. B's text is represented as the fourth text where *Gehenna* is translated hell, and we think that we have shown that it is very unreasonable to suppose that the Savior meant, "fear the Roman Government, which is able to destroy both soul and body in the fire of Hinnom," neither could he mean in Mat. 18: 9, that it is better to enter into life with one eye, rather than having two eyes to be cast into the fire of Hinnom. "Hell-fire" in this text can not possibly mean the fire of Hinnom. This is the fifth text where it is represented that *Gehenna* is translated hell. The sixth is Mat. 23: 15, where we read that Jesus said:

"Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves."

Would it not be absolutely absurd to say that Jesus meant that they made him two-fold more the child of Hinnom than themselves? How could the scribes or the Pharisees or their proselytes be called the children of Hinnom? Did they pass through the fire in the valley of the son of Hinnom? Did they believe in or practice such idolatry? Because the scribes and Pharisees and their proselytes were wicked, the Savior called them the children of hell, but the infant children who were passed through the fire of Hinnom, many ages before that day, were not old enough to be wicked, therefore the words of Jesus in the seventh text where *Gehenna* is translated hell could have no reference to Hinnom. There we read that Jesus said to the scribes and Pharisees, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Mat. 23: 33. The eighth, ninth and tenth translations of *Gehenna* are in Mark 9: 43-47, where we read that the Savior said:

"If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter hell into

life, than having two feet to be cast into hell, into the fire that *never* shall be quenched; where their worm dieth *not*, and the fire is *not* quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire."

The fire which is here spoken of could not be the fire in Hinnom, because it had been "quenched" many generations before the Savior came in the flesh, and it was frequently quenched by righteous kings of Israel, and if the Savior meant that the same idolatrous worship would be revived again, then He also meant that the fire of Moloch in the valley of Hinnom, "*never* shall be quenched," and if it never shall be quenched, the worshippers of Moloch will "*never*" cease to keep the fire burning in Hinnom, and the wicked will "*never*" cease to be on the earth, notwithstanding all that the prophets have said to the contrary, and although Jesus said, "the meek shall inherit the earth," and taught His disciples to pray, saying, "thy kingdom come, thy will be done on earth as it is in heaven." Mr. B's interpretation of the Gehenna texts does not harmonize with the teachings of the Savior. The 11th Gehenna text is Luke 12: 5, where we read that the Savior said, "fear him which after he hath killed, hath power to cast into hell." As we have already commented on this text, I will only state that the Savior was not speaking of the fire of Hinnom, for dead persons were not cast into that fire, but living infants.

The 12th Gehenna text is Jas. 3: 6, where we read that James said that the tongue "is set on fire of hell." It is very evident that James had no reference to a fire in Hinnom.

We will now examine the ten texts where *Hades* is translated hell, the first one is in Mat. 11: 23, where we read that Jesus said, "thou Capernaum which art exalted unto heaven shalt be brought down to hell." The Savior could not mean that Capernaum would be brought down to Hinnom, nor that the people of Capernaum would be brought there. Capernaum had been exalted to heaven by the great privileges which were offered to the people of that city by the Savior, but because they rejected those privileges they were to be cast down to hell.

The second text where *hades* is translated hell, is Mat. 16: 18, where we read that the Savior said to Peter, "upon this rock I will build my church, and the gates of hell shall not prevail against it." Although Mr. B. asserted that the fire in the valley of Hinnom is hell, yet I presume he would not undertake to show that "the gates of hell"

are gates of that valley. How can the gates of that valley, or any other *literal* gates, prevail against the Church of Christ?

The third text where *hades* is translated hell, is Luke 10: 15, which is substantially the same as the first text. The fourth text is Luke 16: 22, 23, where the Savior describes the conditions of Lazarus and the rich man, and said, "the rich man also died and was buried: And in hell he lifted up his eyes, being in torments." Mr. B. repeatedly declared that hell is the valley of Hinnom. Would he have the presumption to say that the Savior was here speaking of that place? We think that it is obvious to every sane mind that the Savior had no reference whatever to that valley.

The fifth text in which *hades* is translated is 1 Cor. 15: 55. It is there translated *grave*, as follows: "O death where is thy sting? O *grave* where is thy victory?" Our previous quotation shows that *hades* (translated *hell*) is a place of torments, therefore we infer that it should be so translated in our last quotation, and also because unbelievers in future punishment confess that this is the only text in the scriptures where *hades* is translated *grave*. Most assuredly Paul had no reference to Hinnom, for Hinnom's worshippers had ceased to have any "victory" long before Paul's day, and he was explaining the order of the resurrection of the dead.

The sixth and seventh translations of *hades* are in Acts 2: 27, 31. Peter declares there that David prophesied concerning Christ that His soul should not be left in hell. This prophecy is in Ps. 16: 10, and is there translated the same. It was a doctrine of the ancient church, (long after the apostolic age) that Christ descended to hell, and we have shown by Peter's testimony that when He was put to death in the flesh, He was quickened by the Spirit and went and preached to the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah.

The next text which we will examine is Rev. 1: 18, where we read that the Savior said to John, "I am he that liveth and was dead: and behold, I am alive forevermore, Amen; and have the keys of hell and of death." These keys of hell can not be keys of Hinnom. We have never heard or read of such keys, but we have read of Him who was foreordained "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1. The Savior commenced to fulfill this prophecy when He went and preached to the spirits in prison. He has the keys of hell, because He has the power to open the prison them that are bound.

The next text where *hades* is translated hell is Rev. 6: 8, where we read that John said, "I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him." It appears that the prisoners in hell are here called hell, as the people of Zion are called Zion, and as the people of Jerusalem were called Jerusalem by the Savior when He said, "O Jerusalem, thou that killest the prophets," &c. It is evident that Hinnom will not follow with the person spoken of by John.

The next and last texts where *hades* is translated hell, are Rev. 20: 13, 14, where we read that

"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. And death and hell were cast into the lake of fire. This is the second death."

Will the dead only which are in Hinnom and in the sea be delivered up? If Hinnom is here called hell, then the Lord has made a distinction between the dead in Hinnom and the rest of the dead.

Thus we have examined all the texts where it is claimed that *hades* is translated hell, and also all where it is claimed that *Gehenna* is translated hell, and we find that none of them have any reference to the valley of Hinnom. A drowning man might as well catch at straws, as for wicked men to suppose that the wicked will not be turned into hell, with all the nations that forget God.
I. SHEEN.

Discussion in reference to the Kingdom of God.—No. 7.

"The kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Mat. 13: 24-30.

This parable shows what would be the condition of the church before the end of

the world, and the church is therein called "the kingdom of heaven," the worthy members of it are called "good seed" and the unworthy are called "tares." "Darnel" is substituted for "tares" in the other translations which we have quoted from. Campbell's translation commences thus: "The kingdom of heaven may be compared to a field in which the proprietor had sown good grain; but while people were asleep, his enemy came and sowed darnel among the wheat." The Savior explained this parable and said:

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Mat. 13: 38-41.

It is here shown that there will be children of the wicked one in the kingdom of heaven before and until the end of the world and then the angels of the Son of Man will "gather out of His kingdom all things that offend and them which do iniquity." Until then there will be those in the kingdom of heaven that do iniquity: they will therefore be in the church until then.

Some quote Mat. 5: 20, for the purpose of endeavoring to show that the kingdom of heaven will not be on the earth until Christ shall come, but these words of the Savior do not substantiate this idea. The Savior is there represented as saying:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Mat. 5: 20.

The new translation by the American Bible Union does not say, "ye shall in no case enter" but "ye shall not enter." The Savior and his apostles, when they spoke of the kingdom of heaven or kingdom of God, they did not always have reference to the church. There are some instances where they had reference to the kingdom of God in the resurrected state, but in many other instances they evidently had reference to the church on earth in its present state. In the resurrected state no man can enter into the kingdom of God except their righteousness exceed that of the scribes and Pharisees and it is possible that the Savior had reference to the kingdom in that state of existence or that those whose righteousness did not exceed that of the scribes and Phar-

isees, should be prevented from being baptized as we suppose that John the Baptist prevented some of the Sadducees and Pharisees from being baptized.

It is declared that Jesus said unto some of the Jews, "the Publicans and harlots go into the kingdom of God before you." Mat. 21: 31. It does not appear that he said that the publicans and the harlots *shall* go into the kingdom of God but that they did go in at that time.

In Mat. 21: 43 we read that the Savior said unto the chief priests and Pharisees, "the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The kingdom could not be taken from them if it was not among them.

These words of the Savior show plainly that the kingdom of God was then among the Jews.

The following words of our Savior show that the kingdom of God was among the Jews in the Savior's day: "But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in." Mat. 23: 13.

How could the scribes and Pharisees shut up, or refuse to go in, or prevent others from going into the kingdom of heaven if it was not in their midst? The following quotation shows that the kingdom of God was among the Jews in the Savior's day:

"The time is fulfilled, and the kingdom of God is at hand." Mark 1: 15.

If the Savior had only said that the kingdom of heaven was *at hand*, objectors might say the words "at hand" did not mean that the kingdom of heaven would be set up in that age, but as we there read that "*the time is fulfilled* and the kingdom of heaven is at hand," it is evident that the kingdom was then introduced. How could the Savior say "the time is fulfilled," if the kingdom was not then introduced?

Another proof that the kingdom of God was on the earth in the Savior's day is contained in the following texts:

"And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." Luke 10: 9. "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11: 20.

If the kingdom was not then introduced how could the Savior tell his disciples to say, "the kingdom of God is come nigh unto you?" If it was not then introduced, it did not come nigh unto them.

Another proof on this subject is in the following words of our Savior: "The law and the prophets were until John: since that

time the kingdom of God is preached, and every man presseth into it." Luke 16: 16.

How could people press into the kingdom of God if it was not in their midst?

We will now present another proof from the words of our Savior that the kingdom of God was then among the Jews:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation: neither shall they say, Lo here? or, Lo there! for behold, the kingdom of God is within you." Luke 17: 20, 21.

The Savior could not mean that the kingdom of God was within the *souls* of the Pharisees, but within the country of the Jews.

Our Savior's remarks concerning those who are born of water and of the spirit, show that when they are thus born again, they enter into the kingdom of God. He said unto Nicodemus: "Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John 3: 3-5.

If men can be born again and neither see nor enter into the kingdom of God, they are in the same condition as those who are *not* born again, but our Savior in these words showed the difference between those who were born again and those who were not; the former saw the kingdom and entered into it, but the latter did not see it, neither did they enter into it. If our Savior had said, except a man be born again, he *shall not* see the kingdom of God, and except a man be born of water and of the Spirit he *shall not* enter into the kingdom of God, then we might say that the Savior had reference to another state of existence, that those who had been born again in this state of existence, should see and enter into the kingdom of God in another state of existence, but these were not the words of Jesus, therefore whosoever is born again—born of water and of the Spirit—has seen and entered into the kingdom of God.

When a child is born into the world it enters immediately into a kingdom or nation of this world. It does not have to go into another state of existence before it becomes a citizen or subject of that kingdom or nation, but immediately when it is born it becomes a citizen or subject of that kingdom or nation. It is a native born citizen or subject of that kingdom or nation. Every child which

is born into the world is also a native born subject of the kingdom of heaven and continues to be so until it forfeits that right by actual transgression.

"Jesus called a little child unto him, and set him in the midst of them, and said, . . . Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Mat. 18: 3-4. Little children are therefore the greatest in the kingdom of heaven, and whosoever humbleth himself as a little child by obeying the law of adoption into the kingdom of God, forthwith becomes a citizen of that kingdom, and when those laws of adoption are obeyed in this life, he who obeys them, becomes forthwith a citizen of that kingdom. When a man complies with the laws of adoption of any kingdom or nation, he becomes immediately a citizen or subject of that kingdom or nation.

"God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4: 4-6.

According to these remarks of the apostle, the saints of God, receive the "adoption" of sons of God when they become saints. As they are sons of God, they are not only citizens of that kingdom of God, but they occupy an eminent position in that kingdom. They stand in the same position towards the King of kings, that a son of an earthly king does to his father. Are not the sons of earthly kings subjects or citizens of their father's kingdoms? Unquestionably they are. How then can it be said that they who have received the adoption of sons, and because they are sons, have received the Spirit, whereby they can cry, Abba, Father, are not citizens of the kingdom of their Father? Has the Father adopted them as his sons, and has he not adopted them as citizens of his kingdom? How can they be sons of God and not be citizens of the kingdom of God? As they are sons of God, they are evidently members of the great family of God. How can they be members of the family of God, and not be citizens of the kingdom of God? Is not the family of God the kingdom of God? Can the son of a king be a member of his father's family and not be a member, subject, or citizen of his father's kingdom? Does not the kingdom of God contain the family of God? Is not the family of God a part of the kingdom of God? Does not

the family of any king, form a part of his kingdom? If a king had many sons and daughters, would they not constitute his kingdom, if he had no subjects besides? Inasmuch as the saints are sons and daughters of God, are they not citizens of His kingdom? Have we not shown that the saints are sons and daughters of God, and that they must therefore be citizens of his kingdom?

"As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 14-17.

According to this testimony, if there are any men in our day who are led by the Spirit of God, they are sons of God, and if they are sons of God, they are assuredly citizens in the kingdom of God. If the kingdom of God is not now on the earth, there are no sons of God on the earth, and if there are no sons of God on the earth, then there are none who are led by the Spirit of God. According to the foregoing quotation, they who have been led by the Spirit of God have not only become sons of God, but they have received the Spirit of adoption, whereby they cry, Abba, Father. By the Spirit of adoption they have been adopted into the family of God. If they have not been adopted into the family of God, for what purpose have they received the Spirit of adoption? Into what have they been adopted, if they have not been adopted into the family of God? The apostle answers the question by saying, "ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ." The saints are therefore children of the King of kings, and Lord of lords. The heirs of a king are unquestionably subjects or citizens of the kingdom that such King reigns over. Inasmuch as the saints are "heirs of God, and joint-heirs with Christ," they are in the kingdom of God, otherwise Christ is not in that kingdom, and if Christ is not in the kingdom of God, what kingdom is he in? How can the saints be joint-heirs with Christ, if they are not in the same

kingdom, that He is in? Joint-heirs of any king must belong to the same kingdom. There are two spiritual kingdoms on the earth, one is the kingdom of God and the other is the kingdom of Satan.

We have shown by many positive and decisive evidences that the Church of God is the kingdom of God. We will now show that the ungodly are in the kingdom of the devil. The Savior called him the prince of this world when He said: "The prince of this world cometh, and hath nothing in me." John 14: 30. "The prince of this world is judged." John 16: 11. Paul called him a prince when he wrote as follows: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 2.

These texts show that the devil is the prince of this world, and the prince of the power of the air. He is the spirit that worketh in the children of disobedience. They are therefore in his kingdom. They are governed by him. They are his servants. Our Savior taught that Satan had a kingdom when the Pharisees said unto Him:

"This fellow doth not cast out devils, but by Beelzebub the prince of the devils." And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Mat. 12: 24-28.

Can it be that Satan has a kingdom on the earth and God has not? No. They each have a kingdom. The children of God, (the saints) are in the kingdom of God. The children of the devil, (the ungodly—the rebels against God and man) are in the kingdom of the devil. They were born into that kingdom when they became actual transgressors. They must be born again before they can enter the kingdom of God. By being born of water and of the Spirit they will be translated out of the kingdom of Satan into the kingdom of God's dear Son. If the devil is the prince of this world, as the Savior taught, the ungodly are his subjects, and when any of them renounce and forsake

their allegiance to Satan by being born of water and of the Spirit, they are no longer in the kingdom of Satan. They are then translated out of the kingdom of Satan into the kingdom of God's dear Son. Perhaps our opponent would say that they are translated out of the kingdom of Satan, but are not translated into the kingdom of God. If they are taken out of one kingdom and are not *adopted* into another, they are not in any spiritual kingdom. How can they be taken out of the kingdom of the devil without being taken into the kingdom of God? Transgression of the laws of God makes a person a rebel to God's kingdom, and a subject of the devil's kingdom. The children of the devil are subjects of the devil's kingdom, therefore the children of God are subjects of God's kingdom. In our last quotation the Savior taught that Satan has a kingdom, and that the kingdom of God had come unto the Pharisees. The kingdom of God was organized in the midst of them. Christ and His apostles were the chief officers of that kingdom. They organized the church, and it was the kingdom of God which had come unto them, but they refused to come into it, and remained in the kingdom of the devil.

Jesus said unto the scribes and Pharisees, "ye are of your father the devil." John 8: 44. The ungodly are therefore children of the devil, and of course they are his subjects and members of his kingdom. In Rom. 14: 17, we read as follows:

"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

We infer from these remarks that those who are righteous, and peaceful, and joyful in the Holy Ghost, are in the kingdom of God, which agrees with Rom. 8: 14, where we read that "as many as are led by the Spirit of God, they are the sons of God." They who are led by the Spirit of God have joy in the Holy Ghost, and as they are sons of God, they are in the kingdom of God. In 1 Cor. 4: 20, we read as follows: "For the kingdom of God is not in word, but in power." This text teaches that there is a power connected with the kingdom of God, so also the apostle says, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thes. 1: 5. The gospel comes not in word only, but in power and in the Holy Ghost, and the kingdom of God, as we have shown, is not in word, but in power and joy in the Holy Ghost. The same power, and the same Holy Ghost,

is connected with the gospel which is connected with the kingdom of God, because the gospel and the kingdom are inseparable. The gospel is "the gospel of the kingdom of God." Mark 4: 14.

We will now examine some texts which are used by some people to endeavor to show that the kingdom of God has not been, and will not be set up on the earth before the second coming of Christ. First we will quote John 18: 36:

"Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Our Savior did not mean that His kingdom was not, or would not be organized in this world. His kingdom was not and is not of this world, on the same principle that His disciples are not of the world. Jesus said: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19.

Christ's disciples were *in* the world, but they were not *of* the world. In like manner His kingdom was *in* the world, but it was not *of* the world. To show that the kingdom of God might be *in* the world without being *of* the world we will quote the following texts:

"The world hath hated them because they are not of the world, even as I am not of the world." John 17: 14.

If Christ's disciples were *in* the world but not *of* the world, why could not His kingdom be *in* the world but not *of* the world? If the citizens of the kingdom were *of* the world, the kingdom would also have been *of* the world.

We will now quote from Acts 14: 2: "We must through much tribulation enter into the kingdom of God."

We suppose that there was no reference to the kingdom of God in this state of existence in the foregoing text, but it does not follow as a necessary consequence that the saints were not then in the kingdom in its *primary* state. It was however only partially organized, and it is now in that condition to prepare the way for its full development in the world to come. A kingdom is a kingdom before it is developed, just as much as a house is a house before it is entirely finished and ornamented. There are many texts of scripture in which the kingdom of God in this world is spoken of, and many other texts where the words "kingdom of God" have reference to it in the world to come. We will now quote 1 Cor. 6: 9, 10:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

This text unquestionably refers to the kingdom of God in the world to come. The saints do not receive an *inheritance* in the kingdom in this life. A man may be a *citizen* of a kingdom without having an *inheritance* in it. Many of the citizens of the United States have no inheritance in it.

The following quotation is resorted to for the purpose of endeavoring to show that the church is not the kingdom of God:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power."—Acts 1: 6, 7.

When the apostles asked this question, they evidently desired to know when the kingdom would be restored *again* in a political form, as it was in the time of David. The word "*again*" implies that the kingdom had been given to Israel, and the enquiry was, "wilt thou at this time restore *again* the kingdom to Israel?" The apostles evidently knew that the kingdom of God in its primary and spiritual order had been organized, but they had been taught that the time would come when the kingdom would be restored *again* as it was in the days of Israel's glory.

Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15: 50.

Here the kingdom in its developed state is spoken of, when the saints shall receive their inheritances. What is an inheritance? Webster says that is an "hereditary estate." The saints have been begotten again to "an inheritance incorruptible and undefiled, and that fadeth not away." See 1 Peter 1: 3, 4. Our next quotation is 2 Tim. 4: 18, as follows:

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever, Amen."

The words "heavenly kingdom" imply another condition of the kingdom from what the saints witnessed at that time. Thus the apostle spoke of the kingdom in the world to come as the future kingdom, but they spoke of the church as the kingdom which they *had been* translated into, and

which was among them. Those who do not understand this fact, do not rightly divide the word of truth. We have now presented an overwhelming amount of evidence in proof of the fact that the scriptures teach that the kingdom of God was to be set up in the last days, and that the Church of Christ is the kingdom of God in its primary state. I. SIEEN.

CORRESPONDENCE.

An Offering.

CHAPTER VII.

"THEN LAID THEY THEIR HANDS ON THEM."—
Acts 8: 17.

Beneath an aged noble walnut tree,
Between whose twisted roots I find a place
Secure from Summer heat so cozily,
By those long leaf draped arms so full of
grace.

Noiseless the glassy waters glide along
Around the margin of the sloping bank,
Where hums the social bee its dreamy song
Among the fragrant mint stems blooming
rank.

Warmly the south winds o'er the waters blow
And all the air is full of song and light.
Lightly the green boughs flutter to and fro,
As if to beat the time in their delight.

How like a father of a by gone age
Seems this old tree, its mighty arms out-
spread,

While as a sombre robe its foliage
Is wrapped around it, and upon each head.
On those young oaks, a hand it seems to lay,
And bless them kindly, just as Jacob blest
The sons of Joseph. Hark the light winds
play

Through all its branches, as through Ja-
cob's breast,
The Spirit of his mighty God did move
Giving him power. How much is ex-
pressed

By our weak hands of friendship hate and
love,

The one to bring us pain the other rest.
The cordial shaking of a generous hand
Betokens friendship sociable and kind,
Bidding intelligence and light expand,
Expressive of a peaceful state of mind,
When Christ taught on the earth from day
to day,

How often at the touch of His kind hand,
Have foul diseases quickly fled away,
Leaving their victims free at His command.

When the apostles at Jerusalem
Heard how Samaria received the word,
Peter and John they kindly sent to them,
Who having come, prayed for them to
the Lord,

That they the Holy Spirit might receive,
For he as yet had fallen upon none
Of them, only (as all who thus believe
Should be,) they were baptized. Then it
was John

And Peter laid their hands on them, and
they

Received the Holy Ghost, and Simon saw
That through the apostles' hands it came, say
Cannot we also see this holy law,

And with the Holy Ghost the gifts appear
That Christ hath promised all who do
believe,

While unto God by this means we draw near
And knowledge for ourselves of Him re-
ceive.

Where did Christ tell his ministers to go?
Why into all the world; and what to
preach?

The gospel unto all mankind below.
And what proviso did He also teach?
They who believed are saved. Believed in
what?

Why in the gospel. Paul says this is part,
In Hebrews chapter sixth, and shall we not
Obey the whole of it with cheerful heart?
If we obey a part, a part is all

We shall receive. If all the law we keep,
Then all the blest reward to us will fall,
And we abundant joy and glory reap.

How oft when angels have appeared to men,
Have they sank down to earth in wild
amaze,

When by the angel's hand revived again,
They rose to hear the word and give God
praise,

All words of revelation we do prize.
How came we by them? Let those words
declare,

Some came with angles from the distant
skies,

Most through the Holy Ghost through
faith and prayer.

It was this power by which men of old
Have gazed far down the vistas of the past,
And looking foward for the end have told
Of mighty things. Some have come true
at last,

Others abide their time. Thus God doth
will,

And all things move to show His Spirit's
power.

All His great words He surely will fulfill;
Each dispensation in its own bright hour.
The Patriarchs of old possessed this power

When they said: "be it so," and so it was,
Happening to their sons from that same hour
Just as they said. Thus Peter unto us

Hath given promise, yea unto all
Who are afar off, even great and small
As many as the Lord our God shall call,
Whose mercy views the sparrows when they
fall.

We need His Spirit here from day to day
 To guide us in the right and proper way,
 To tempt us to do good and cast away
 The evil that doth shine to lead astray.
 Dreams are interpreted, and signs made
 plain,
 Things long gone past are brought to mind
 again,
 Sorrow and doubt and mystery made clear,
 Judgments and scourges spoken of when
 near;
 Wisdom revealed, truth whispers from the
 earth,
 With exhortations filled with words of
 worth;
 All by this power. More I may not say,
 For Lo! the clouds do gather thick and
 and grey,
 And evening whispers forth her "Peace be
 still,"
 While rings the bell for me with right good
 will.

ABEL.

SELECTED ARTICLES.

*From the L.-D. S. Messenger and Advocate
 of March, 1835.*

Faith of the Church. No. 13.

After the apostle had described the gift of the Holy Spirit so as not to be misunderstood by his audience, and having set forth its effects so clearly that any person, even those of the weakest capacities could not mistake his meaning, he made known the promise of God to those who would repent and be baptized, he told them that they should receive this gift, yes, *this* gift and not another. We have been thus particular, that our readers may see that the promise here made was not made to the apostles themselves, but to those who heard and believed their report, and repented according to the commandment of God. It was they who were to receive the Holy Spirit; for the apostle had it previous to that time, and those persons who would repent and be baptized in the name of the Lord Jesus for the remission of sins were promised the same gift which the apostles had received, for, says the apostle, in Acts 2 : 33, speaking of Christ's ascension, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Then Peter said to the multitude, "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."

Does not *the gift of the Holy Spirit* in both these places mean the same thing? If so, the promise to the baptized saints was precisely the thing the apostles had that day received. And if it did not mean the same thing the apostle deceived his audience. But the apostle did not stop by making this promise to his audience which were present on that occasion, but says, verse 39, that "it was to them and their children and ALL that were afar off, even as many as the Lord our God shall call. Notice reader, that it was the *gift of the Holy Spirit* on conditions of repentance and baptism that was here promised their children and all that were afar off, as well as themselves.

Whatever this gift of the Holy Spirit was, it was given not only to the persons who were present on the notable day of Pentecost, but it was to be given to their children, and to their children's children, as long as the Lord their God should call men to be His sons; for it was to this gift he was to call them—"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you 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." Mark reader; he says you shall receive *the gift of the Holy Spirit*; for the promise is unto you and to your children, and to all that are afar off. What promise? Why; the gift of the Holy Spirit. What is the gift of the Holy Spirit? It is the thing which you both see and hear. And what are its effects? It is prophesying, dreaming dreams, seeing visions, and working mighty works; and this is what is promised to you, if you repent and are baptized in the name of the Lord Jesus for the remission of sins; and not only to you, but your children, and not *your* children only, but *all* that are afar off, even as many as the Lord your God shall call. These teachings surely correspond with the apostles' commission, which they received after the resurrection of the Savior from the dead. For they were to go into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved: that is *every* creature in *all* the world who believes and is baptized shall be saved. And Peter says, that the promise is to you and to your children, and to *all* that are afar off, even as many as the Lord our God shall call. This is as extensive as to say, to *every* creature in *all* the world. So that the commission, and the apostles' teaching are, in all respects, consistent with each other.

Here we might stop our investigation,

and that with great confidence too, because the subject of the work of Spirit of God, in the salvation of men, is so clearly set forth in the foregoing quotations, and remarks which are made on those quotations, that he that runs may read, and not only read, but understand: for the way is so plain, that a fool need not err therein. But as there is no want of evidence on this subject, we feel disposed to follow the apostles a little farther, and hear the account which those who were with them have given about the effects of the Spirit of God as received by the ancients through the ministry of the apostles, and see if those promises were verified to those who believed on their word.

The account we have noticed above took place at Jerusalem. According to Luke's testimony they were to begin at Jerusalem, when they should first commence to execute their commission, and the Savior says, "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47. From thence they were to go to Samaria, and from thence to the utmost parts of the earth. See Acts 1: 8. We shall now follow the apostles to Samaria, and see what effects the Holy Spirit had on the Samaritans, as the messengers of the Lord Jesus proceeded in the execution of their commission. Some time after the success of the gospel, (which was very great) there arose a great persecution against the saints, which was so severe that they were all scattered abroad, and their enemies stoned Stephen to death. See Acts vi., vii. and viii. In consequence of the great persecution the saints fled in every direction, and they went every where preaching the gospel, and Philip went down to the city of Samaria and preached the gospel unto them; and when they believed Philip's preaching concerning the kingdom of God, in the name of the Lord Jesus, they were baptized both men and women. After the apostles at Jerusalem heard that Samaria had received the word of the Lord, they sent down Peter and John, who when they were come, laid their hands upon them and they received the Holy Spirit. See Acts viii. c. So that there the promise was verified, that all others as well as those at Jerusalem should receive the gift of the Holy Spirit, if they would repent and be baptized in the name of the Lord Jesus, for the remission of sins. We have shown what the gift of the Holy Spirit was which was promised. The gift of the Holy Spirit, which the Savior promised to give to His saints was not a vain imagination, but an eternal reality; a something of consequence to man; a something

by which he should be greatly profited, and without which he could not be saved. But leaving Samaria, we will follow the apostles in their journeyings, as they went to the utmost parts of the earth:

The next place noticed by Luke in his history of the apostles, is that Peter went to the house of Cornelius, a Roman centurian, of the band called the Italian band. The account of the whole transaction will be found in Acts 10. Let the reader turn and read it for his satisfaction, so that he may have the subject clearly before him.

After Peter went there he preached Jesus unto them, and the Holy Spirit sat on them as it did on the Jews at the beginning, and the same effects followed, for the Jews that went with Peter were astonished, because that on the Gentiles was poured out the gift of the Holy Spirit; for they heard them speak with other tongues and magnify God. So that in this instance the promise was also fulfilled, and they of the house of Cornelius received the Holy Spirit according to promise. But we will now go and hear another messenger proclaim the gospel, who was called at a different time from that of Peter, but who had received a dispensation of the gospel, as well as the other apostles who were called before him. We mean Paul. Luke gives us an account of his travels in the Acts of the apostles; for part of the time Luke travelled with him, as appears from his account. In Acts xix., we read that Paul visited Ephesus, and found certain disciples there who knew nothing but the baptism of John, but when Paul taught them they were baptized, and then he laid his hands on them and they received the Holy Spirit, and spake with tongues and prophesied.

From the L.-D. Saints Evening and Morning Star, of July, 1834.

MILLENIUM. No. 5.

Isaiah says in Isa. 60: 2: "For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee." Any man who will read this chapter of Isaiah will see that he was speaking of the last days, even the days of the coming of the Son of man, the time of the gathering, or the dispensation of the fullness of times, in which all things are to be gathered that are in Christ Jesus, whether they are things on earth, or things in heaven: and before Christ's coming darkness was to cover the earth, and gross darkness the people.

In 1 Tim. 4: 1-3, we read that "The Spirit speaketh expressly, that in the latter times

some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Paul set forth this apostacy in words so plain as not to be easily misunderstood, as follows:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof: from such turn away."—2 Tim. 3: 1-5.

We can see by the last verse in this quotation, that he was speaking of the religious world, for others have not a form of godliness. The apostle earnestly exhorted Timothy as follows:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1, 2.

After he had given this charge, he gave the reason why he was so strict, and said:

"For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." 3 v.

Who can read these declarations of the apostle, and not see that the world, in the last days, when it begins to draw near to the time of the coming of the Son of man, will be in a deplorable condition, led by teachers whom God never sent, and themselves full of all corruption and vileness? The apostle does not say that their teachers will not be very learned men, and that it will not be an age when science will be greatly studied, as men call it, nor yet an age of politeness, and of great worldly refinement; but on the contrary we may fairly infer from what he says about there being found boasters, that they will be all this, and a great deal more; but he says that they will not be a people of God. Jesus says that they will be just such people as lived in the days of Noah. Isaiah says, that gross darkness will cover them.

There are some thoughts which force themselves on the mind, when reflecting on

what the Savior said about the people in the last days being as the people were in the days of Noah. Paul showed that the people of the last days would be false religionists, and that their great corruption would arise from that condition. Now, as we are told that they are just such a people as were in the days of Noah, would it be hazardous much to draw the conclusion, that the people in the days of Noah were false religionists, also, that their fore fathers understood the true religion of heaven as perfectly as the fore-fathers of this generation? Do not like causes produce like effects?

Another thing of great importance to those who believe in the second coming of the Savior is, that if the testimony of the Savior himself is to be credited, all attempts to convert this generation will be vain; for he says as it was in the days of Noah, so shall it be at the coming of the Son of man. Now, if we can find how it was in the days of Noah, we need not be at loss to tell how it will be in this generation. Let us ask, what advantage would it have been in the days of Noah to have gone through the land and built up churches which should reject the teachings of Noah? If the people thus built up had believed that they had embraced the religion of heaven, it would have effectually secured them in blindness until the day of their destruction!

There was but one way for them to escape, and that was to hear the preaching of Noah, and be gathered as God might have directed him. "*And so shall it be at the coming of the Son of man.*"

The scriptures abound in warnings and admonitions to the people of the last days, lest they should be taken in an hour that they expect not, and the Son of man should come and find them sleeping; but notwithstanding all the warnings and admonitions which the sacred writers have left on record for their use, they well knew that they would be overtaken at last as by a thief in the night. Even when they would be crying peace and safety, lo sudden destruction should come upon them; for so great was to be their darkness, that they were not to be able to discern the signs of the times. All the signs of the coming of the Son of Man were to pass before their eyes, and still they were not to be able to discern them, nor yet know them to be such, because they were the children of darkness and not the children of light.

No man who believes, can read the prophetic history of the last days without marveling greatly. We are told that before this marvelous advent of the Savior, and as testimony to the world that his com-

ing draws nigh, the sun was to be darkened, the moon turn to blood, and the stars fall from heaven; that there are to be wars, with earthquakes in divers places, famines and pestilences; and all this declared by our Savior as well as the apostles, to be to the world for signs that His coming was at hand; and still, with all this testimony, the sacred writers testify, that they would be in such great darkness, that all these might pass by, and the world be overtaken by the coming of the Son of man as a thief in the night; and what could produce this effect? One thing, and only one, that God has given them over to *strong* delusions that they might believe lies, in order that they might be damned; because they did not receive the truth in the love of it.

Compare 1 Thess. 5: 1-12, with Matt. 24: 29, 30; Isa. 24: 23; Acts 2: 20; Rev. 6: 12.

Paul prophesied in 2 Tim. 4: 3, 4, as follows: "For the time will come when they will not endure sound doctrine; but after their own lust shall heap to themselves teachers having itching ears; and they shall turn their ears away from the truth, and shall be turned to fables." This may assist us in understanding the peculiar darkness of the generation, who shall inhabit the earth at the coming of the Savior. Peter says, that there shall be false teachers, who shall make merchandise of them, and so bewilder them that they will at last be like the beasts that perish. Paul says, that they will have itching ears, and heap to themselves teachers, who shall turn their ears away from the truth, and they shall be turned to fables. From what Paul said in 1 Thess. 5: 1, 2, 3, we can see that they were to be in such darkness, that the Son of man will come upon them as a thief in the night, when they will be in the very act of crying peace and safety, notwithstanding the sun, previous to this time, would be darkened, the moon turned into blood, and the stars from heaven fall. And why will they not discern the signs of the times? Why? Because they have heaped to themselves teachers, and through their influence they are turned away from the truth unto fables! False teachers have got them so far from their God, that they are like the beasts that perish; they can get no revelations. Besure they have seen the sun darkened, and the moon turn to blood, and they beheld something like stars falling from, or flying in the midst of heaven, but they could not tell whether this was what was intended by the Savior and the apostles, when they said these signs should appear in the heavens as a prelude to the

Savior's coming; and as none of them have power with God sufficient to get a revelation and know of a truth whether this was the case or not, like the beasts that perish, they must perish without power to know the things of God for themselves.

Speaking of the people of the last days, Peter says: "Knowing this first, that 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 remain as they were from the beginning of the creation. For this they are willingly 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 the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men." 2 Pet. 3: 3-7.

This testimony of the apostle is very decisive: he says that the people of the last days, are to be mockers and scoffers; they are to scoff at the idea of the Savior's coming, saying, "where is the promise of His coming," &c.

NEWS FROM ELDERS.

FROM BRO. J. W. GILLEN.—This leaves me in the enjoyment of good health. The work is prospering but slowly in this city, but I expect to organize a branch (the Lord willing) next Sunday, seven have given in their names to unite with us, and I think that there will be three or four more ready by next Sunday. I received a letter from Bro. John Shippy, he expected to leave Canada about the 10th of next month, in company with Bros. Asa Vickery and Geo. Shaw for Nova Scotia.

PHILADELPHIA, Oct. 31, 1865.

FROM BRO. W. W. BLAIR.—Four have united since I came here, also one in Pittston, and many more are very favorable; eight or ten will likely join after a little.

I expect to start to-morrow for Pittston, then to Plymouth, then to Danville, and I hardly know whether I shall then go on to Elmira N. Y., or go to Pittsburg. I hope to be at home by Dec. 10th. The good Lord blesses me very much in my ministrations.

HYDE PARK, Pa., Oct. 30, 1865.

FROM BRO. A. H. SMITH.—I was down in the southern part of my district a week ago last Sunday. David was my companion, we found the saints well as a general thing, and awake in the work. Two

weeks before I attended a two days' meeting, at a school house in Bear Creek Township, in the Elvaston Branch. We had two good meetings on Sunday, and one on Saturday evening, and I heard about as good a sermon (delivered by an old soldier of the cross, by the name of Henry Jackson) as I have heard for many days. What made it more interesting, was that the good old brother had met the world for years, defending the cause of his Master, notwithstanding he has been for these last eighteen years deprived of his sight. And to see the goodness of God in giving His Spirit to that weak old man, in his testimony of Christ, was truly wonderful. It done my heart good to see the fulfillment of the promise of the Savior, that He would send a Comforter, even the Spirit of truth, to bring to mind the past, the present, and teach us things to come. The scriptures were as free to his tongue as though he had them written on his heart, and he had not been able to read them with his natural eyes for eighteen years.

NAUVOO, Ill., Oct. 24, 1865.

FROM BRO. J. LANDERS.—The Conference at Plano last April, having assigned to me a mission to New Brunswick, I feel it my duty, after so long a silence, to inform you, and our fellow-laborers in Christ, of the manner in which I have fulfilled that mission.

On the 13th day of last June, Bros. G. Linsley, James McCormick and myself commenced our journey. When we arrived at Galien, Mich., we tarried a few days with the brethren there, and had several good meetings with them, and found them all firm in the faith. We then left them with their prayers for our success, and proceeded to our destination, at which we arrived without any incident worthy of note. We preached once at Eastport to a large and attentive congregation, before crossing the water to the Island of Grand Manan. Upon my arrival at the Island, I found many of my former acquaintances, who seemed overjoyed to see me. We commenced preaching, but the greater part of the people were prejudiced against us, and looked upon us as base imposters. Therefore our progress has been slow in obtaining converts to our faith. We have been excluded from all the meeting houses on the Island except one, which we had for a short time at first; but it has since been shut against us. Consequently we have had to preach sometimes in the open air, sometimes in a saw mill, but mostly in private houses.

Our meetings have been twice interrupted by a mob of probably eighteen or twenty men, with their faces blacked, and armed with clubs, led by two Baptist deacons. (The Deacons however were not blacked.) For the last offence the mob were brought before the civil authorities and fined four dollars and cost each. They have not molested us since.

Although the opposition has been great against us, we have baptized six persons, four males and two females, and organized a branch of the church. We are wearing out the opposition against us, and there are many who believe, and we expect more to be baptized soon.

One of the four males above mentioned, who is an owner and master of a vessel, took Bro. George Linsley with him to an island about a hundred miles from here, and George writes to me that they are doing a good work there, and that the people are very anxious for him to remain with them all winter.

I had thought to return home this autumn, but when I look around me and see the field all white for the harvest, and the laborers so few, I cannot leave until the Great Master, in His infinite wisdom, sees fit to bid me return. My young brothers are facing the opposition as men of God ever should, and have proven themselves worthy of the faith and confidence of the church.

GRAND MANAN, N. B., Nov. 1, 1865.

OBITUARY NOTICES.

Died at Big Grove, Kendall Co., Ill., Oct. 21, 1865, BRO. WM. LONG, aged 71 years.

BRO. LONG was baptized at his residence in Canada in 1842. He moved to this State in 1845, and united with the reorganized church at a General Conference held at Mission Branch, in 1863. His whole life since he first united with the church, has been particularly illustrative of that saying of our Savior, as recorded in John 8; 12, "he that followeth me shall not walk in darkness, but shall have the light of life." During the last few years of his life, he was bourn down by excruciating pains, that deprived him of the use of his limbs, and he had to be carried about on his bed. His confidence in the work never forsook him, and a few days before his death in a public meeting while lying on his bed, upon which he had been carried, bore his last faithful testimony to the great work of this dispensation. Happy man. He has fought the good fight,

he has kept the faith, and a brilliant crown awaits him, for saith the Spirit, he shall come forth in the first resurrection. A large concourse were present during the funeral obsequies. The funeral sermon was preached from Rom. 8: 11.

Z. H. GURLEY.

Departed from earth with the assurance of eternal life, BRO. JOHN OUTHOUSE. He was born Aug. 15, 1786, sojourned upon the earth in the care of his Lord till Oct. 15, 1865, when he took his departure from Belvidere, Manona Co., Iowa. He is mourned as one who hath entered into life.

Died at Ottawa, Ill., Oct. 23, 1865, Mrs. ANNA S. LIGHTFOOT, wife of Bro. Levi Lightfoot, aged 51 years, 11 months, and 3 days.

Died in the Town of Fox, Kendall Co, Ill., July 22, 1865, after a short illness, JOSEPH WARREN, son of Joseph and Mary A. Morrill, aged 6 years, 8 months and 20 days.

RECEIPTS FOR HERALD.—T. Stafford, (Ill.) D. Seavey, A. Page, A. G. Jones, V. Carter, E. Barnum, B. Crandall, J. W. Waldsmith, L. Hendrickson, S. E. F. Kelly, D. M. Gamet, A. Ballentine, E. Page, H. Lytle, G. M. Scott, R. Cobb, E. Cobb, E. Johnson, G. J. Blackman, J. Whiting, B. Ballow, R. P. Baldwin, S. S. Wilcox, each \$2; H. A. Stebbins, A. Harrington, S. R. Shackleton, T. Allen, J. Croxford, J. Campbell, J. Clifford, T. Mullenux, J. Hodges, N. Lyddall, R. H. Bayles, E. Butler, L. Cook, A. G. Cobb, J. Whitesmuth, H. Doty, S. Hills, G. Sweet, W. Hudson, O. P. Jones F. Grady, G. Allen, J. Houston, S. Pemberton, S. Pramer, J. C. Christensen, B. Hughes, J. A. Forgeus, A. Hall, B. Purcell, each \$1; W. Jenkins, \$1.25; F. H. Williams, \$1.30; J. Crandall, \$1.35; W. Carpenter, \$1.50; P. Graybill, \$2.50; M. J. Borland, \$0.50; J. L. Adams, \$2.45; T. J. Andrews \$72.50, (gold); G. Shaddiker, C. Vredenburgh, G. Montague, each \$3.

RECEIVED OF T. J. ANDREWS, San Francisco, Cal., \$92.75 in gold and \$10 in U. S. currency, for tracts.

A SECOND CAUTION.—Letters addressed to Bro. Joseph Smith should be directed PRECISELY as follows:

Joseph Smith, Plano, Kendall Co., Ill. BOX 22.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Brighamite Doctrines—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called Debate on Consciousness after Death—Newness of Life—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, 4 and 5.—Consciousness After Death.—The Kingdom of Christ—The First Principles of the Gospel.—Need of Revelation.—Universalism Examined, No. 1.

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Last Day Tokens—This is a phenomenal compend, containing a history of the Signs in the Sun, in the Moon, and in the Stars; Meteorological Wonders, Fearful Sights and Great Signs in the Heavens—Blood, Fire and Pillars of Smoke, &c., &c. This work contains a number of excellent engravings, illustrative of these Last Day Wonders, that God in his infinite mercy has hung as flaming signals in the heavens, to herald the Great day of His Wrath. Price 25 cts.

VARIOUS PUBLICATIONS are advertised in the last two numbers of the HERALD:

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.

TERMS:—TWO DOLLARS FOR ONE YEAR (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

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. 8.] PLANO, ILL., DEC. 1, 1865. [WHOLE No. 95.

History of a Short Month—A Leaf from Memory's Book. No. 2.

A Canadian, a major from the plains, an army sutler, a carpenter returning to the west for work, a returned volunteer from the 17th army corps, and a Chicago Yankee, going to try his hand at buying cattle with western dealers, together with the writer, six inside and one with the driver, made quite as motley a group as ever rolled out of the city of Ft. Des-Moines in one conveyance I reckon.

Character develops itself among the children of men when there is an opportunity, and there is scarcely a better opportunity offers than a thirty-six hours' journey by stage. Here were seven men together for the first time, (except that the major and sutler were old friends located at the same point,) thrown upon each other for those cordial interchanges which serve to relieve the tiresomeness of the road, or, lacking sociability, a man must wrap himself in the solitudes of his own mind, (and if that mind be shallow, there is small comfort in that,) ignoring the presence of his fellow travellers, thereby making himself unhappy, and adding to their discomfort. But there was none of this class on board, for soon the chat was free and easy, each one contributing of his mites for the general benefit. The country through which we were passing, its past, present and future, received a proper portion of our consideration, each one of us speculating according to his peculiar bent, but all impressed with the importance that would ultimately attach to western Iowa.

At Adell, Dallas county, we took dinner, and parted with our Yankee passenger, who, by the way, was a curious spec-

imen of humanity. Hailing from Chicago, with the full consciousness of the largeness of that mercantile emporium and now fresh with the new question of the removal of the State capital from Springfield to Chicago, and to do it, talked of buying up the votes of that portion of the State known as Egypt, being fully impressed with the idea that the people down there knew just enough to sell themselves, and no more. Although I knew this idea to be erroneous, as to the whole people, I was fully impressed that it was true as to the few, not only of Egypt, but of all the world.

There was now but five of us inside, and on we pushed, arriving at Panora in time for supper, and to wait for the stage from Boonsboro. At the station before Panora we doubled up with an extra coach, and loaded thirteen upon ours, and when the Boonsboro stage came we still had a very heavy load, receiving an old gentleman coming home from a visit to his children in the far east; a middle-aged man sojourning in the west, and another soldier from Grant's army, wounded at Vicksburg, now a shepherd watching his flocks, full of the pleasures of peace. Night had now shut down upon us, we had looked to the west as the sun declined with some anxiety, for we were impatient to reach our destination before the close of another day, but the day had gone out and many miles were yet in the future. However, away we rolled, the war of words again went on; the night though not dark, was not light enough to see very far, so upon our experiences and imaginations we relied for amusement, for few of us could sleep, being so cramped for room. I could not sleep at all, but chatted with one and another, or all, as

it might chance. During the night I changed posts with our Canadian friend and took a seat with the driver, and although the night was cool, the ride was exhilarating, and my reflections were pleasant. The moon, nearly at the full, shone clear and bright; the breeze as we whirled along was sharp and bracing, and for fifteen miles I enjoyed a stage ride by moonlight. We arrived at Lewis for breakfast, fifty miles east of Bluff City. Our load was again reduced to five, the carpenter had left us, and none were left but the major, the sutler, the Canadian, the 17th army corps man, and myself. This was the morning of the 5th. I was nearing my journey's end, my travelling companions had fallen from the guarded speech of strangers, to the familiar chat of companionship, and worse, for now that loose and impolite character of converse was used that men are so apt to indulge in when not restrained by the presence of the gentler sex. Obligated to laugh at witty sallies and rude jokes, I could not help but feel that it was degrading for men thus to indulge in language they would blush to use in the presence of women.

In the afternoon we passed a load of L.-D. S. going to Conference; Father John Smith, Levi Graybill and his daughter, Bro. Fields, and an old L.-D. S. not now holding with us, by the name of Gallup. Ten miles east of the Bluffs we stopped to change horses and get supper. I ran down to the brethren and exchanged a greeting with them, charging them to tell no one that I was on the road, for none knew of my coming, and I wished to surprise them. At a little after sundown I alighted from the coach at Bro. Jonathan D. Heywood's, tired and sleepy. Here I found Bro. Fields and Gallup, passed a pleasant evening, and retiring early tried to sleep.

On the morning of the 6th I went to the Conference ground, greeting the brethren that I found there with pleasure, as very many were not expecting me, I had a good chance to find out whether I was welcome or not. The weather was quite unpromising, and fears were entertained that a rainy time would be our portion during Conference. We did not organize until nearly noon, and I began to fear that we should have a very unprofitable session, the clouds looked lowery and dull, a cold raw feeling was in the air, the brethren had not assembled in number, and those who were on the ground were scattered around in groups, chat-

ting of one thing or another, happy and joyful that they were permitted to meet once again. Bro. Derry came upon the ground smiling with pleasure that I had come, and anxious too that every thing should be done for the good of the cause. We called the brethren to the stand and organized the Conference, under circumstances apparently the most despondent and gloomy of any that I had ever attended, attendance thin, weather unpropitious, and withal, some embarrassing matters to harass and perplex the minds of the brethren; besides, Bro. Redfield's critical condition when I left, communicated to the brethren aided to cast a gloom over us. In the afternoon, thinking that there would be a larger attendance upon the next day I addressed the congregation from the 6th chapter of St. John 66-69 verses. Bro. Derry followed and spoke feelingly to the saints, warning them to give heed to the counsel of God.

In the evening there was a prayer meeting at the stand, while the Presidents of Districts met me in council at Bro. Heywood's house; and here let me name some of the brethren whom I met, and now remember with joy and gratitude to God, for, that He hath made my lot so happy, in permitting me the association with men who are trying to be men of God, and who are blessed with a portion of His Spirit: Bro. Wheeler Baldwin, President over the Fremont District; a man early in the work, was at the sitting of the Amherst Conference, and has been conversant with the history of the church ever since, one of those plain, practical working men in the ministry, striving to do his whole duty, aside from the pride of place, or of power; Bro. George Sweet, of the Pottowattamie district, one who I hope will never betray the trust now reposed in him, and will continue to be his, if he abide in Christ; Bro. Wm. A. Litz, once of the South Nebraska District, now under a mission to Dixie with Bros. Benj. Ballou, Dexter P. Hartwell and Calvin Beebe; Bro. John A. McIntosh, of the Galland's Grove District, a staunch, sturdy pioneer of the cause, who is one of those rare men who seeing a thing to be right, dares to do it, even to the crucifying of the affections of the flesh; he is loved and respected in his field of labor; Bro. Silas W. Condit, of Little Sioux District, another staunch supporter of truth; but here I find a great difficulty, I can not name them all, and to name some might disparage others, suffice it to say, that when the Saturday morning came, there

was a bustle and a gathering, such as I have seldom seen, and when the call was made to come to order, there was an eager crowd of earnest brethren round the stand ready to do good for Zion.

There was quite a number from the valley of Salt Lake, and Bros. Harrington and Cornelius McIntosh, missionaries returned from Utah were there too, full of hope and joy, that God had delivered them from out the shadow and valley of death to the renewed brightness of a season with their brethren.

The skies now seemed more propitious, the moral aspect more favorable, and we entered into the business of the Conference with an alacrity I had never seen surpassed. The minutes of the Conference will show what was done as actual business, but the various good things that were said, both in session and out of it; the visitation of the Spirit at the prayer meetings, on the nights of the 6th, 7th, and 8th, the minutes fail to show; but these things live—live in the hearts of good and honest saints, who feasted for the time, as hungry souls will feed when long deprived of the good food of gospel grace, and from all I can hear and judge much good was done. Sunday, the 8th, I spoke from the stand to quite a large audience in the forenoon, while Bro. Derry spoke in the afternoon. In the evening I spoke at Bluff City, in Babbitt's Hall, to an attentive congregation, using as a text the words: "Sanctify them by thy truth, thy word is truth." I felt a good degree of liberty, and I trust the effort was not idle, as many of God's people were present, whose praise and prayers are of much value with the Lord, and they I know were praying for me in their hearts. Bro. Moses Nickerson was with me in the stand, opening the meeting with prayer. J. SMITH.

CONFERENCES.

Semi-Annual Conference.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of L.-D. S., held near Council Bluffs, Iowa, Oct. 6, 1865.

Conference convened by electing Joseph Smith President, Geo. M. Bush and Dexter Hartwell, Clerks.

The President delivered a discourse. Much useful instruction was given to the saints, upon their duties; and he closed his discourse by asking the question of the saints, "Will we put ourselves in a position to receive the blessings of God?" He

was followed upon the same subject, by Elder Chas. Derry.

The following elders reported: Charles Derry, Wheeler Baldwin, John A. McIntosh, Geo. Sweet, Silas Condit, Z. S. Martin, Wm. A. Litz, Thos. Dobson.

Pres. Joseph Smith said: "I think that it is my time to report now; and in doing so I will have to apologize to you in not being able to fulfill my promise that I had made to some last year, at the October conference, to revisit these branches. It was impossible for me to do so at that time, as business peremptorily called me away, and that quickly I assure you. Circumstances which I could not control demanded my presence in other places, therefore I hope that the saints in the west will accept this as my apology. And now for my report. I have been laboring for the last year around home, some in the west, in St Louis, and indeed I have been steadily going pretty much all the time. You know that our last spring conference in Plano, appointed me to take charge of the Herald. This appointment will necessarily, with preaching, writing, &c., take my whole time in the cause, which I freely dedicate to the Lord. The work is onward everywhere I have heard from, and the brethren are signalizing themselves as champions of the truth."

AFTERNOON SESSION.

The following elders reported: Cornelius McIntosh, Harrington, and A. Moffit.

REPORTS OF BRANCHES.

- Plum Creek: 18 members, 1 high priest, 4 elders, 1 priest, 1 teacher.
 - Nephi: 20 members, 1 priest.
 - Glenwood: 17 members, 4 elders, 1 priest.
 - Fremont: 36 members, 1 high priest, 4 elders, 1 priest.
 - Florence: 20 members, 5 elders, 1 priest, 1 teacher.
 - Columbus: 15 members, 4 elders, 1 priest, 2 teachers.
 - Mason Grove: 19 members, 1 seventy, 5 elders, 1 priest, 2 teachers.
 - Boyer: 18 members, 7 elders, 1 teacher.
 - Little River: 43 members, 1 high priest, 5 elders, 2 priests, 1 teacher.
 - Camp Creek: 5 elders, 2 priests.
 - Weeping Water: 2 elders, 1 priest.
 - Nebraska City: 1 elder.
- The total number of members in the 3 last mentioned branches are 79.
- North Star: 205 members.
 - Crescent City: 35 members, 1 seventy, 4 elders.
 - Twelve Mile Grove: 20 members, 1 seventy, 2 elders, 2 priests, 1 teacher.
 - Morning Star: 52 members, 2 elders, 1 priest.

Raglan: 19 members, 3 elders, 1 priest, and 1 teacher.

These are all the reports of branches that have been handed in to me, and some of them the clerks have hardly been able to make out at all. It is to be hoped that the clerks of branches will try to get those printed forms which Eld. C. Derry has in his possession, so that uniform reports may be received by the general conferences.

The following resolutions were adopted:

Resolved, That, whereas circumstances have transpired which render it necessary, the conference hereby request Br. Edmund C. Briggs to return from California, and if possible meet with the church in conference, on the 6th day of April, 1866.

Resolved, That this Conference request the High Council to come together at the Spring Conference of 1866, to dispose of alleged troubles in California.

The President said the next business in order would be the appointing of missions, and called upon the elders to volunteer to go into the field.

A. J. Field was appointed to labor in connection with W. W. Blair in Ohio. David H. Bays was appointed to go to Decatur county, Iowa. Wm. Litz, was appointed to go to the states of Va., N. C., Tenn., Miss.; and Ala. Moses Nickerson was appointed to go to Michigan and Canada.

Prest. Smith said, "I hope that the day is past in the history of the church that men who are appointed to go upon missions will make no effort to go and fill those appointments. I want to see the brethren prepare immediately, and proceed to the several places and commence their labors, and not stay at home and keep putting it off from one time to another, until you really get ashamed to go at all. Do not be afraid to use your talents, for be assured if you are afraid to use them, God will step in and take them from you, and give them to some other person, who will magnify them. God wants men to go and prosecute the missions that they are appointed to, and He does not like to have men find every little excuse to stop them from the prosecution of their duty. I have felt this for some time resting heavily upon me, and I hope that the brethren will not think that I am too hard upon them. Brethren, I have an earnest desire to see that the work progresses among us as speedily as possible, and I therefore hope that the elders will use all their diligence to forward the cause of God."

MORNING SESSION.

Pres. Smith delivered a plain and impressive discourse upon the first principles of the gospel.

AFTERNOON SESSION.

Bro. Derry spoke at great length upon the subject of the Latter-Day Work, with great power.

MORNING SESSION.

Resolved, That David M. Gamet be ordained to the office of high priest.

Resolved, That David M. Gamet be ordained Bishop for the church in this western country.

He was then ordained a high priest by Eld. Chas. Derry. Bro. Joseph Smith ordained Bro. Gamet a bishop.

Prest. Smith called upon those who were ready to take missions in their respective districts to come forward. And he said, "While it is upon my mind, I will say that the church is determined to be a little more strict with the proceedings of her representatives. We do not want those who are so extremely smart, but we want men who are honest and straight forward; those who will do their duty fearlessly, and serve God with full purpose of heart."

The following missions were appointed:

E. W. Knapp, in connection with D. W. Bays, was appointed to go to Decatur Co., Iowa. Asa Walden was appointed to go to Cass Co., Iowa. B. V. Springer's and Lehi Collins' mission to Indiana was continued. H. G. Hudson in connection with Z. S. Martin, Thomas Smith in connection with Z. S. Martin. George Smith in connection with George Sweet.

The following resolutions were adopted:

Resolved, That Bros. Calvin Beebe and Benjamin H. Ballou, be ordained elders, and travel under the direction of Bro. W. A. Litz.

Resolved, That Dexter Hartwell labor in the ministry in connection with W. A. Litz, and Leonard L. Crapo in connection with Bro. Walden, in Cass Co., Iowa.

Resolved, That the Southern Nebraska District be attached to Wheeler Baldwin's District.

Resolved, That when this Conference adjourns, it shall adjourn to meet at Plano, Ill., April 6, 1866.

Resolved, That Amos Chase labor in the ministry in connection with S. W. Condit.

Resolved, That the mission to Minnesota be continued.

Resolved, That Peter Murie be appointed on a mission to Colorado.

Resolved, That Moses Nickerson's ordination be reconfirmed.

Resolved, That Mary Valoir be received into the reorganized church, she having been a member of the old organization.

Resolved, That all the elders who have not hitherto received licences will get them from this Conference.

Resolved, That the Presidents of Districts in this Western District, under the pastoral charge of Bro. Chas. Derry, comprising Kansas, Nebraska and Iowa, will hold a three days meeting at Council Bluffs, on Friday, March 4th, to arrange important business.

A vote of thanks was tendered to Geo. Schofield, the owner of the ground upon which the Conference was held; and also to Sidney Graybill and assistants for the arrangements, the preparation for the benefit of the brethren and sisters, and for the good order which they kept during the entire Conference.

Bro. Joseph also returned his sincere thanks for the good order, and good attention which had prevailed through the whole of the conference.

Resolved, That we adjourn.

JOSEPH SMITH, PRESIDENT.

GEORGE M. RUSH } Clerks.
DEXTER HARTWELL }

Pittsfield Conference.

Minutes of Pittsfield Quarterly Conference of the C. of J. C. of L. D. S., held at Elkhorn Branch, Brown Co., Ill., Nov. 4 and 5, 1865.

President L. W. Babbitt was called to preside; and T. Williamson and E. B. Benson to be Secretaries.

Officers present: 2 seventies, 3 elders, 2 priests, 1 teacher.

The President addressed the Conference at some length, setting forth the duties of the officers, and gave some good instruction to the saints.

The following official members reported: Elders, Loren W. Babbitt, James Burgess, Cornelius Mills, Thomas Williamson and Jackson Goodale; Priests, John Lytle and John Miller; Teacher, L. L. Babbitt; all with a good spirit setting forth the good condition of the District.

REPORTS OF BRANCHES: Elkhorn, 18 members, one baptized since last reported, 3 came from Kizer Creek—the branch not fully organized.

Pittsfield, 18 members, 2 elders, 1 priest, otherwise as last reported, Thomas Williamson President; Atlas, 18 members, 3 elders, 1 priest, otherwise as last reported; Henry Huffman President; New Canton, 15 members, 1 seventy, 2 elders, one baptized, 3 received from Kizer Creek, Daniel Bowen President.

Resolved, That this Conference instruct its Clerk, Thomas Williamson, to furnish all the officers in this district with licences.

Resolved, That we sustain the spiritual authorities of the church in their several

callings to build up the church and kingdom of God.

EVENING SESSION.—We had a joyful meeting; the Lord truly verified his word, that where two or three are gathered together in His name, He would be in their midst, for all spoke with the Spirit and bore testimony to the work of God.

SUNDAY MORNING SESSION.—Bro. Goodale preached from Matt. 20 : 1, to a large congregation of people.

AFTERNOON SESSION.—Brother Babbitt preached from John 19 : 30, to an attentive congregation. A prayer meeting was held in the evening. The time was well improved; the Lord poured out the Spirit, and much good instruction was given and received by each. Conference adjourned to meet at the New Canton Branch, on the first Saturday in February, 1866, at the residence of John Fisher.

P. S. Jackson Goodale was ordained an elder at our last conference at Atlas, Aug. 6th. It was left out of the minutes.

L. W. BABBITT, PRESIDENT.

THOMAS WILLIAMSON, Clerk.

Mission Conference.

Minutes of a District Conference held at Mission, La Sale Co. Ill., Nov. 14, 15, 1865.

Elder Z. H. Gurley was chosen President, and Isaac Sheen, Clerk.

The President delivered an address, in which he gave a sketch of his labors in the different parts of his district.

Official members present, of the Twelve, Z. H. Gurley; High Priest, Isaac Sheen: Seventy, A. M. Wilsey; Elders, Andrew Hayer, G. C. Christensen, Thos. Hougus, Levi Lightfoot; Priests, Austin Hayer, Oliver Hayer, Wm Brunson; Teacher, Hance Hayer; Deacon, Andrew B. Anderson.

The before mentioned officers of the Melchizedek priesthood reported.

AFTERNOON SESSION.—*Resolved*, That we will sustain all the authorities of the church in righteousness.

The President and several elders addressed the Conference.

EVENING SESSION.—A very interesting and instructive social meeting was held, in which the gift of tongues, interpretation of tongues, and the gift of prophecy was manifested.

SUNDAY MORNING SESSION.—A discourse was preached by Bro. Isaac Sheen on the evidence of the truth of the Book of Mormon.

AFTERNOON SESSION.—Elders A. M. Wilsey and Z. H. Gurley, preached on the first principles of the gospel.

EVENING SESSION.—Another profitable social meeting was held. The substantial and comfortable meeting house which the Mission Branch has built, was filled with people so that many could not be seated, but good order was preserved.

The saints at Mission say that they regularly have large congregations and many who have not united with the church attend, and are earnest listeners to the truths of heaven.

The Conference adjourned to meet at this place Feb. 10 and 11, 1866.

Z. H. GURLEY, PRESIDENT.

I. SHEEN, Clerk.

SELECTED ARTICLES.

From the L.-D. S. Messenger and Advocate of May and June, 1835.

Faith of the Church. No. 14.

Having seen what the gift of the Holy Spirit and its effects are, it is worthy of notice that this gift was the thing which was promised by the Savior to those who would hear and obey the proclamation which he had sent into the world, and had authorized the apostles to proclaim to all the world, and that to the latest ages, even as long as the Lord shall call any of the human family to obey his commandments. For when the apostle made the proclamation first at Jerusalem, he told them that the promise was to them and their children, and to all (not a part of) them that are afar off, even as many as the Lord our God shall call.

We shall present some particulars respecting this promise. It was said of those who received it, that they should dream dreams, see visions, and prophecies; speak with other tongues, and interpret tongues, &c. Let us ask, what we are to understand by seeing visions? This question can only be answered by having recourse to the revelations of God, and there see what the former-day saints saw when they saw visions; for if we can ascertain what they saw when they saw visions, we will know what the "Latter-Day Saints" must see if they receive the gift of the Holy Spirit, as promised in the gospel.

Isaiah gives us an account of a vision which he had in the year that king Uzziah died. He says: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried un-

to another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Isa. 6: 1-4.

In this vision the prophet both saw and heard: he saw the Lord, as well as those who attended him; and beyond all controversey must have obtained great knowledge of future things and of the eternal world, so as to be a great support to him through the great afflictions which he had afterwards to endure for righteousness' sake; for after this time he could say in truth, what few could say; and that was, that he knew there was a God and another state of existence besides this.

The prophet Ezekiel gives us an account of a vision which he had. He begins with the beginning of his prophecy, and gives us a marvelous account of what he saw and heard of the glory of the Lord. He shows us that, in that vision which he says began on the banks of the river Cheber, while he was among the captives in Babylon. He had a very extensive view of the eternal world; the hand of the Lord was upon him, and the Spirit of the Lord was upon him, and he beheld the glory of the Lord; and he heard his voice, for the Lord talked with him. In addition to these things, he saw and heard many things respecting the house of Israel; their great wickedness and corruption at that time, and understood many, yea, very many things about both time and eternity; the inhabitation of this world as well as that which is to come. Let the reader take the trouble, if it should be considered such, beginning at the first chapter of his prophecy and reading carefully, and noticing particularly, what a vast amount of knowledge he must have obtained in that vision of things not seen in any other way but in vision; and he cannot avoid seeing the great advantages which flow from visions, and the unbounded knowledge obtained by them; such as cannot be obtained on any other principle nor by any other means.

Daniel gives us an account of a number of visions which he had, very similar to those seen by Isaiah and Ezekiel, or sufficiently so to give us a correct idea of the character of a vision. It was in a vision that he had the dream of Nebuchadnezer manifested to him, with the interpretation thereof: he doubtless saw in the vision what Nebuchadnezer dreamed of, that is the great image. See Dan. 2: 19-45.

In this vision the Lord gave Daniel a

great knowledge of future things: he showed him all the kingdoms of the world, from the days of Nebuchadnezzar down until the stone cut out of the mountain without hands, which began at the feet of the image, and beat it to pieces and destroyed it. Surely then this vision must have enlightened his mind greatly. In a very short space of time he must have found out that which could not have been unfolded for hundreds of years, yea, more than hundreds—thousands. What a great blessing then this vision must have been to Daniel.

From this short notice of visions, the heart of the saint must begin to fall greatly in love with visions, and desire them above all things, as a peculiar means of obtaining, not only knowledge, but knowledge of hidden things, and what a most happy effect it had on Daniel. He praised and glorified the God of heaven, who was a God of Gods, and a king of kings, and a revealer of secrets, and who had so greatly enlightened his mind, as to fill him with wisdom and understanding to comprehend hidden things.

Daniel favors us with the account of another vision, in Dan. vii., let the reader turn to it and read for himself. It is a vision of four beasts, which were a description of the kings of the earth, very similar to the former one; and he beheld, he informs us, until thrones were cast down, and the ancient of days did sit, and till the beasts were cast down, and one of them slain. And the situation of the world was shown unto him until the Son of man would come in the clouds of heaven with power and great glory, and get a kingdom in which all people, nations and languages shall serve Him. Reader reflect and see what a vast amount of knowledge this man Daniel must have obtained in those visions, which no man could communicate to his fellow man. His ideas must have been much clearer on all the scenes which passed before him in vision, than the mind of any person could be to whom he only told it, or who had no idea of those things only which he had received from others. Must not the vision itself have had greater influence upon the mind than the relation of it could have? Every rational being would answer, that it would: and Daniel must have known many things which he could not communicate.

In Acts x. we have an account of a vision of Cornelius of Cesarea, a Roman centurion, in which he saw an angel of God coming into him and talking with him,

and giving direction to him how to proceed in order to be saved

Peter, the apostle, also had a vision in order to prepare him to receive favorably the messengers sent from Cornelius to him, in which vision he saw heaven opened and a vessel set down unto him as it had been a sheet knit at the four corners, wherein were all manner of four footed beasts, and wild beasts, and creeping things, and fowls of the air, and he heard a voice saying unto him, Arise, Peter, slay and eat, &c. Let the reader peruse Acts x., where he will find the account alluded to above. In Acts xvi. Paul gives us an account of a vision which he had; read from the 12th verse and onward. He says that he saw at mid-day a light from heaven above the brightness of the sun shining round about him, and he also heard a voice speaking to him in the Hebrew tongue. In 2 Cor. xii., he gives an account of another vision, in which a man was caught up to the third heaven, and heard things which were unlawful to utter, or were unutterable, whether in the body or out of the body he could not tell; but from the description which he gives of it he must have obtained great knowledge and certainty about future things.

From all these accounts we are not left in doubt respecting the true character of a vision. Those who had them, both saw and heard them; they beheld the Lord Himself with the heavenly hosts; they saw the heavens opened, and looked into the eternal world; they heard the voice of God and of angels; they had explanation after explanation; they beheld all future time, the rising and falling of nations and kingdoms, so as to give them the clearest understanding of these things; they were made familiar with both time and eternity, angels and men, the Father and the Son, and the glory of God stood before them, His hand was upon them, and His Spirit in them, so as to get knowledge that could not be obtained in any other way, for they saw the things as they will actually take place, even the events of time until the Son of man shall come in the clouds of heaven with power and great glory. And who cannot see that this was an extent of knowledge which can not be obtained in any other way. Indeed, beyond this, they saw the future glory of the saints, and through this medium they obtained a certainty about eternal things which could not be obtained in any other way. They had an understanding of things which they

never could give to others; they were unutterable things, and things which were unlawful to utter, but the account given of them greatly stirs up the mind of the saint to seek after and obtain the same things, if it is their privilege.

That part of the Holy Spirit in the salvation of men, which consists in giving them visions, forms one of the most important parts (of the Spirit's work) in the salvation of men, and it is one that was always preformed by the Spirit, as far as we have any account of the people of God in his revelations. There is no society of which we have any account in the revelations of God, that he acknowledges as his own, except they that had visions among them, and that as long as they continued to walk according to the directions of the Holy Spirit, indeed it was essential to their character as saints; it would be a marvellous thing to find a body of saints on earth who have no visions among them. We will venture to assert that such a thing was never seen since the world began. We readily admit that a corrupt religion can exist, and false prophecies exist, and sectarian dogmas abound, men made worshipers increase, and the world abounds in a religion that the Lord was not the author of, and yet no visions be among them; but wherever the truth of heaven abounds, there will visions abound also; for it is a part of heaven's scheme to save men, and without it we are not authorized to say there is salvation; for all the people who were saved, of whom we have an account, were of the number who saw visions; and such was the importance which the sacred writers attached to the seeing of visions, that Solomon said: "Where there is no vision the people perish." Prov. 29: 18. But in direct opposition to this, the people of this generation say, that where no vision is, there truth reigns and prevails, and where vision is, there error and delusion abounds; but whether we should believe God or man, judge ye.

It requires but a limited acquaintance with the Bible to see that the highest degree of knowledge which was among the former-day saints was obtained by seeing visions. It was by visions that they were made acquainted with the deep things of God, and visions were a part of the work of that Spirit which searcheth all things—"yea," as Paul says, "the deep things of God." Who can reflect on the great privileges which the saints enjoyed in receiving visions, without feeling a great desire for the same blessings? There

was no end to the knowledge which they acquired; there was no bounds to their discoveries; they reached far into futurity and comprehended the things of both God and man for many generations; they looked to the things within the veil, and saw the things of God, of angels, and of men in the unseen world. Visions gave them the greatest confidence in their religion, and enabled them to endure as seeing him who is invisible. They knew their religion to be true; for through visions they saw with their eyes, heard with their ears, and understood with their hearts. In their visions they conversed with angels, the spirits of just men made perfect; were made acquainted with the glories of the eternal world, and obtained the most perfect knowledge of future things. By reason of this they became exceedingly bold and testified of the things of God without fear; seeing, hearing, and handling of the word of life, and became swift witnesses against the generation in which they lived; for no man can be a witness for God until he can bear testimony of what he has seen and heard. No man can bear witness of what another has seen and heard; but of what he has seen and heard himself. So that all the witnesses that God has ever had on earth were those who obtained visions; for without them, they could not be witnesses for God. Nor did the ancients ever pretend to be witnesses of any thing but of what they saw and heard themselves. When God went to raise up witnesses for himself he did so by giving them visions.

From the L.-D. Saints Evening and Morning Star, of July and August, 1834.

Millenium. No. 6.

The apostle, by this expression, seemed to suppose that the subject of his coming to burn the world with fire, or to be revealed in fire, as Paul says, would be so plainly written that it would be wilful ignorance not to be acquainted with it. This is a hard saying for those who have been for years trying to find out something about the second coming of Christ, or Millenium, which is the same thing, and yet say they dare not approach it. Peter says they are willingly ignorant of it, the same as to say, that they are unwilling to believe what the scriptures say about it, and want to spiritualize them, or interpret them, so as to make them mean something different from what they say, and are, in consequence of this, in great ignorance, which ignorance is wilful. Isaiah gives us a similar account of the last days, the time when God should

begin to give revelations to a people of stammering lips and of another tongue. For the benefit of Israel, he says:

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which was in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have hid ourselves; therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.” Isa. 28 : 9-22.

That the prophet refers to the same people that Peter referred to, I think will not admit of a doubt. Peter said of the people of the last days, that they were mockers, and scoffers, and were to mock and scoff at the coming of the Son of man.

Isaiah says that the people of whom he spake, were scornors and mockers, and they were to mock at the overflowing scourge, saying “it would not come unto us.” Another fact which puts the matter to rest is, that Isaiah wrote of a people who were to live in the last days, when God had decreed a consumption on the whole earth. This was to be done in the last days, at the coming of the Son of man. So that Isaiah as well as Peter, have given the same character to the generation which is to live in the days of the coming of the Son of Man.

I shall have occasion for this quotation in another part of this dissertation.

I shall now sum up the substance of what is said in the foregoing quotations concerning the situation of the world at the coming of the Son of man.

1. They were to be false religionists, broken into parties and sects.

2. Their teachers were to be numerous, and of their own making; for they are to “heap to themselves teachers having itching ears.”

3. Those teachers that they heap to themselves, are to be false teachers, and are to make merchandise of the people.

4. They are to be in gross darkness, not able to discern the signs of the coming of the Son of man, however visible they may be.

5. They are to be mockers and scoffers; mocking at the idea of the coming of the Son of man; mocking and scoffing at the revelations, even the line upon line; the precept upon precept, which the Lord is to give to Israel to cause them to rest, by a people of stammering lips and another tongue.

6. They were to have a form of godliness denying the power thereof.

7. To crown all, they are to be a people just such as God destroyed in the days of Noah, marrying and giving in marriage; being proud, boasters, inventors of evil things, heady, high minded, lovers of pleasure more than lovers of God; with an innumerable train of other evils.

Thus the sacred writers describe the people of the last days; and no doubt but the people themselves will say they are enlightened, very learned, exceedingly polite; remarkably genteel, peculiarly scientific, the greatest of statesmen, the profoundest of politicians, and the best of generations. Truly God seeth not as man seeth! So differ inspired men and uninspired men in their judgment of mankind.

Having seen from the clearest possible evidence, that the world at the time of the Savior's second advent will be in a state of apostacy, if we can credit the testimony of

the Savior, of the prophets and apostles, let us compare the people of the apostacy, with the saints of God, and the churches of the last days, with the churches which were established by the immediate direction of the inspired men whom God sent into the world for the purpose of building up His kingdom. And in order to get the subject fairly before us, let us take a view of the kingdom of God, as established among men. In Matt. 21 : 43, the Savior says to the Jews, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." From this declaration of the Savior, we learn two things; first, that the Jews had the kingdom of heaven among them; and second, that they did not at that time bring forth the fruits of that kingdom. God, by the mouth of Moses, had promised to the Jews that if they would obey His voice, and keep His covenant, they should be unto Him a kingdom of priests, a peculiar treasure above all people; (see Ex. 19 : 5, 6 :) but notwithstanding this promise, the Jews broke the covenant, and did not obey the voice of the Lord; but corrupted and defiled the kingdom of heaven so exceedingly, that in the days of the Savior, he said it should be taken from them, and given to another people, that the fruits thereof might be brought forth. We are told by the Psalmist David, that so completely did the Jews corrupt the kingdom of God which was among them, that there were none among them doing good, no not so much as one: they had all gone out of the way, and become unprofitable together. See Ps. 14, and Rom. 3 : 10-18. Thus the Jews had corrupted themselves so exceedingly that all of them had gone out of the way, and were considered transgressors before God, and at last became ripe for destruction, and the wrath of God came on them to the very uttermost. The kingdom of God was taken from them, and given to another people, and for the best of all reasons, because they did not bring forth the fruits thereof, and were unworthy to enjoy it.

In order therefore to see from whence the Jews had fallen, let us enquire a little, what are the fruits of the kingdom of heaven, and what was the former condition of the Jews, before they had rendered themselves unworthy of the divine favor.

Paul says that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Ro. 14 : 17. As the kingdom of heaven is a distinct empire of its own, the subjects of it have privileges which belong to none other. This was the case with the Jews

before their great apostacy; they were distinguished from all other people. When the Jews were first organized, they were all under the same order of things; their worship the same; the same priest or teacher taught them all; the same prophet prophesied to them all; they worshiped at the same temple; offered sacrifices at the same altar; the same Lawgiver directed them all; they all prayed for the same things, with every man's face toward the same temple. At the time of their great feasts, they all met at the same place, and enjoyed their festivities together. Among them there was one prophet, one priest, one temple, one altar, one Lawgiver, one hope of their calling, one God and Father of them all, who was through them all, and over them all, and in them all, and round about them all; whose glory shone in the temple; whose grace enlightened their minds; whose power guarded their persons, and defended their lands, and whose wisdom guided them by night and by day. The order of things which God established among that people, when attended to, would silence every cavil, allay every contention, put an end to all strife, and bring them to be of one heart and of one mind, seeing eye to eye, having but one desire: in a word, it would make them *one*. Such was the real tendency of the kingdom of heaven as established among the Jews; and as long as they continued in this order, the fruits of the kingdom were manifest. It brought forth prophets and prophetesses, and a host of inspired men and women. They received revelation upon revelation, instruction after instruction. The angels of heaven ministered unto them, and the power of God was exerted in their behalf. Their prophets could tell what their enemies were doing in their bed chambers. All things were revealed unto them that they were willing to receive, and there was nothing withheld from them that they were willing to receive. Such were the fruits of the kingdom as established among the Jews; and may we not ask where is the kingdom of heaven when these fruits are taken away? or were not these the fruits of the kingdom of heaven? Surely every person in the least degree acquainted with the kingdom of heaven as revealed in the scriptures, knows that these fruits are found no where else but in the kingdom of heaven. And who does not know, that if these fruits had continued with the Jews, that they would have continued until this day as the people of God? for who could have overthrown them? for if God was for them, who could be against them? God could not fight against himself. His power

was pledged to them while they obeyed His voice and kept his covenant. It was only therefore their ceasing to bring forth the fruits of the kingdom, that could overthrow them; for where the power, the wisdom, and the presence of God is, there is safety, there is salvation, and there is deliverance. The kings of the earth may set themselves, and the rulers take counsel together. The heathen may rage, and the people may imagine a vain thing; but it is all unavailing, for where the fruits of the kingdom of heaven are, there no power, nor combination of powers can prevail, for God is there. Had the Jews therefore continued to bring forth the fruits of the kingdom of heaven, it never would have been said to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." But when they ceased to bring forth the fruits of the kingdom, God said it should be taken from them.

From the Evening and Morning Star of Sept. 1832.

Old and New Revelations.

What a source of happiness our heavenly Father has placed before us, if we believe His word! But say thousands, we do believe His word, we have the old and new testaments and they are enough; they were given to the world that every body might be saved. Remember that while Israel endeavored to keep the law, they had prophets to tell them when they were right and when they were wrong. The revelations of the old and new testaments, were given from Adam in the garden of Eden, till John on the Isle of Patmos, during which time, holy men, moved by the Holy Ghost, spake to the Lord's anointed, His elect, His chosen and His church, what the Lord commanded. Each prophet revealed what was expedient for his own time, and the people he spoke to: foretelling just what the Lord pleased to communicate to that people. When the Savior came, He gave His own revelations, and used the old to support them. If the many things which Jesus did, were written, we suppose, as John did, that even the world itself could not contain the books that should be written: and yet, John, many years after, brought forth some new revelations, which must shortly come to pass.

The world should not be ignorant of this fact: when Paul wrote an epistle to the Romans, it was not to the Corinthians; when he wrote to the Corinthians, it was not to the Ephesians; when he wrote to the Hebrews, it was not to the Gentiles.

So also, when James directed his epistle to the twelve tribes scattered abroad, it was not intended for the Corinthians, Galatians, Ephesians, nor any Gentile Church, but for the covenant people of the Lord. We do entreat all men to consider, before they offer an opinion upon the word of the Lord. The covenant with Noah was very different from the covenant with Abraham; and the last covenant with Israel, which is to be written in the heart, when the Lord gathers in Jacob, from all countries where they have been driven, will undoubtedly be different from all the creeds and articles of every church on earth not established by immediate revelation from heaven. The Spirit of God is the Spirit of Revelation, and when the prophecies of Joel, in Joel it is fulfilled, there must be some new revelations.

Beloved reader, when the Lord pours out His Spirit upon all flesh, which will not be until the wicked are consumed, for every soul that will not hear the Lord at his second coming, must be cut off, there will be marvelous things revealed which will cause the children of God to rejoice. But before this great work is finished, John the Revelator, [Rev. 10.] comes to prophecy again before many people, and nations, and tongues, and kings, which the Lord [not man] will see fit to add to the words of his other prophecy: for eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that wait for him.

From the Israelite Indeed of Dec. 1865.

Jewish Intelligence.

The city of the great King is once more mourning in sackcloth and ashes; famine and pestilence are raging within its walls, and spread sorrow and distress among its inhabitants. The following letter was received by the "Board of Deputies of British Jews," from a number of Rabbies in Jerusalem, calling upon them, and the people of Israel everywhere, for help, in their distressed condition.

Jerusalem, the 10th day of Ab, 5625.

"The daughter of Zion is wailing, spreads forth her hands in supplication, and laments amidst her suffering.

To the heads of Israel, who seek the welfare of the city of God, and mourn her desolation; to the Rev. the chief Rabbi, Dr. Adler and the illustrious Baronet, Sir Moses Montefiore. The covenant of life and peace be with them!

Hearken unto us, our brethren, listen to our plaint, ye that are merciful! This is

the cry and supplication of all the congregations in Jerusalem, both the Sephardim, (Portuguese,) and Ashkeasim, (German.) We are all, our wives and children, in *sore distress and grievous affliction*. Behold, when the heavens were shut up in the winter, and there was no rain, provisions became dear and water scarce. Then there came the locusts, which laid waste the land, so that the harvest of the field perished. And then there came the famine; and the famine was sore in the land, so that we said: How shall we have strength to bear the infliction of this grievous scourge? But now woe unto us, there came DEATH, for the anger of the Lord has been kindled, and the fearful disease, the cholera, is raging in all the towns and villages around us. The fatal disease commenced its ravages on the coast of Egypt, raged furiously in Alexandria and other cities. Multitudes has the destruction that wasteth in noon-day cast down; yea, and many strong men have been slain by it. After that, it advanced with intense fury to the city of Jaffa; all her gates are desolated, her inhabitants afflicted. The corpses of the dead are lying in the streets unburied, and the living flee on every side, so that there is terror and silence in the noisy streets of the harbor city.

The disease is rapidly advancing to the towns and villages around us, situated between Jaffa and Jerusalem. *The gates of Jerusalem are closed, none can go out, none can come in: the city is in a state of siege.* We do not now groan and sigh on account of the terrible famine, but we cry unto you for help to save lives; for, alas, the disease has reached us, and there is great fear and terror in the holy city. We are compelled to engage men in every street, provided with the needed medicines against that terrible foe. But where shall we find the means to employ these men, and to supply the medicaments? And besides, there are so many poor and needy among us, who cry for bread, without any one to deal it to them. Shall they be left in want at such a time as this, when it is most dangerous to life to go about weak and hungry? *Alas, it is a time of great calamity for Jerusalem!*

We therefore, lift up our hands and our voice to you, praying you to come forward, to the rescue of your people, your brethren. This is not a time to be silent. We implore you to assemble your congregations, and to speak to their hearts, that they may aid those that are afflicted by famine, lest God forbid. . . Behold, our strength faileth us to cry unto you. If we had power, we would call to you with words that could move the whole world, for we are in great

distress. O arise and have mercy upon Zion! Those that have compassion upon her, will meet with compassion from the Most High!"

Here follow the signatures of thirteen Rabbies of the Portuguese and German congregations.

Valuable Crops.

There are farms and crops (speaking in a figurative sense) in which all have the same interest, whether tillers of the soil, or laborers in some other department of usefulness. There is a sense in which each individual is a farmer, engaged in raising crops of which he must hereafter eat, whether they prove to be sweet or bitter. We are all husbandmen, and each has his farm or vineyard, which he is cultivating to honor and profit, or to loss or shame. "Occupy till I come," is the lease by which we must hold possession, until called to our account.

In managing our farms, it should be our earliest care to ensure a crop of *good principles*. In our moral vineyard, there should be a first growth of them, to prepare the way for and protect all that is to come after. This crop should be sowed early with seed obtained from the scriptures, and should be diligently watched and cultivated, until it is strong enough to take care of itself.

A crop of *intelligence* is a most desirable successor to the above, and is especially to be commended to the young. The seeds of this crop are study, reading, and thought; the soil is the mind: and perseverance is the manure necessary to secure a good yield. Youth is the golden spring-time for this crop; and if the precious season is not improved, it becomes hard, we might say impossible, to break up the crusted soil in after life. When a man's mental garner is once well stored with this invaluable grain, he will derive great assistance from it in carrying on his future operations.

A crop of *friends* is, on many accounts, one of the most valuable that can be raised, provided they are of the right stamp. To insure a good crop, sow kind words and good deeds broadcast, carefully root out all weeds of selfishness and ill-nature, and stimulate the soil with a generous infusion of benevolence. There will always be more or less false-hearted fruit mixed with the genuine, which will not show itself until there comes a "nipping frost;" but, as a general rule, the quality of the harvest will be in proportion to the purity of the seed.

A crop of *honor and respectability* may be raised by any one who will take the necessary pains. Some seem to imagine that this is a crop which can be raised only on a large scale; but this is a mistaken notion.

The man of the humblest means may cultivate it successfully; and infinitely we prefer the reward of the poor man, who,

"With awkward shame,

Did good by stealth, and blushed to find it fame,"

rather than bear about upon our shoulders the empty "honor" and "respectability" which depend upon birth, wealth, and the mere "leather and prunella" of society. Worth is the seed from which this crop should spring. It is of slow growth, and should therefore be sown the earlier; and those miss it sadly who think they may venture to precede it with a crop of "wild oats." It is sometimes attacked by the mildew of slander and detraction; but this need not alarm, as it will leave no serious effects.

There is another crop—a very innocent one in its place, but often terribly misused, like grain turned into whiskey,—about which we are at a loss what to say. The crop we refer to is *money*, and few will dispute with us when we say, it is about the hardest and most uncertain one a man can attempt to raise. Some few people seem to have a knack of sowing sixpences and raising sovereigns, just as easily as the boy knew his grandmother; and to such, any directions we can give would be about as useful as a treatise on mice-catching to young kittens. But with most men the case is quite different, and the process is long and severe, if not wholly impossible. Money is a crop that demands a generous soil, a favorable season, plenty of "guano," and, above all, an amount of plodding, digging, hoeing, and scratching truly appalling to a lazy nature. A compost of dilligence, economy, and elbow-grease is highly effective; but some, instead of this, use a recipe invented by the father of evil, which consists of a mixture of meanness, deceit, and oppression, moistened with the tears of the widow and fatherless. This last compost often ensures a large and speedy return, but it imparts a poisonous flavor to the fruit, which nothing can ever remove. After all, this is a crop which we cannot recommend any one to make of primary importance. A little patch may be profitably devoted to it; but those who have gone into it most extensively are generally obliged to confess at last that it does not pay. It is terribly exhausting to the soil, if cultivated on a large scale; and when it obtains the mastery it is sure to choke everything good around it.

Finally,—not to weary the reader with many other things that might be enumerated,—there is one crop yet to be mentioned, much sought after, but by many

unattained—we mean *happiness*. A full harvest of happiness is certainly a beautiful and tempting object, but too often the humble seeds from which it springs are despised, while a thousand spurious imitations are daily palmed upon the unwary, which can spring up only in thorns and brambles. The real seed is duty; and every one of those innumerable good acts and "sweet courtesies," which go to form the good and noble life, is a seed of happiness, no matter how small it may be. The soil must be a heart at peace with God and man, and there must be a judicious system of cultivation. Happiness is too fair a flower to spring up like a weed in a barren field, without sowing or culture; but if the seed and soil are good, and the cultivation generous, happiness is a quick growing, hardy plant, not easily blighted, and of amaranthine nature; blooming for the future as well as the present—for eternity as well as time.

Christ's Coming.

As the scripture plainly testifies that the Lord Jesus Christ once died on the cross for sinners, and that He rose from the dead the third day, and that He now sits in heaven on the right hand of God the Father, so clearly does it also testify THAT THE LORD JESUS IS TO COME AGAIN.

What will be the state of the *world* when the Lord Jesus returns? "As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." (Luke 17:26-30.) Now since God has given such a testimony in His word, we ought seriously to consider the remarkable fact, that the Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot. The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgiveness of sins, and that seriously considers the circumstances and consequences to be such as they are: for though it is very easy now to forget God, and the name of the Lord Jesus, yet in the day when He shall appear, it will be impossible to do so. In that day it will

be said, by unconverted men, to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. 6: 16, 17.)—*Prophetic Times.*

True Now as Then.

That common-sense philosopher Dr. Franklin in his day refuted an objection against large taxation, by showing that our heaviest taxes are not imposed by government. In his "Way to Wealth," he represents a plain, clean old man, with white locks, called "Farther Abraham," as being asked, "Will not these heavy taxes quite ruin the country? How shall we ever be able to pay them?"

Father Abraham replied, "Friends the taxes are indeed very heavy; and if those laid by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes commissioners cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us. 'God helps them that help themselves,' as poor Richard says."

Economy.

When a Spaniard eats a peach or pear by the roadside, wherever he is, he digs a hole in the ground with his foot, and covers the seed. Consequently, all over Spain, by the roadsides and elsewhere, fruit in great abundance tempts the taste, and is ever free. Let this practice be imitated in our country and the weary wanderer will be blest, and bless the hand that ministered to his comfort and joy. We are bound to leave the world as good or better than we found it, and he is a selfish churl who basks under the shadow, and eats the fruit of trees which other hands have planted, if he will not also plant trees which shall yield fruit to coming generations.

NEWS FROM ELDERS.

FROM BRO. THOS. DOBSON.—I send you for publication, a short account of my labors in the ministry. At the June Conference held at Bigler's Grove, Harrison Co., Iowa, I was associated with Elder J. A. McIntosh in the presidency of this dis-

trict and my field of labor in the northern counties where I had been preaching. The result of this mission is thus far a success. We have crowded houses at Lake City, and at what is known as the "Cottonwood," in Calhoun Co., very many are believing. There are living there some Dunkard Brethren, they are a very hospitable people, and I think some of them will embrace the gospel of Christ. The Methodist minister called a meeting in my absence to pronounce against our doctrines, but he only increased the number of my friends, as at my next meetings the congregations were largely augmented, and we had more calls for preaching. I have also preached with good success at Grant City, Sac Co., and at Mason's Grove, Crawford Co. At the latter place I baptized a very intelligent lady formerly an Adventist, and I expect to baptize her husband soon. I have been preaching constantly, once or twice on Sunday and often through the week, still I am not able to fill half the calls for preaching.

BRO. ELI CLOTHIER has labored with me some. He is a faithful minister for Christ, and very efficient in preaching the gospel. BOYER RIVER, Iowa, Nov. 13, 1865.

FROM BRO. HUGH LYTLE.—I am well, for which I feel grateful to God. Bro. Spencer Smith has been sick, but is now well and with me. We left Bandera Co., on the 6th inst. We left a branch of the church there consisting of 42 members, all rejoicing in the glorious work. They live in a part of the country where they have raised nothing for the last two or three years. They will all leave for Kansas in the spring. We arrived here last Friday, and on Saturday night I preached in the court room, and yesterday at three o'clock. The people appear to be pleased and manifest a desire to hear more. The Christian order have a good house of worship here. Two of their leading men came forward when I was preaching there yesterday, and very politely invited me to come again, and that I should be welcome to their house to preach in. Three of them stated publicly that they believed we had the truth, and they were determined to give it a fair investigation.

We will start to-day for a settlement 20 miles south of here, where they desire to hear preaching. We shall arrange our preaching places as soon as possible for the winter.

MONTGOMERY, Texas, Oct. 23, 1865.

FROM BRO. THOMAS REVELL.—I sailed from Liverpool on the 11th, and arrived in New York on Oct. 27th. Came on to St Louis, and spent a few days among the saints

there, and then came on to this place. I arrived here on Nov. 9th, in good health. Our passage was a rough one across the mighty deep. The work of the Lord is very slow in England at present; nevertheless there are a few honest hearted souls that have embraced the truth; and the seed has been sown. All that I think is required now is more laborers in the field. The few saints that are there are good, kind, affectionate souls. They ministered to my wants at all times whenever I was with them. They sheltered and fed me with the best they had, and their prayers went up in praise to God for calling one of the true seed to lead the flock into the fold of Christ; and we truly felt and realized that God was true to his promises, for the gifts of the Spirit were manifest among us. And the cry is, "Come over and help us," and my prayer is that the Lord will inspire the hearts of good men who can go and speak the words of life and salvation to that people; and may we have more of the Spirit of peace, is the prayer of your fellow laborer in the Church of Jesus Christ of Latter-Day Saints.

NAUVOO, Nov. 14, 1865.

P O E T R Y .

Driving away Clouds.

Good wife, good wife, the fire is low,
 The children raise a row;
 The streets are damp, I scarce can go,
 And every thing torments me so,
 I never saw, I surely know,
 A darker time than now.

Good man, good man, for shame, for shame,
 I filled the stove just now;
 The children romp, they are not tame,
 They feel so good, who is to blame?
 The streets are damp, God wills the same,
 Come, smooth your angry brow.

Good wife, good wife, alas! alack!
 The flour is getting low;
 'Tis empty half way down the sack,
 With scarce a good dress to your back,
 And Johnnie's shoes begin to crack,
 And every thing to go.

Good man, my dress is clean and neat,
 I know the flour is low,
 We ate it up, it was good wheat;
 Cloth shoe's I'll make for Johnnie's feet,
 And keep him from the dirty street,
 Come, smooth your angry brow.

Good wife, good wife, it does appear
 You do not seem to care;
 We shall be destitute I fear,
 For every thing we buy is dear,

And what to do another year
 I now am not aware.

Good man, another year will bring
 Both joy, and grief, I trow,
 While present joys are on the wing,
 O! let us give them heed and sing.
 Will grieving alter any thing?
 Come, smooth your angry brow.

Good wife, good wife, I do perceive
 You have the wiser plan,
 I'll do the best I can, and leave
 It to the Lord, for thus to grieve
 Is foolishness, and I believe
 It ill becomes a man.

Good man, the supper waits for you,
 The bread is white as snow,
 With butter from the dairy new,
 And very fine potatoes too,
 The children crowd the treat to view,
 With not an angry brow.

D. H. SMITH.

MARRIED.

In Fox River Branch, Kendall Co., Ill.,
 Nov. 3, 1865, by Bishop I. L. Rogers, Bro.
 ADNA BOWER to Miss NANCY BIDOIRE.

OBITUARY NOTICES.

Sister ELIZABETH, wife of John Sayer, departed this life Nov. 13, 1865, aged 53 years, 1 month and 5 days.

She was a member of the old organization. She joined the Re-organization in 1862, and has followed her Master through evil as well as good report, and after ten months of severe and painful illness of cancer in her mouth and throat, she fell asleep in the arms of Jesus. She died full in the faith, leaving many friends to mourn her loss, but with a glorious hope of meeting them in the morn of the first resurrection.

I have a mother in the dust,
 Her mouldering body lies,
 We have a mother but we trust
 Her spirit's in the skies.

Yet again we hope to meet her.
 When the day of life has fled,
 And in Heaven with joy to greet her
 Where no farwell tears are shed.

SARAH A. SAYER.

In the U. S. Hospital at Chattanooga, Tenn., January 11, 1865, Bro. JOSEPH A. SKINNER, aged 34 years, 8 months and 28 days. He was drafted into the service in October 1864. He was a young man of good moral character, and was much respected in the neighborhood in which he lived.

In the Grand Prairie Branch, Livingstoh Co., Ill., Oct. 24, 1865, Bro. YANCE JACOBS, aged 45 years, 7 months and 11 days. He leaves a wife and six children to mourn his loss. We as a branch of the church mourn the loss of our brother. He was our Presiding Elder and always set an example worthy of our imitation. He was beloved by all the saints that knew him and respected by all his acquaintances. May the Lord help us to do his will, that we may meet our brother in the kingdom of our God.

C. F. STILES.

NANCY PHILLIS OUTHOUSE, youngest daughter of Henry and Nancy Shaw of Hague Mottram, Eng., and wife of Geo. R. Outhouse, Aug. 5, 1864, aged 21 years, 3 months and 12 days. She had a firm faith in Christ, a pure, kind and loving heart, a numerous circle of friends and an abiding hope of a glorious resurrection with the saints. She was taken away while I was on a mission in Nebraska, and thus the sting of death seems more cruel and hard to bear.

G. R. OUTHOUSE.

In the Galland's Grove Branch, Iowa, Oct. 17, 1865, SARAH LOVINA, infant daughter of Gideon and Mary C. Hawley, aged 2 months and 16 days.

RECEIPTS FOR THE HERALD.—A. Roberts, J. Pett, W. Carpenter, W. Haskins, J. Taylor, C. W. Lange, L. Z. Coke, S. A. Hunt, S. Alcott, each \$2; C. Harzing, N. V. Johnson, each \$1.50; A. Harker, J. A. Reazy, R. Campbell, J. Sutton, S. Ackerly, M. Williamson, M. E. Duncan, S. A. Sayer, Dr. C. R. Tuttle, T. Bowden, J. Hurst, G. Wilson, each \$1; L. W. Babbitt, \$4; M. Foster, E. Wells, each \$0.50; W. Berry, \$5; C. Mount, \$1.40.

Clark's School Visitor.

VOLUME X.

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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 CONCOUBINES HE SHALL HAVE NONE.”—*Book of Mormon.*

No. 12.—Vol. 8.] PLANO, ILL., DEC. 15, 1865. [WHOLE No. 96.

History of a Short Month—A Leaf from Memory's Book. No. 3.

Conference adjourned on Monday the 9th, after a session so marked by the Spirit of God, not only in peaceful ministrations, but in the more explicit gifts of tongues, prophesyings, and other manifestations, by which the hearts of the saints were lifted up in joy and gratitude to that Mighty One, who remembereth Israel even in her afflictions. I was made happy to hear veterans in the cause, like Bro. Uriah Roundy, Father Van Ausdall, Henry Brook, Father Newberry, and very many others, hearing their testimony of God's exceeding great mercy to them; but what pleased me most, was to find that the tidings which was being borne by the younger soldiers in the ranks like myself, was pronounced by those sturdy pioneers to be the same as was told them years ago, while yet no evil counsel had poisoned the channels through which God's inspiration ought to have reached the utmost bounds of the everlasting hills.

The hour of parting must come to saints, let them assemble where they may, while subject to the law of sin and death, as they must be until the earth is redeemed; so, on Monday, the brethren began to go, in little groups of one, two, three, or more wagons, as their ways might lie in the same general direction, though, to their credit be it said, a large number staid till adjournment; but when this had taken place, away, like kine before the driving storm went the busy people, all intent on reaching their homes and their fall labor while the good weather lasted. Although this might have been obeying the strict injunction of doing dilligently that which is to be done, I could not choose

but feel sad to bid good bye to so many kind and cheerful faces, knowing as I did, that to many, such seasons came but seldom, and that this one would live in their memories with many a fond regret that Conference came but once a year.

My memory holds with gladness the strong and friendly clasp of the many hands offered at the parting hour, nor shall I soon forget, that some left substantial token that their hearts and hands remembered the wandering brother who had come among them. If they had supposed he was a “chiel among them taking notes,” and that to ‘print em,” would they have shown such a cordial unreserve, suffering their characters to be mirrored in their faces and their actions, so that I, a way-faring man and, (not a wise one) could read them. Here, had I heeded the teaching of Paul about charity thinking no evil, I might have found material to have made a book upon the goodly graces of mankind, as typified by an assembly of L. D. S., but, as it was a part and parcel of that “old leaven,” which was become “saddened and soured” by contact with the sour side of humanity interfered, and the book is lost, how great a loss can never be calculated, for Job could not *rightly* judge his adversary, because he had not written a book.

My last act as a minister during the sitting of Conference, or as its consequence, was the baptizing of a sister from Nebraska, for a disease of the eyes. This was just after adjournment, and with feelings of reverence to God I went down into the water, remembering the troubling of the waters in the pool. My mind had been wrought up to its activity during my rapid journey and the sitting of the Conference, and I was not able to re-

ax the tension during the afternoon of Monday, besides, I had been a little ill on the 7th, and it might be disease sought to lay hold upon me. I kept quiet however, determined to baffle it if possible. On the 10th I felt quite unwell, and tried a little fasting, and it being election day I went down to the city, as it was reported that Gen. Sherman would be in town, and would speak to the citizens. I was desirous of seeing one of the men who had been engaged in the front of the great national struggle, and though I feel it to be a despicable part to "toady" to any man, yet laudable curiosity is excusable, and a passing glance at a military chieftain of such celebrity as Gen. Sherman has obtained, would have given me food for thought and comparison. The Gen. had "said his say," before I reached the city, and I was contented to hear Bro. Moses Nickerson tell of his having seen and heard him, and I think he had shaken hands with him also. I was not in a frame to regret having missed seeing the General, for to my mind great men, especially the celebrities, are too often merely *gilt*, or *pinchback*; more valuable for their glitter, than for their sterling worth. This may not be the case in this instance, but "seeing is believing," and not seeing the General, I can not say. One thing is very clear, he did the nation most excellent service as a soldier, and for this let him receive credit.

I reached Bro. Haywood's in the afternoon, stopping in my way out of the city at the house of Bro. Williams, at the foot of the hill, where I was kindly entertained. While waiting here for the wagon to come, Bro. Leonore Graybill, Presiding Elder of the North Star Branch, came up on his way to the city, and we passed an hour's time very pleasantly, chatting of the things presenting themselves to our minds. The brethren went their way. Sister Williams prepared some refreshment for me that I might break my fast. I thanked her, ate and drank, stepped into the wagon and reached home, (in due course of time,) as letter writers so frequently say. I had made my home with Bro. Heywood, by his request, during Conference, and here I take the opportunity of thanking him and his good wife and family for their kindness to me. May the Lord never forget them nor forsake them, is my prayer in their behalf. Retiring early, I rendered my evening oblation to the giver of every good, and lay down to rest, for the cares of the week had been weary ones. I awoke the morn-

ing of the 11th refreshed, and when I write that I had awakened, I realize what the term means; for the time that had passed since the 2nd inst., had passed like a night vision. I knew the days as each one came and went, I filled my daily task, thought, felt, and acted as the power of time, place and circumstance gave wisdom for thought, feeling, or action: and yet, over all that had transpired, distinct as my remembrance of it might be, there was thrown a kind of wierd reality which gave it sacredness in my eyes.

I spent the 11th mostly at Sister Hartwell's, reading the "Life of Napoleon," and waiting for Bro. Perry to come with an outfit for travel, as I had arranged with him to visit some of the branches with him. He came in the gloaming, we spent the evening pleasantly together, arranging our accounts for the office of publication, finding in our hands the nice little sum of \$176, the result of sales of books and subscriptions to the HERALD. This shows what a result for usefulness might be reached, if each one interested in the spread of the work would make endeavor to circulate the works of the church. Here I can not pass without remarking, that any conception that there is a matter of private speculation in the publishing department of the church, is a misconception, and any one holding such would do well to take a run up to the office, peep into the books of account, examine the condition of things there generally, and report to the doubters. I reckon they would soon see where the speculation came in.

On the 12th, in Bro. Jarius Putney's carriage, drawn by Bro. Field's horses, caparisoned with Bro. Craven's harness, we set out for Crescent City, intending there to make the first stop, as well as arrange the programme for our tour.

We were entertained at Crescent City by Bro. Elza Hoskins, preached there in the evening, and made our arrangements in such way as to reach Little River Branch on the 25th. It set in to rain at night, stopping soon enough to permit the wind to blow chilly and strong in our faces during the journey from Crescent to Little Sioux, in Harrison Co. Our way was along the foot of the bluffs, in the edge of the four or five miles strip of bottom land which guards the banks of the "Big Muddy," and though the clouds were dun overhead, and the way misty with the cold wind, our hearts were warm with the love of God, and His creations looked bright through the mercy of His

covenant. Chosen by the hope of doing good, pleased with mutual trust and confidence; where dull drowsiness might have dulled the prospect without, we found much to admire, while lessons of instruction came with almost every turn of the road. We took our dinner at the town of Calhoun, which only lacks inhabitants to be a large town; but hopes are entertained by those who are there, that the tide of prosperity is now in their favor. We arrived at Little Sioux in the evening of Friday the 13th, and took resting places with Bro. David M. Gamet, now the bishop for Western Iowa, who is, with his excellent family, blessed by the spirit of peace and the power of his calling. Here we found the saints expecting us; and soon there was an appointment at the school house for the evening, which I had the pleasure of helping to fill, for I trust that the Lord was the chief speaker by the influence of His Spirit.

But this will suffice for one time, and I am surprised that I have told so little, and have yet some days of my journey before me. May grace attend the recital is my prayer.

JOSEPH SMITH.

A Short Mission.

On the 27th ult., we went with Bro. Z. H. Gurley, to Kewanee. We found the saints in that branch rejoicing in the blessings of the kingdom of God. Their number has increased very much since we visited them last March, when we held a discussion in that branch with Mr. Geo. W. Foster, (an Adventist preacher,) on the immortality of the spirits of all men. After our arrival we were informed that a remarkable prophecy had been fulfilled in that branch. One of the saints had prophesied that Sister Whitehouse would live to see all her family come into the church. She was very sick for several months after this prophecy had been given, and outward appearances seemed to indicate conclusively that the prophecy would not be fulfilled. She bore a faithful and powerful testimony in defense of the latter-day work, and exhorted her husband, Bro. Whitehouse, and their children to be faithful in keeping the commandments of God. Her departure had been expected several days, when at last eight persons, including all her unbaptized children, and their partners in life, were baptized. When she was told that all her children were then in the church, she bowed her head, and died in a few minutes without a struggle, as a person would fall asleep.

In the evening of the day that we arrived

in Kewanee, we preached on the Brighamite apostacy. The Lord was with us, and blessed both the speaker and very many of the hearers. The next day Bro. William Grice harnessed his team and took us to Victoria, Knox Co., where he and I remained during the night at the house of Bro. Giles Cook. He and Sister Cook became members of the Old Organization soon after the church was organized. Bro. Gurley remained during the night at the house of Bro. Chas. Reynolds. The next morning, after a journey of four miles, we came to the house of Bro. Reuben Strong. He and Sister Strong were also members of the Old Organization, in Kirtland, when the first Joseph lived there. With them and in their carriage we went to Princeville, where we arrived about noon, at the house of Bro. Hiel Bronson. A two days' meeting was to have commenced that morning, but we had been detained by the weather. In the evening a delightful and instructive social meeting was held at the house of Bro. R. J. Benjamin. The next day Bro. Gurley preached in what is called the Christian Church. In the evening I also preached there on the need of prophets and spiritual gifts in the last days. The Spirit of the Lord gave us much freedom in speaking to the people. The next day (Dec. 1st) we went with Bro. Daniel Strong in his father's carriage to Canton, to attend the Conference, which convened Dec. 2nd. The headquarters of that branch of the church is five miles from Canton, near the coal mine of Bro. David Williams, and nearly all the male members of the branch are in his employ, and are Welsh people, with few exceptions. This branch of the church has been established chiefly by the labors of Bros. Jeremiah Jeremiah, and J. D. Jones, of Kewanee. We were informed that they have now 28 members in the branch. Bro. David Williams is building a very commodious meeting house, at his own expense, for the branch. He is also otherwise zealously engaged in appropriating of his means to assist in rolling forth the great work of the last days. By so doing he is laying up treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. If every rich member of the church would follow his example, the revelation of last May would not be disregarded as it now is. The hands of the quorum of the Twelve, and many of the elders would then be untied; their families would not suffer for the want of the necessaries of life, and thousands who are now sitting in darkness, would soon be visited with the light of the fulness of the gospel. Bro. David Williams lives in Canton.

Many of the people of that town were very attentive listeners to the preaching of the gospel in the morning, afternoon and evening of the last day of the Conference, and there is a very favorable prospect that a large branch of the church will soon be established in that town.

On the morning of Dec. 4th, with some of the Galesburgh, Buffalo Prairie and Kewanee saints, we availed ourselves of the privilege of being carried to our destination by the chariots which rage in the streets, and "jostle one against another in the broad ways," in this the day of the Lord's preparation. See Nahum 2 : 3-5.

I. SHEEN.

CORRESPONDENCE.

Captivity and Redemption of Zion.

AN ADDRESS DELIVERED OCT. 8, 1865, BY ELDER THOMAS JOB, OF THE REORGANIZED CHURCH, TO A CONGREGATION OF UTAH MORMONS.

"Behold I say unto you, 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." B. of C. 100 : 3.

The term Zion here can not allude to the land of Zion, but to a people; a people that used to be called Zion, and who should be pure and free, but who are now in bondage and need redemption. They are those who the Prophet Isaiah calls the converts of Zion, who are to be redeemed with righteousness. They are those that call themselves after the name of the Lord, and are chastened for a season with a sore and grievous chastisement, because they did not hearken unto the precepts and commandments which the Lord had given unto them. See par. 1. They are those who were to suffer temptation and great tribulation until the Lord would feel after them, and offer them redemption or conversion unto righteousness. They are chiefly these people of God who inhabit the vallies of the Rocky Mountains, who believe in the Zion of the last days, but have been moved out of their place with the cursings, wrath, indignation and judgments of God upon their heads, which they have brought upon themselves by their follies, and by all their abominations which they have practiced before Him.

You ask, what is our bondage here in Utah? We learn from the above paragraph that the bondage in question consists chiefly in your banishment from the land of Zion, and the great tribulation which you were to suffer in consequence, and your redemption will be your conversion unto righteousness, with your restoration to the land of Zion.

You must first be redeemed with righteousness, because you were cast out of the land of Zion because of your unrighteousness. The Lord must first feel after you, inasmuch as to send you a blessing, a message of righteousness, to convert you and convince you of all your unrighteous deeds which you have practiced before Him, so that you may be healed by the milk of the word, and the oil of gladness, and be converted unto the practice of righteousness.

You ask, what are our temptations and tribulations here? We answer, something similar to those of the fathers in the land of Egypt; they were tempted unto idolatry, and all manner of barbarism, as you are here. They had their task-masters there to afflict them with their burdens, and to make their lives bitter with hard bondage, such are your temptations and tribulations here; you are tempted to idolatry, human sacrifice, polygamy, divorcecraft, and all manner of unrighteousness. You also suffer great tribulations. You have your task-masters, apostles, bishops and presidents, to keep you oppressed as they were kept. They afflict you with burdens, and make your lives bitter with hard bondage. A little while ago your First President said that he would take care that you should never get rich; he said "there will be too much work to build up the kingdom." You suffered great tribulations before you arrived here, but much more since, and you will suffer a hundred fold more yet before you leave here if you do not repent and receive the blessing. We have seen men here starving to death for the want of bread, and scores more would have starved to death last winter, if it had not have been for the mercy of Gen. Connor in giving the poor starving Mormons their daily rations out of the Government stores in Camp Douglas. And at the same time there were thousands of tons of wheat and flour laid up in store in this city, under the control of Brigham Young, and you know it. Such are your temptations and tribulations here, and you make your bands strong in them by the oaths and covenants which you unrighteously swear to in that endowment house, to that man of sin, who opposes the truth, and pretends to sit on the throne of God in the temple of God, exalting himself above all that is called God. He is the one that

is now tempting you, as Paul says: "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11, 12 He (Brigham) teaches you to practice this wickedness before the Lord. He allures you by the lust of the flesh to cast you not within the folds of the great cable of his church. He lies to you when he preaches that idolatry is the worship of the true and living God; that common divorcecraft is virtue; that polygamy is the celestial law; that oppression is charity, and that murder is salvation to the soul. It is with strong delusion that he tries to deceive you, and tells you that if you receive certain sealings and endowments from him, you will come forth in the first resurrection, and pass by the angels and the Gods to your exaltation and glory in all things; even if you commit all manner of sins and blasphemies against God in the remaining part of your lives, your salvation is sure. It is with strong delusion that he persuades you that the Devil's plan of salvation is the right plan, he deprives you of your agency by inducing you to do as he tells you in all things without asking any questions, or the whys or wherefores. It is with strong delusion that you are told that if you will kill so many Gentiles and apostates that you shall be called saviors on mount Zion, having the name of God engraven upon your foreheads.

Such are the strong delusions by which many of you here have been enticed to believe a lie, and have pleasure in whoredom, idolatry, murder, robbery, and all kinds of unrighteousness, and have made your bondage so strong that you can not know when good cometh, that you can not receive the love of the truth that you might be saved, but to have pleasure in unrighteousness that you might be damned. But I rejoice in telling you that there are thousands here, saith the Spirit, that will be redeemed from the bondage of unrighteousness and corruption, and enjoy again the liberty of the sons and daughters of the living God, for their covenant with death shall be disannulled, and their agreement with hell shall not stand, because God hath from the beginning chosen you to salvation, through the sanctification of the Spirit and belief of the truth. It is true that many of you have sold yourselves for nought to that "man of sin," and so become what he terms lawful captives, so that you can be righteously slain if you happen to break your covenant with death, as he lately said that many of your brethren have been slain for that cause, but we are aware that death is the penalty

without his acknowledging it. But you shall be redeemed with righteousness, and not with money, from your captivity of unrighteousness, tyranny, oppression and tribulation, and your redemption shall come by power and with a stretched out arm. Many now ask: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, (Zion) and I will save thy children." Isa. 49: 24, 25. "Therefore I will raise up unto my people a man, who shall lead them even as Moses led the children of Israel," "for after your tribulation cometh the blessing, even your redemption, your restoration to the land of Zion." The great question among us in these valleys is, who is this man who is to be like unto Moses to deliver the Lord's people? Brigham Young boldly claims to be that man, and that he is to dictate who shall, and who shall not return to the land of Zion, but for fear that his delusion is not strong enough to retain the people in bondage a little while longer, he sometimes soothes your ears by telling you that David is to be the man, and that when he comes to take his place, that he will come to Bro. Brigham to receive his authority, and that nobody will be more willing to receive him than himself. This will do for a season, but it is like the temple—a mere castle in the air. But let me ask you, in what capacity will Brigham receive David? What place will he give him? Will he receive him as prophet and president of the church? I answer, NO; for Brigham Young proclaimed to all Latter-Day Saints that they were now without a prophet living in the flesh to guide them, and not to presume for a moment that they would ever have one. I will ask you, will he receive him as one of his twelve apostles? I must again answer NO; for he says that the twelve apostles of this dispensation stand in their own place, and always will, and Heber says that no man can unhorse him, and Daniel H. Wells can say the same. In what capacity then would he receive David Smith, if he was to come to him? I suppose that he would give him the place that he promises to all the saints that staid behind in the eastern countries, that is to be his little slaves, to comb his horses, mop his floors, clean his boots, and do all his drudgery, and finally save them by what he calls baptism, which is to cut their throats and shove them under the water.

Once more, whose privilege is it to be this man like unto Moses? Joseph Smith's blessing was to be a man like Moses, and

the blessing of Joseph was to be on the head of his posterity after him, therefore it is the privilege of Joseph's first-born son to be a man like Moses. See B. of C. 107: (103) 18. Moses was a Prophet, Seer and Revelator, &c., having all the gifts of God. See B. of C. 104: (3) 42. So was Joseph to be called, See B. of C. 19: (46) 1. Moses was called to redeem Israel. See B. of C. 100: (101) 3. So was Joseph Smith. See B. of C. 100: (101) 4. Joseph's blessing also was to preside over Zion in the Lord's due time. See B. of C. 87: (85) 8. All these blessings properly belong to the young prophet, Joseph Smith, the *first-born* son of Joseph Smith, the Martyred Prophet. Now we see whose right it is to redeem the converts of Zion with righteousness, and then out of bondage by power and with a stretched out arm, out of the captivity of the mighty and terrible Pharaoh of the Rocky Mountains, and to preside over them in the land of Zion. Joseph's successor was to teach the things that were revealed to him. See B. of C. 43: (14) 2. Joseph the second calls the erring saints to the old paths; to live by the word of God; to take hold of the rod of iron that leads to the tree of life; to redeem them with righteousness from all their unrighteous deeds, corruptions and abominations which they have practiced before the Lord. Many say to me, if young Joseph is a Prophet, like unto his father, why did he not come out sooner; why was he not called when a boy, even as his father, when 14 or 15 years old, seeing that we were without a leader to guide us? All the answer I can give is, if the Lord had called him at that age, he would not be the one promised in the text, for the Lord's covenant was to raise up unto His people a *man*, and not a *boy*; a *man*, a full grown *man*, even as Moses was; a man mighty and strong, such a man as young Joseph Smith is, and a mightier man you *can not meet with*.

A Letter on the Latter-Day Work. No. 1.

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOUTHAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED."—*Gal.* 1: 8.

DEAR M—Years have rolled their rapid flight, and many changing scenes have left their record on time's page, since we parted. Trials and temptations have fallen to my lot, and I doubt not, to yours also; for though life appears to some, but one long festive day, and time touches very lightly, their unclouded brows: still to very few

I opine does it wear for long the rosy garb. It was wont in their school days to assume. To night, my heart is filled with gratitude, that our lives have been spared, through all these changes; and though not permitted to see you face to face, I can address you with the "tongue of the absent."

It is in compliance with a promise made you, in the happy hours of our former intimacy, that these pages will be written. Doubtless long e'er this it has escaped your memory, or you may have regarded it as being too visionary for practical life, and so have left all thought of it behind, when we bade adieu to our *Alma mater* to enter upon life and its untried scenes. But if so, then it has been different with me, for I have not only had it in memory, but now sit down to redeem it. When talking of the various denominations, upon one occasion, and speculating as to why it was, that there were so many, and that their doctrines were so conflicting. Why it was that you as a Presbyterian believed the "blood of Christ *efficacious* only for the few," and I as a Methodist believed it was not only shed for all, but was *efficacious* for all, if they would comply with the requirements of the gospel. This you held they could not do, for it was not so ordained and I held they could or else man was not a *free agent*, and God gave salvation to whom He pleased, without regard to the individual at all. Such attributes as you worshiped in God, would have driven me to the earth's extremity to have avoided even the mention of His name. This would be but additional proof to you that *I was not one of the elect*, while in my heart of hearts I should feel that God was a God of *love and justice*; and that there was neither love nor justice in such doctrine; while speculating upon such things you may remember that I surprised you by saying, I did not believe any church then in existence was right, and though the Methodists come nearest to my belief, still if the scriptures were true, they fell far short of preaching the gospel in its *purity and power*. Furthermore, I told you I believed such a church would arise, and if I should be blessed enough to find it or hear thereof I would share the glad news with you. This is the promise above referred to, and to you dear M—let me say, as I desire to say to all into whose hands these pages may chance to fall, they have been written with rejoicing, thanksgiving and prayer, and if you are honest in heart, and pray to God to give you light you too shall be made to rejoice, even as

I have been, in the *knowledge* of one Lord, one faith, one baptism. My prayer to God is, that they may point some—if it be but one precious soul—to the light as revealed in God's word, and the pure principles of His gospel, as taught and practiced by the Church of Jesus Christ of Latter-Day Saints. Doubtless you will repeat the name and ask where such a denomination is to be found, as in all probability you have never heard of them, but when I tell you that by their enemies, and by the world generally they are called "Mormons," your ignorance in a measure, will be enlightened and you will say: "Oh! yes, I have heard of *them*, but it cannot be possible that you are so deluded as to believe that such a people have, or ever did have the love of God in their hearts, much less that they have the pure gospel, while the other churches are in darkness and error. Oh! my friend, you cannot mean this." Yes dear M—I mean it all, and if you will lay aside prejudice, and pray to God for His Spirit to rest upon you, I have faith to believe, when you have finished these pages, you will ask yourself, can this be true? Can it be that God himself has established His church, and that He is truly in their midst, and that to bless. Nay, further, I predict that if you will take your Bible and search its pages, you will be constrained to admit that many of the prophets foresaw this very work and spoke concerning it. At this time however, it is not my object to speak to you of the proof the Bible so amply furnishes, of the great work of the *last days*, but desire first to give you a little light in regard to the history of our church, its doctrines, and present condition. If preadventure dear M—you (or any who may chance to read these lines) have made up your mind, that "no good thing can come out of Nazareth," that it is all false and intended to deceive, then go no further with me, for prejudice and truth are by an unalterable law opposed to each other, and if the mind is full of the bitter waters of prejudice, it is simply a waste of the oil of truth to pour upon it; for unlike chemistry, there is no third ingredient, which will cause them to combine. There is however a power which can *displace* the one and make room for the other, and that is the desire to *know* the *truth*, and fearlessness in searching for the gem. Should this desire possess your heart open your Bible and follow me in the feeble efforts I shall make to direct you in your search. Prayerfully read what has been

prayerfully written, and may God bless and guide you into all truth.

First then, I know you will say, have you fellowship with the Mormons of Salt Lake, and do you believe their awful doctrine in regard to polygamy, and the many other abominations practiced by them? No! *Once and forever we do not!* *The fellowship we have with them, is such fellowship as the christian world has with the heathen and barbarian.* We have now missionaries, laboring in their midst, boldly denouncing their crimes and preaching repentance. This they are doing at the risk of their lives, for there is no people upon the face of the earth, towards whom they cherish such a hatred, as they do towards us. Let it suffice upon this point for me to say to you, that any one who is not a true, loyal and law abiding citizen, cannot be a faithful member of our church and with those who are not this, we desire no fellowship, until they repent and bring forth fruits meet for repentance. Doubtless the next question which will arise in your mind is, how can it be possible, if they ever had the light, and God was ever in their thoughts, that they could have become what they now are? How could they have so fallen away and become so utterly corrupt?

First dear M—I want you to bear in mind that we claim to have more light upon the scriptures, and in regard to the dealings of God with men, than all the christian world beside. And why is this? Because we are the *favoured few* of God? Nay, verily, for God is just and impartial, and has given unto all men their agency, and has pledged His veracity "that whosoever believeth in him should not perish, but have everlasting life," but this is the reason, as Jesus said, "this is the condemnation, that *light* has come into the world and men *choose darkness rather than light.*" We claim to preach and obey the gospel of Christ: and that we are the *only church* upon earth that does. Very bold doctrine you will say, but if the Bible bears us not out in it, then will we stand corrected, but, and if it does, what then? You will remember our Savior said, "if the light which is in thee become darkness, *how great* is that darkness?" We claim (and can establish it) that Joseph Smith who under God, was the founder of our church, was a man divinely inspired, commissioned of the Lord and a prophet of the living God; that our form of church government is the same as instituted by the inspired apostles of Christ, and that from the form and spirit of this

government, every church upon earth except our own has apostatized. If this be correct, then it no longer remains a mystery, that the church as a body having sinned against God, *the light* which was in them became such great darkness. After the martyrdom of Joseph Smith, the church was scattered, as sheep having no shepherd. Many of them had departed from God, and from the pure principles of his gospel, and were ready to believe a lie that they might be damned. Corrupt leaders were not wanting, to blind the eyes of the innocent, and *they* forgetting in whom they should *have trusted*, were led astray, and thus was the lust of power and abomination of corrupt men gratified. But just here dear M—I want you to bear in mind that this second apostacy, from the truth, was seen by the apostle, and clerally predicted in 2 Thes. 2: 3-13. It has generally been applied by commentators, to the Catholic Church, but that Church arose hundred of years ago, while here the apostle refers to an event, which is to precede the second coming of Christ, by only a short interval, and the Wicked One was to be destroyed, by the brightness of His coming. At a future time I trust to show you, that Brigham Young is the man here spoken of by Paul, for in the *temple* at Nauvoo, Ill., he did sit as God, showing himself that he is God. I wish you to observe, that in no place, when the Catholic Church is spoken of, is any reference made to the temple of God; but here was a temple, built by the command of God, and in it was the Son of Perdition revealed. Again in 2nd Peter 2: 1, 2, "But there were false prophets also among the people, even as there shall be false teachers among you, who *privily [shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways; by reason of whom the way of truth, shall be evil spoken of.]* Observe here dear M—if you please, that on account of these evil persons, and the damnable heresies they bring in, *the way of truth shall be evil spoken of.*" Now who speaks evil of any Protestant denomination, because of the iniquities of the Roman Catholic Church? And who at this day speaks evil of the way, which *they call*, the way of truth? Will not universal observation bear me out in the assertion that none do who value their reputation or standing in good society? I think it will. On the other hand what are the facts. Why said a prominent citizen of

a flourishing town in the west, "If a man moves into a place, he had better confess to being an infidel rather than a Latter-Day Saint, or as we call them Mormons; for in one case we have some respect for him, in the other none." This is in fulfillment of the Savior's words: "If they have called the Master of the house Beelzebub, how much more will they call those of His household." It is also in fulfillment of Peter's prediction, and in the last great day, when all things shall be made known, then shall many know that in their very midst were His disciples, poor, humble, unknown, as were His disciples of old; and spoken evil against, as His followers always have been and always will be.

One peculiarity just here, I wish you to observe, and not you alone my friend, but I would that the whole world might observe it too, and profit thereby. Many of those who seperated themselves from the church, immediately after the death of Joseph Smith, because they saw the corruption of the church, and that God was no longer feared or revered, by those that had set themselves up as rulers over the people; many of these I say, were those who had been with the church from its first rise, had borne the heat and burden of the day, and were ready at any time to seal their testimony with their lives. In hours of persecution, they had more than once been suddenly reduced from affluence to poverty, had suffered a thousand times more than death, and now in the hour of their so-restrial, when their prophet is dead, the church is corrupted, and given up to be devoured of wolves; when God himself seems to have deserted them: then I say observe their faith. They are among the world now, and in many instances it is not known, that they were ever Mormons. Many of them, by honest industry have accumulated wealth, and others occupy honorable positions, in their country's service. They have been deceived.

Sermon Preached by Elder Z. H. Gurley, at Kewanee, Ill.

No. 1.

Subject—Legal Right of Joseph Smith, Son of Joseph Smith the Martyr, to the Presidency of the Priesthood, &c.

The meeting was called to order, when Bro. GURLEY said: "Our object, our design and desire is, to make our fellow men acquainted with the way of life and salvation. This is why we labor and why we toil. I need not say to any who have been

acquainted with the Latter-Day Saints, that money is not our object. I feel an attachment, a strong attachment, to all who have ever known that Joseph Smith was a prophet of God. There is a great discrepancy between some of us. There is a great barrier which I wish to remove, which opposes and will hinder the coming together of the Latter-Day Saints until removed. In doing this, I shall call attention to the law of God.

All L.-D. S. are required to give heed to that book, (holding up the B. of C.) The Lord gave a revelation, which you will find in Joseph's History, *Times and Seasons*, p. 448, v. 5. The same revelation is found in the B. of C. It was given Aug. 1831, and reads as follows, commencing at the 5th par: "Behold the laws which ye have received from my hand, are the laws of the church, and in this light ye shall hold them forth." Here we are told that the laws which had been given, are the laws of the church; and they are written in this volume, (holding up the B. of C.,) which contains the law that has been given to the L.-D. S.; so as to enable them, by yielding obedience to the same, to inherit celestial glory, and I will say that if we are not able to establish it from the B. of C. we ask you not to credit it.

The revelation which I purpose to read, as a foundation to my remarks, was given Feb. 1834, sec. 101. "Verily I say unto you my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion, being driven and smitten by the hand of mine enemies; on whom I will pour out my wrath without measure, in mine own due time; for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those that call themselves after my name might be chastened for a little season, with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them. But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I the Lord shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is

given to the saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

But verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold I say unto you, 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."

Now brethren, I want to impress upon the minds of all present that we are not here for the purpose of deceiving you; but that we are here to point you to that path that leads to eternal life, for I will show you brethren, before I get through with this revelation, that your salvation and mine, depends on our knowing who that Moses man is, spoken of in this revelation. Here is a revelation given through the man whom all L.-D. S. acknowledge that God raised up, to give commandments and revelations to His church, hence we are bound to believe what came through him, in this, as well as other revelations with a "Thus saith the Lord." They are law to us, and His purposes will be accomplished, His promises are yea and amen.

Here in this revelation the Lord said that He had decreed a decree, that His people who were then in a scattered condition, driven and smitten by their enemies, should, by hearkening to observe the words He should speak unto them, begin to prevail against their enemies, and if they would not hearken to observe them, the kingdoms

of this world should prevail against them. He likewise said, after much tribulation cometh the blessing. "After your tribulation, and the tribulation of your brethren, your redemption, and the redemption of your brethren; even their restoration to the land of Zion," and this restoration (or redemption,) was to be brought about through a man, whom the Lord said through His prophet, should afterward be raised up, for it is evident that Joseph was not speaking of himself when he said, "therefore I will raise up unto my people a man," etc. The Zion here referred to, my friends, you will admit was in Jackson county, in the State of Missouri, and as the saints have been driven from that land, their enemies prevailing against them, even to driving them out of the State of Missouri, to which they have never returned, it is evident that they had failed to hearken to observe the words of the Lord, spoken by His servant the prophet, and had become as salt that had lost its savor, and were cast out (from the land or city of Zion) and trodden under the feet of men. But in this same revelation we are told, that God had decreed a decree that after much tribulation, the restoration of His saints to the land of Zion should take place, and the redemption of Zion was to be brought about by the Lord raising up a prophet like unto Moses. Again we would here remark that it is all important that we understand who this man is, for you all discover at once, that he sustains the same relationship to God, that Moses did of old. Now we purpose to show, and that by revelations given through Joseph the Seer, which are, or ought to be, the law of God to all I.-D. S., who that Moses man is, that God would raise up, to bring about the redemption of Zion, and lead His people out of bondage; and here let me say that we may understand the subject in its true light, I wish to place before you the great responsibility resting upon him, and the great necessity there is in not being deceived in the matter. I read here (B. of C.) that there are two priesthoods; the one is an appendage to the other, and that the President of the Melchisedek priesthood is said to have the right to officiate in all the lesser offices in the church, and I learn here (B. of C.) that he is the only man, that has a right to hold all the offices in the Melchisedek priesthood. And I want to show you that that man holds the keys of all spiritual blessings, and hence if we err in this, we are sure to be led astray.

In sec. civ., B. of C., it reads as follows: "The power and authority of the higher, or Melchisedek, priesthood, is to hold the keys

of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the first-born; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant." Now this rests in one man. I shall show you that the Presidency of the priesthood and the church are two different things, although one man holds the presidency of both, and it behooves us that we be not deceived with regard to who that man is. We may learn the fact, by reference to the revelation which we read in your hearing at the opening of our remarks, that Joseph the martyr, who held the presidency of the priesthood as well as of the church, was foretelling his own removal from the earth, from the fact that he foretold that God would raise up another man, and that no two men could occupy that same place at the same time. He foresaw the deep trouble that was to come upon the church; that they should undergo great tribulation; hence, the Lord, through him, said that he would raise up another man, that shall deliver you like as Moses delivered the children of Israel from Egyptian bondage. The presidency of the high priesthood holds the keys of all spiritual blessings. See sec. civ., par. 9. Par. 31 reads, "Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of hands." And again, par. 42, "And again, 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. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church." Now this is the relationship which the president of the high priesthood sustains to his God and the church. In connection therewith he holds the position of revelator, etc. Now this individual who was to lead them like Moses, was to be the president of the high priesthood. We then continue the enquiry, as to who this man is. It is important that we know; the salvation of man depends upon it and God does not design that His people should walk in darkness.

I have the honor of addressing some who have been elders in the old organization,

and to them, and all who claim the name of L. D. S., it would be superfluous to bring proof that Joseph Smith was a prophet, etc.; but that there may be no proof lacking, I will read from the revelations of God to us, what God has said in sec. xix: "Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator," etc., and this, as I have already shown places him in possession of all spiritual blessings belonging to the church. Again, in sec. lxxx., we read as follows: "Verily, verily I say unto you, my servant, Frederick G. Williams, listen to the voice of him that speaketh, to the word of the Lord your God, and hearken to the calling wherewith ye are called, even to be a high priest in my church, and a counselor unto my servant, Joseph Smith Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood;" etc. And again, in sec. lxxv., the Lord says the keys of the kingdom of God are committed to man on the earth. Joseph was the man to whom these keys were committed, as I have shown you. In sec. xxxiv, par. 4, the Lord, speaking of Joseph, says, "and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead." Friends, this revelation is misquoted by many of our enemies; in its application. Some try to make it appear that this promised Joseph a continuance of life, until the Savior should come upon the earth, if he continued faithful. Now friends, if you will read this paragraph carefully, you will perceive, that the Lord does not specify that Joseph should live until his coming, but that He had given him the keys of the mysteries of things from the foundation of the world, even unto the time of His coming, if he abided in Him; and the fact is, according to the language Joseph could die and yet retain possession of those keys. Now if I show that those keys remained with him, I show that he retained his standing before God, and died a martyr, and wears a martyr's crown. It is true, there is something in the history of that man that is not generally known. The revelation was given in 1830, and as I have shown you, the retaining of the keys depended upon his remaining faithful. He was to hold them until the coming of Jesus. If, as I have remarked, I shall be able to show that these keys remained with him: that Joseph died a martyr of God; it will

set the matter forever at rest on this point. I find in a revelation given to Joseph Smith a number of years after this, in 1833, the following: "Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee according to thy petition, for thy prayers, and the prayers of thy brethren, have come up into my ears: therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.

Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church."

In no less than three revelations given prior to this, the Lord admonished him to be careful lest he lose this gift, but in this revelation under consideration, the Lord says unto him, "Verily I say unto you, the keys of this kingdom shall never be taken from you, in this world neither in the world to come." I have shown you what these keys were, even the keys of all spiritual blessings, and that those keys were held by the President of the high priesthood, and that they belonged to him, according to the revelation in sec. 80. If the keys of the kingdom were not to be taken from him in this world, nor in the world to come, the thing is established that he abode in the Lord, and died in possession of those keys; having retained his standing, and still holds the keys according to the promise of the Lord. I think I have shown satisfactorily to every candid mind that Joseph Smith held the presidency of the priesthood, and that he died with those keys in his possession. Who shall succeed him? I want it to be distinctly borne in mind, that one individual alone occupies that place. Now let me give you proof right here of that. I have read in your hearing sec. civ., par. 42, showing the duty of the President of the high priesthood.

An Offering.

CHAPTER VIII.

"AND BESIDES THIS, GIVING ALL DILIGENCE, ADD TO YOUR FAITH VIRTUE," &c. 2 Pet. 1: 5.

Again I feel the low and solemn thrill
That bids me sing, as on the trampled sod
The moon shines calmly from the eastern hill
With holy light, and stars the heavens fill

To bless Thee, O! my God!

The dew drops shine upon the grassy plain,
The heavens and the earth are passing fair,
Unto my mind there comes no thought of
pain,

And peaceful quiet in my heart doth reign,
 And joy is there,
 For I have entered in the fold,
 The blessed fold of Christ the blessed Lord,
 Through faith, repentance, and baptismal
 wave
 And laying on of hands; and he will save
 According to his word.

I now behold
 The other duties that I would fulfil,
 To keep my soul in paths of wisdom still.
 My second life is now just in its youth,
 So in my heart I needs must speak the truth;
 My hatred in a narrow compass bind
 To hate the wrong that in myself I find;
 Supply my brain with wisdom's sweet sup-
 plies,
 That my poor head may daily be more wise,
 With open eyes to see my way aright;
 And keep these principles of worth in sight;
 To train my tongue to choose a proper bent,
 And only in the truth be eloquent.
 As no great excellence is found in me,
 My heart must truly meek and humble be:
 Right-willing hands to do my daily task,
 Earning the precious portion that I ask;
 A body, very chaste, and very pure,
 The Spirit's visits that I may secure;
 Knees, pliable to bend and give God praise,
 And steadfast feet, to walk in sober ways.

At home

Religion's work should be,
 As well as when abroad we roam,
 Smoothing life's journey in no small degree;
 Respect and deference to the aged be shown,
 Heeding with quickness when their will is
 known;
 Unto the younger, an ensample be,
 Leading them kindly on, not chidingly;
 And with an equal, sociable and free.

Always forbear,

In times of care,
 Doing the greater part
 With such a cheerful heart,
 As will kill sorrow and banish despair;
 Light up the home circle with pure affec-
 tion,
 Brighten the pathway that leads to perfec-
 tion,
 Let that light radiate in each direction.

Within the fold

My work should be known,
 As works the Father would willingly own;
 Not over zealous, nor luke-warm, nor bold,
 Yet in all righteousness upright and bold;
 Punctual always with brother and friend;
 Thankful to borrow, and willing to lend,
 Charity teaches me never to steal,
 Or cause my brother a sorrow to feel,
 Or by repeating a tale I have heard,
 Make him offended perhaps for a word.
 Charity teaches me never to lie
 About my brother, or cruelly pry,

After his mote with a beam in my eye,
 Yet if his conduct doth grieve and offend,
 Go to him kindly with words of a friend,
 Ask him in meekness his conduct to mend;
 Then if he does not, why go yet again,
 Take some one with me, and longer remain;
 Tell him his actions are causing great pain;
 This failing, then charity says it is best,
 That the innocent sheep may continue at
 rest,
 To speak to the church, that the wrong be
 redressed.

As charity is love I find that I will,
 If I have it, the whole bright law fulfil.
 Above all things cast out that awful fear
 When in my brother's presence I appear.
 To speak when spoken to, and feel at ease,
 Without the dismal fear "I shall not
 please."

That, if an office I should chance to hold,
 Renders me powerless, not strong and bold;
 How many noble sermons might be heard,
 But for the fear of spoiling one short word;
 Quenches the smile, hushes the breath of
 song,
 With fear that one short note be sung too
 long;

Drives back the sentiment that gushes up
 From my full heart, as from a fountain's cup;
 Brings up the words I do not wish to speak;
 Sends the hot blood along my tingling
 cheek;

Puts me in misery when friends are near,
 Even the dearest. O! tormenting fear,
 Love, perfect love, such as the gospel
 brings,

Shall cast thee out and bring me better
 things;
 These are my brethren, and they ought to
 love

Poor humble me, not hasty to reprove;
 Be it my ever precious pleasant task,
 To give me back the charity I ask;
 Always forgiving, as I wish to see
 My own misdeeds remitted unto me.

This earth,

Is my sweet home.

My duty then goes forth

To all that in my presence here do come.
 And if a stranger chance beneath my roof,
 Deal with him kindly, giving him a proof
 Of faith. Men judge by what they do be-
 hold,

Calling religion, either dross, or gold,
 As it is lived. It seems they never can
 Judge of the principle without the man;
 I may explain it to them very clear;
 "Live it," they say, "then may be I will
 hear."

If I hold office, then I needs must teach;
 To prove it, I must practice what I preach.
 Of all things, I must never condescend
 To ridicule a brother or a friend;

But look with mercy and with charity
 On what ill-favored, or deformed may be ;
 Deal kindly with the worldling, yet behold
 I must not let him tempt me from the fold.
 True I must strive to warn the world in time
 And teach the gospel truths of God sublime,
 Avoiding the temptation which is strong
 To mutter judgments all the whole day long,
 And belch forth famine, thunder, blood and
 fire,

Till I in my own fury half expire ;
 Until my morbid mind shall seem to be
 A volcano of all the ills that be ;
 God may remember I am wicked too,
 And visit me with my own blazes blue.
 Boast not of mighty faith to all I see,
 Least I of my own faith forsaken be ;
 Curse not the faith another soul may hold,
 Remember mine to me is dear as gold,
 His unto him may also be as dear ;
 As I would teach, I should be kind to hear ;
 Do good to all men as the scripture saith,
 But chiefly to the great household of faith.

How shall I speak
 The mighty duty that I owe
 To God. Language is all to weak
 This duty in its greatest depth to show:
 Mind labors with the thought.
 To speak it as I ought,
 I do desire.

Give me of thy Spirit's fire,
 My weak soul with strength inspire ;
 All its powers bow before Thee,
 And in power would adore Thee.
 All my strength in love ascending,
 Gratitude that knows no ending,
 To thy house my footsteps bending,
 Constantly thy word attending,
 Evermore thy work defending,
 Willingly my body bending,
 As a sacrifice to Thee ;
 Worship ! worship ! worship !
 Through eternity.
 Fear Thee,

Keep thy great commandments, thus my
 duty

Is to Thee ;
 I, a brother of the clod ;
 Thine Almighty name is God.
 In the name of Christ the lowly,
 Christ thy Son, the meek, the holy,
 Oh we love Him ; and we prize
 All the precepts He has taught us ;
 For His priceless sacrifice,
 From the bonds of death has bought us ;
 Precious King, and elder Brother.
 In His name and in no other
 We are saved from sin and shame.
 My duty is to wear that name,
 Take my cross and follow Him,
 Though the way be long and drear,
 And the horizon be dim,
 He will bring me strength and cheer.

While I purify my body,
 As a temple of his care,
 All inlaid with gold of righteousness,
 Most wonderful and fair,
 Gems of purity and beauty,
 I should strive to gather there,
 Till His Spirit comes in blessedness,
 And brings of joy my share.

Then shall I see the Kingdom here, and
 know
 That God hath set some in the church
 below,

Prophets and councilors the word declare :
 Apostles, twelve, their witnesses to bear :
 Elders by seventies, the law to preach,
 Evangelists and teachers me to teach ;
 Bishops and deacons will my wants supply ;
 Gifts, helps and governments to edify ;

But of their every duty now,
 I must not speak.
 To set them rightly forth I trow,
 Would take a week. [out,

But lo, an hundred lights come twinkling
 Where stand my neighbor's homesteads
 round about,

And I must wander home and seek my couch
 Or for mine honesty who can vouch,
 And keep another duty thus in sight,
 Nor roam abroad, without a cause, at night.
 ABEL.

CONFERENCES.

Canton Conference.

*Minutes of a Quarterly District Conference
 of the Church of J. C. of L.-D. S., held
 five miles from, and in Canton, Fulton Co.,
 Ill., Dec. 2, 3, 1865.*

MORNING AND AFTERNOON SESSION.

Bro. Z. H. Gurley was chosen President,
 and Isaac Sheen, Clerk.

The President delivered an address, in
 which he showed that it is the duty of a
 meeting of the church to use their utmost
 endeavours to help to roll on the work of
 the Lord. He exhorted the saints to obey
 the revelation which was given last May,
 in which the saints were commanded to
 liberate the hands of the Quorum of the
 Twelve, that they may go out to preach
 the gospel.

Official members present : Of the twelve
 1, high priest 1, seventy 2, elders 13,
 priests 3, teachers 3, deacons 1.

List of branches in this division: Ab-
 ingdon, Kewanee, Princeville, Canton, Hen-
 derson Grove, Buffalo Prairie, Ill. ; West
 Buffalo, Hickory Grove, Scott Co. Iowa.

REPORTS OF BRANCHES.

Henderson Grove : 35 members, 2 elders,
 1 priest, 1 teacher, 2 cut off, 1 removed,
 1 dead.

Buffalo Prairie: 58 members, 1 seventy, 4 elders, 1 priest, 1 teacher, 3 added.

Abingdon: 15 members, 5 elders, 1 teacher.

Kewanee: 57 members, 8 elders, 3 priests, 1 deacon, 1 received by letter, 1 died, 19 baptized.

Buffalo Prairie report was rejected because it was a *verbal* and not a written report, and thus was not in accordance with the revelation in B. of C. 17: 25.

The other branches did not report.

Names of official members who reported:

Of the seventy: Jeremiah Jeremiah, and John T. Phillips.

Elders: Geo. Braby, Wm. A. Moore, Wm. D. Thomas, Geo. Hicklin, Daniel Strong, Edwin Stafford, Benj. Hughes, Chas. M. Brown, Wm. Swett, John D. Jones, (Kingston,) John D. Jones, (Kewanee,) John F. Adams, David Williams.

Priests: John Peacock, Geo. Shute, David S. Holmes.

Teachers: Eli Epperly, Lewis Tryon, Wm. Bennett.

Deacon: Henry Picton.

The following resolutions were adopted:

Resolved, That the resignation of Bro. Edwin Stafford, as clerk for the church for this district, be accepted.

Resolved, That we return thanks unto him for his faithful performance of the duties of his office.

Resolved, That Bro. Wm. D. Thomas be appointed to hold the aforesaid office.

Resolved, That the next District Conference be held at Kewanee, commencing on the last Friday before the full moon in March, 1866, which will be February 23d.

The following missions were appointed: John T. Phillips to go to Ohio, and Pennsylvania.

Bros. Geo. Braby and John F. Adams to go to West Buffalo, Iowa, and the surrounding country.

Resolved, That Bro. Edwin Stafford be appointed reporter of this Conference.

The following resolutions were adopted:

Resolved, That we, the elders, officers, and members of the reorganized Church of Jesus Christ of Latter-Day Saints, in a Conference held at Canton, Ill., Dec. 2, 3, A. D. 1865, endorse the circulation of the gospel more fully, by sending missionaries to preach the gospel and doctrines of our church throughout the known world, and that we will willingly and voluntarily sustain and support such brethren in their missions, and that we will also endeavour to contribute all in our power, towards the maintainance of their families during their absence.

Resolved, That we, endorse the circulation of the *Herald* more fully among the saints, and in the world, believing it to be

an honest, and faithful exponent of the doctrines of the Reorganized Church of Jesus Christ of Latter-Day Saints, and that we will aid its circulation more freely by subscribing to its support.

Resolved, That we recommend the training of our children in the doctrines of the Church, by educating them in the arts and sciences of civilization, with a knowledge of the customs and laws of nations, for circumstances may induce our sons to settle in the various parts of the earth, when they will be proper instruments by receiving the priesthood and Holy Spirit, in teaching our doctrines, and establishing our church throughout the known world.

EVENING SESSION.

A social meeting was held, in which the gifts of tongues, interpretation of tongues, and prophecy, were largely bestowed, and much valuable instruction was communicated by the Holy Spirit.

Resolved, That the Conference be held tomorrow in Graham's Hall in Canton.

Resolved, That Isaac Sheen, and John D. Jones, (Kewanee,) preach in the morning, Isaac Sheen and Edwin Stafford in the afternoon, and Bro. Gurley in the evening.

SUNDAY MORNING, DEC. 3.

Bro. J. D. Jones preached on the first principles of the gospel, and Isaac Sheen on the coming forth of the Book of Mormon.

AFTERNOON SESSION.

Bro. Stafford preached on the antiquity of the kingdom of God, its establishment in various ages of the world, and in the last days. Isaac Sheen preached on the coming forth of the Book of Mormon.

EVENING SESSION.

Bro. Gurley preached on the new covenant, and first principles of the gospel.

Several elders testified of their knowledge of the truth of the work in which we are engaged. The Spirit of the Lord was with the elders in great power in preaching the word this day, and with those who bore testimony. The day was very rainy, but the congregations were large, and we believe that much good was done.

Z. H. GURLEY, PRESIDENT.

ISAAC SHEEN, Clerk.

Galen Conference.

Minutes of a District Conference of the Church of Jesus Christ of L.-D. S., held at Galien, Berrien Co., Mich., Dec. 2, 3, and 4, 1865.

Conference convened at the school-house, at 10 1-2 o'clock, A. M., and organized by

appointing Eld. James Blakeslee, President, and Eld. Alex. Emory, Clerk. The time was occupied in hearing reports from elders James Blakeslee, Walter Ostrander, S. W. Wheaton, L. Scott, and E. M. White, which reports were received. Prayer meeting in the evening.

SUNDAY MORNING, 3d. Preaching by Eld. James Blakeslee; and prayer meeting in the evening.

MONDAY, 4th. Met at 9 o'clock A. M. Eld. Oliver Bailey reported. His report was received, and he was appointed on a mission to Ingham County, Mich.

Several other elders reported, whose reports were received; and all the members of the priesthood were requested to labor in the ministry as much as their circumstances would admit.

Resolved, That this Conference sustain the publication of tracts.

Resolved, That this Conference sustain and uphold the first presidency, and all the authorities of this church in their several callings in righteousness.

No branches reported.

Resolved, That this Conference adjourn to the first Saturday in March, 1866, to be held in the Coldwater Branch of the church, in Branch Co., Mich.

JAMES BLAKESLEE, PRESIDENT.

ALEX. EMORY, Clerk.

NEWS FROM ELDERS.

FROM BRO. JAMES BLAKESLEE.—Please find with this the minutes of our late Conference, and publish in the *Herald*.

You will perceive that there are no reports of branches. This no doubt, is an oversight on the part of the presidents of the branches, or of their clerks; and we would now recommend, and solicit the branches in this district to report to the next conference, to be held at Coldwater, Mich., the first Saturday in March, 1866, without fail, that we may be able to report to the next April Conference. Brethren, see to it that these things are attended to. I will travel as much in the district between this and the March Conference as I can, or as my means will allow.

Since our Sept. Conference, myself or some of my family have been sick, and I have not been able to leave home much. But through the goodness and mercy of God, we are now better, for which we are thankful to our heavenly Father. My first pastoral letter, in the *Herald*, will inform you of my circumstances and wants, without repeating them here. My dear brethren, the prayer of your brother in the new

and everlasting covenant is that the Lord may bless you.

GALLEN, Mich., Dec. 4, 1865.

FROM BRO. JOHN TAYLOR.—There has been no report from this branch lately, but we are getting along as well as we can. We are united in the work of the Lord, and determined to do our duty. I preach three times every Sunday, and once during the week. I baptized one last week, so we now have ten members in good standing. I visited Quincy last week, had two good meetings, which were held in a private house. The people turned out very well. There was a little prejudice at first, thinking we were Salt Lake Mormons, but after a little conversation they felt different, but said they wanted nothing to do with the Salt Lake Mormons. They could find no fault with us. I believe that some will unite with us soon.

HANNIBAL, Mo., Nov., 29, 1865.

FROM BRO. REUBEN NEWKIRK.—I am still preaching the gospel to all who are willing to hear; and thank God, I still find some who are willing to hear and obey the truth. I am all alone. I have no one to help me in my labors; yet I do not despair. I do not put my trust in man, nor make flesh my arm, but I have put my trust in the living God, who is able to uphold all who put their trust in Him; and my prayer is that God will bless all who labor for the advancement of the latter-day work.

WILTON, Richland Co., Wis., Dec. 3, 1865.

FROM BRO. WM. A. LITZ.—I am now so far on the road for Dixie. Bro. Ballou and myself were joined here by Bro. Beebe and Levi Graybill. Bro. Hartwell was not able to go on account of his health, and Bro. Graybill goes in his place.

St. JOSEPH, Mo., Dec. 5, 1865.

FROM BRO. JOHN SHIPPY.—I am thus far on my mission to Nova Scotia. Bros. Geo. Shaw and Asa Vickery are with me. We leave here to-morrow on the schooner Mary E. Banks, for Yarmouth, N. S.

BOSTON, Mass. Nov. 30, 1865.

THE RESTORER.—We are authorized to receive subscriptions for the *Restorer*, which is published in English and Welsh, by the Reorganized Church in Wales; and the publishers of the *Restorer* are authorized to receive subscriptions for the *Herald* in Europe. We can send some back numbers of the *Restorer* direct, from this office, at 8 cents for a single copy, or 20 cents for three copies.

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Close of the Volume.

As this number is the last of this volume, we now request the friends of the HERALD to use their utmost endeavors to increase its circulation. We also request those who have not paid in advance for the next volume to do so.

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