

THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THERE."—*Deut. 16: 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOETH THE LATTER ABOUND.

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SPIRITUALISM OR WITCHCRAFT.

No. 2.

We have often heard Spiritualists say that there is no difference between a person who has a familiar spirit, and those who are called Prophets of the Lord, in the Bible.

The first class of evidences which we shall present for the purpose of showing that this assertion is erroneous, are connected with the fact that many of these prophets testified against those who had familiar spirits, therefore if they had familiar spirits they testified against themselves.

"The Lord spake unto Moses, saying, * * * The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." *Lev. 20: 1, 6.*

Now if Moses had a familiar spirit, he taught the children of Israel (when he gave them this commandment) that "turneth after" him, should be cut off from among his people, and that the Lord would set His face against that soul. It appears that the difference between those who turned after them who had familiar spirits, and those who followed Moses was well understood in that day. The distinction was so well understood, that Moses did not describe it.

If Moses had a familiar spirit, he commanded the children of Israel to put himself to death by stoning him with stones, for we read that he said:

"A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." *Lev. 20: 27.*

It is evident that the administrators of the laws in Moses' day understood the difference between one who had a familiar spirit and Moses, otherwise Moses would

not have given such commandments. Moses said: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." *Lev. 19: 31.*

It appears that Moses knew that he had no need to describe who they were who had familiar spirits, but he warned Israel against such iniquity. He said unto them:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." *Deut. 18: 9-14.*

In these remarks there is an important warning unto those who have defiled themselves with this wickedness in our day. If all that do these things are an abomination unto the Lord, and if those nations who lived in the land of Canaan before Israel possessed that land, were driven out "because of these abominations," those who are guilty of these abominations in our day are bringing the judgments of God on themselves, and the nations where such abominations are practiced. By this quotation from the words of Moses, we learn that there were various ways of seeking for spiritual revelations contrary to the way which God

had commanded that they should be sought for. Those who resort to these various ways are called by various names. They are classified in our last quotation as follows: diviners, observers of times, enchanter, witches, charmers, consultants with familiar spirits, wizards and necromancers. Such persons are an abomination unto the Lord, and Spiritualists are guilty of the same abominations which these people were guilty of, and they are "consulters with familiar spirits," instead of being consultants with the Lord our God. These various names are in part synonymous. Those who consult familiar spirits are diviners. In modern Spiritualism there are many of the peculiarities which were connected with ancient idolatry. Divination, enchantments and idolatry were sins for which the ten tribes were driven into exile, for

"They left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." 2 Kings 17: 16-18.

Isaiah said concerning Egypt:

"I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." Isa. 19: 3.

Thus the ancient prophets showed that diviners, enchanters, charmers, witches, wizards, and those who have familiar spirits are idolators. They are idolators because instead of praying to God, they pray to departed spirits, or spirits of devils. They do not seek the Lord, but they put their trust in gods of their own choosing.

The spirit of divination and soothsaying are represented as synonymous in Acts 16: 16-18, as follows:

"And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

Although "the spirit of divination" through this damsel, testified that Paul and

his associates were servants of the most high God, who showed the way of salvation, yet they understood that it was an evil spirit which spoke through her, and commanded it in the name of Jesus Christ to come out of her. Many in our day would suppose that if a spirit should confess that Paul was a servant of God, it would thereby show that it was a good spirit. Paul evidently knew, *by the testimony of the Holy Ghost*, that although that spirit made such a truthful confession, *it was a devil*. Jesus did not approbate the confessions of spirits of divination, but rebuked them as Paul did. In Mark 1: 23-27, we have the evidence of this fact, as follows:

"And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him."

We have often heard persons who call themselves "Bible Spiritualists," say that if a spirit confesses that Jesus is the Son of God, it is a good spirit, but Jesus was so far from making such a statement, that He commanded that spirit to hold its peace, and come out of the man, and the inspired writer said that that spirit was "an unclean spirit," therefore unclean spirits may speak through people, and thus confess that Jesus is "the Holy One of God." Further evidence on this subject may be found in the account of the man who dwelt among the tombs, and who had an unclean spirit.

"When he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many." Mark 5: 6-9.

Although this spirit "worshipped" Jesus, and confessed that He was the Son of the most high God, yet Jesus said unto him, "come out of the man, thou unclean spirit." By such confessions as these from unclean spirits, many are deceived in our day.

John the Revelator foretold that three unclean spirits will "go forth unto the

kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." He also says that these unclean spirits "are the spirits of devils, working miracles." The following prophesy on this subject may be found in Rev. 16: 13, 14:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

According to reports which have been published in the newspapers from time to time, unclean spirits (spirits of devils) have commenced to go forth unto the kings and queens of the earth, working miracles before them. The celebrated spiritualist, Mr. Hume, is reported to have done so before Louis Napoleon and his wife, and other members of royal families. It is also reported that the Davenport brothers are going to make a display of spiritualism before Queen Victoria. The *Chicago Journal* of Nov. 4, 1864, contains the following account:

"THE QUEEN CONSULTING THE SPIRITS.

"A London letter says: I hear from a reliable source that Queen Victoria has been to see the Davenport brothers, and has appointed a trial of their spiritual, dark-lantern jugglery game at Windsor Castle. She has gone quite daft with spiritualism, and these imposters have promised to bring back Prince Albert to this world for an hour, in the very room where he died. They have promised, moreover, I am told, to not only allow the Queen to have a conversation with him, but to actually touch him. As their performances are conducted in the dark, they will no doubt succeed in carrying out the delusion. Pray, what are the guardians of the poor Queen about, to permit such a criminal imposture to be practiced on one who is already far on the road to lunacy? Such an arrant imposture is a melancholy exhibition of human weakness and folly."

Thus the crowned heads of nations are being captivated by spiritualism, so that when the time shall come that all nations shall come up against Jerusalem to battle, they and their kings will be gathered there by these unclean spirits.

False prophets were sometimes called soothsayers. Thus we read concerning Balaam: "Balaam also the son of Beor, the soothsayer." Josh. 13: 22. Soothsayers are represented as a class allied with astrologers, magicians, and those who were

called "wise men" among the heathen, as the following reply of Daniel to Nebuchadnezzar will show:

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king"? Dan. 2: 27.

In the prophesy of Micah soothsaying and witchcrafts are allied together as kindred vices, and their destruction is foretold in these words: "I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers." Micah 5: 12.

False prophets are sometimes called sorcerers, as the following quotation shows:

"When they (Barnabas and Saul) had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer, (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." Acts 13: 6-12.

It is here shown that sorcerers are false prophets, children of the devil, enemies of all righteousness, and perverters of the right way of the Lord. The manifestation of God's judgment upon this sorcerer, was a foretaste of those judgments which are reserved for sorcerers in the last days, for the Lord said concerning "the day of his coming," "then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers." Mal. 3: 4, 5. It is here foretold that there would be sorcerers on the earth in the day of the coming of the Lord, and they are first mentioned in this list of wicked people, upon whom the judgments of God are to fall.

Sorcerers are also called magicians, as we read in the following texts:

"Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt,

they also did in like manner with their enchantments." Ex. 7: 11.

"Then the king (Nebuchadnezzar) commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king." Dan. 2: 2.

The diviners, dreamers, enchanters and sorcerers, which Israel hearkened unto when they rebelled against the Lord were all false prophets, for the Lord, by Jeremiah, said:

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish." Jer. 27: 9, 10.

Sorcery and witchcraft are synonymous, as the following quotation shows:

"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries." Acts 8: 9-11.

Simon was therefore a sorcerer or wizard, and Peter told him that he was in the gall of bitterness, and in the bond of iniquity. John the Revelator foretold that there would be people on the earth in the last days who would worship devils, and be sorcerers, for he said:

"And the rest of the men which were not killed by those plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

"Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. 9: 20, 21.

Thus John foresaw the prevalence of that system of iniquity and idolatry which is now called spiritualism, but which is in reality the worshipping of devils, sorcery, witchcraft, soothsaying, magic, divination, enchantments, charming, &c. He said:

"He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast be-

fore him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 10-14.

What is the difference between the miraculous power of Spiritualism, and the miraculous gifts of the Holy Spirit? We will now proceed to show the difference.

The miraculous gifts of the Holy Spirit can not be obtained by praying to the dead. They are the gift of God according to the words of Peter, when he said unto Simon, "thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8: 20. The gift of God cannot be purchased with money, neither can it be purchased or obtained by praying to the dead. Simon saw that it could not be obtained in that way, for we read that "Simon saw that through the laying on of the apostles' hands, the Holy Ghost was given." Those who believe that the miraculous gift of the Holy Ghost can be obtained by praying to the dead, or seeking to them for it, are more deluded than Simon was. He was a sorcerer and a wizard, but he saw that the gift of the Holy Ghost could not be conferred except by the laying on of the hands of those having authority. He saw that the apostles were in possession of a power which he could not obtain by sorcery. According to the preaching of Peter on the day of Pentecost, the gift of the Holy Ghost can not be obtained without obeying the gospel. When Peter preached unto the multitude at that time, he told them that God had made that same Jesus whom they had crucified, both Lord and Christ.

"When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 37-39.

By these statements we learn that these people already believed that Jesus was the Christ, when they were pricked in their hearts and said, "men and brethren what shall we do?" As they already believed, Peter had no need to tell them to believe,

but he said unto them, "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This is the way which men, having authority from God, have pointed out as the only way by which the gift of the Holy Ghost can be received. If this gift can be obtained by the living seeking unto the dead, the ancient apostles did not understand the conditions upon which it is conferred and received. They were commissioned to teach the conditions. Obedience to these teachings is obedience to the gospel of Christ, but obedience to any doctrine which is contrary to this, is obedience to a doctrine of devils.

Spiritualists say that the same spiritual manifestations are obtained by spiritualism which were in the church in the time of the ancient apostles. We shall proceed to show that this assertion is erroneous. There are many spiritualists who receive *no* manifestations, but rely entirely on the manifestations which are given to others, but it is not so with the saints. *Every true saint* receives the manifestation of the Spirit, to profit withal, as Paul wrote in 1 Cor. 12: 6, 7, as follows:

"And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."

This is an important characteristic of the religion of Christ, wherein it differs entirely from the religion of the Spiritualists. The saints *know* that the Savior spoke the truth when He said:

"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.

No Spiritualist can truly say that he *knows* that the doctrines of the Spiritualists are of God. Those who have received no manifestation *believe* in the testimony of others, but they do not *know* that their testimony is true, and those who have received manifestations from spirits, do not *know* that the doctrines which those spirits have taught them are of God. They are all precisely in the same condition as those who believe in the doctrines which are taught by sectarian teachers. Paul described how the Spirit is given to every man to profit withal. He said, "for to one is given by the Spirit the word of wisdom." When a saint receives this gift, he *knows* that it is from God, and he *knows* that what he receives thereby is true, but Spiritualists do not know that the communications which they receive from spirits are words of wisdom, and they can not deny that they are often words of folly and contradictory words.

Paul said, "to another, the word of

knowledge by the same Spirit," is given. The Spiritualists who put their trust in the communications of spirits, instead of putting their trust in the Lord and in communications from His Spirit, have not received "the word of knowledge." "The word of knowledge" can not be given by spirits. It is a gift of God, and it is one of the gifts of the Holy Ghost.

Paul said, "to another, faith by the same Spirit," is given. Spiritualists have many faiths which are given by spirits, but their faiths are not the faith which the Holy Spirit gives. *It* is the gift of God. See Eph. 2: 8.

Paul said, "to another, the gifts of healing by the same Spirit" are given. Spiritualists say that they have the gift of healing. If they have this gift, it is not from the Spirit of God that they have received it, and we have not heard any Spiritualist say that they do receive it from the Spirit of God. If they have received this gift, or any other spiritual gift from any other source, they have not received a *good* gift, or a *perfect* gift, for James said:

"*Every good gift and every perfect gift* is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning." Jas. 1: 17.

That cases of healing by Satanic influence occur, we do not deny, for Satan afflicts mankind, and if he has power to afflict, he has power to heal. He afflicted Job, as we read in Job 2: 6, 7, as follows:

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown."

The woman of Canaan understood this subject when she came to Jesus and said: "have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Mat. 15: 22. We might quote many other texts to show that the devils afflict mankind with bodily diseases, consequently he can refrain from afflicting when he pleases, and deceive people by making them believe in Spiritualism. If people have been healed of their diseases by Spiritualists, it has nevertheless been done by an opposing power to that by which the sick are healed by the anointing with oil, and laying on of hands in the name of the Lord. We have shown that the "three unclean spirits like frogs," prophesied of by John the Revelator, "are the spirits of devils, *working miracles*." Many, however, have been afflicted, and have been brought to an untimely end by the demoniac influence of Spiritualism, and by a belief and reliance in its *alleged* healing power.

LINEAL PRIESTHOOD.—No. 4.

EVIDENCES FROM THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS.

In the History of Eusebius, we have the following:

"Simeon also was the second after the brother of our Lord, that had charge of the church at Jerusalem about this time.

"NARRATIVE RESPECTING THE APOSTLE JOHN.

"About this time also, the beloved disciple of Jesus, John the apostle and evangelist, still surviving, governed the churches in Asia, after his return from exile on the island, and the death of Domitian. But that he was still living until this time, it may suffice to prove, by the testimony of two witnesses. These, as maintaining sound doctrine in the church, may surely be regarded as worthy of all credit: and such were Irenæus and Clement of Alexandria. Of these, the former, in the second book against heresies, writes in the following manner: 'And all the presbyters of Asia, that had conferred with John the disciple of our Lord, testify that *John had delivered it to them*; for he continued with them until the times of Trajan.' And in the third book of the same work, he shows the same thing in the following words: 'But the church in Ephesus also, which had been founded by Paul, and where John continued to abide until the times of Trajan, is a faithful witness of the apostolic tradition.'" Book 3: 22, 23.

The history of the martyrdom of Simeon, as we have already shown, is in the ninth chapter, which follows the last quotation, and in the Chronological table it is represented that he was martyred in the year 98. Therefore, four years before Simeon's martyrdom, and while he "had charge of the church at Jerusalem," both the grandsons of Judas "ruled the churches," while John was in exile in Patmos, and after John returned from Patmos he "governed the churches," not only in Asia, but among the Gentiles, for we are informed that he went to the neighboring regions of the Gentiles to appoint bishops. This statement shows that John held higher authority than the bishops, and if he held higher authority than the bishops, and had authority to appoint the bishops, and did appoint them, he was the President of the whole church, for a bishop "is called and ordained unto this power by the hands of the presidency of the Melchisedek priesthood." B. of C. 104: (3) 8.

The apostle John is described in the

8th chapter, which follows our last quotation from the History of Eusebius, as "John that rested on the bosom of our Lord, who was a priest that bore the sacerdotal plate."

The definition of "sacerdotal," according to Webster is "priestly," and as Eusebius represents that John "was a priest that bore the sacerdotal plate," he bore the plate that Aaron and his lineal successors bore, and this plate was the breastplate as we read in the following texts:

"And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. * * And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. * * * And Aaron shall bare the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Ex. 28: 4, 15, 29, 30.

Thus the Lord commanded that a breastplate should be made for Aaron, and he was commanded to "bear the names of the children of Israel in the breastplate of judgment upon his heart," and he was commanded to "put in the breastplate of judgment the Urim and Thummim," and they were to be upon his heart when he went in before the Lord into the sanctuary, the holy place. Read the chapter.

The Lord commanded Moses to speak unto the children of Israel, that they bring Him an offering, and He said:

"And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate." Ex. 25: 3-7.

Here we are informed that the children of Israel were commanded to have "the breastplate," and "a sanctuary" or tabernacle prepared, that the Lord might

dwell among them, and while he was instructing Moses about the building of the sanctuary as we read in this chapter He said unto Moses :

“ And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” 22 v.

Thus Moses could meet with the Lord in the sanctuary, the holy place, and Aaron was allowed to enter there with “the breastplate of judgment, the Urim and the Thummim,” which the Lord said “shall be upon Aaron’s heart, when he goeth in before the Lord”—“when he goeth in unto the holy place.” Therefore in the days of “James, the Just, the brother of our Lord,” when no high priest of the lineage of Aaron was “allowed to enter the sanctuary,” James was allowed to enter there, because he was the President of the Melchisedek priesthood, like Moses, and in like manner John bore the sacerdotal plate—“the breastplate of judgment.” See also Ex. 35; Ex. 39; Lev. 8. These quotations and references, show conclusively that if James alone was allowed to enter the sanctuary, and John bore the sacerdotal plate, they had the same authority which Moses had.

The History of Eusebius contains another quotation from Polyrates, which also contains substantially the same statement concerning John. It reads as follows: “John, who rested upon the bosom of our Lord; who also was a priest, and bore the sacerdotal plate.” B. of Euseb. 5: 24. The translator (C. F. Cruse, D. D.) has annexed the following note to these remarks:

“The sacerdotal plate here mentioned, is not to be understood of the Jewish priesthood, for John had no connexion with that. It is probable that he, with others, wore a badge like this, as the priests of a better covenant.”

This *professedly* learned, but *truly* ignorant man, did not appear to understand the “connexion” which Moses had with “the Jewish priesthood,” and that the President of the true church, in all ages, must have the same authority which Moses had, therefore James and John could with propriety, and legally bare the sacerdotal plate, and enter into the sanctuary, and more especially inasmuch as the seed of Aaron were prevented by the Roman Government from officiating in the Aaronic priesthood. Moses was commanded to “put in the breastplate of judgment the Urim and the Thummim.” Ex. 28: 30. We suppose therefore that the Urim and the Thummim was in the

breastplate when John bore it. The Nephite Seers held the Urim and the Thummim, which they called “interpreters,” and they are represented as “two stones which are fastened into the two rims of a bow.” B. of Mosiah 13: 1. By them Joseph the Seer translated the Book of Mormon, and received many revelations, which are in the Book of Covenants.

As James, the brother of our Lord was the President of the church after the resurrection of Christ, and as John his brother was the successor of James, we can easily understand why the Roman emperors endeavored to slay all “the royal stock,” “the descendants of David,” “the relatives of our Lord,” and that they intended thereby to prevent any of these “lawful heirs according to the flesh,” from presiding over the Church of Christ. We will further show that these emperors did seek to slay *all* the descendants of David. In the History of Eusebius, Book 3, c. 12, is the following statement:

“VESPASIAN COMMANDS THE DESCENDANTS OF DAVID TO BE SOUGHT.”

“It was also said that Vespasian, after the capture of Jerusalem, commanded all of the family of David to be sought, that no one might be left among the Jews who was of the royal stock, and, that in consequence another very violent persecution was raised against the Jews.”

Our previous quotations, from the 19th and 20th chapters of the same book, show that the emperor Domitian sought to slay the descendants of David, because they “were related to Christ.” Eusebius can not be consistently charged with misrepresenting what historians wrote concerning the relatives of our Lord, for it does not appear that he made any pretence that he was a descendant of relatives of our Lord; or that his friend, the emperor Constantine was, or that any of the bishops of the church in his time were descended from relatives of our Lord. According to the History of Eusebius, there were fifteen successions of bishops in the church at Jerusalem who were Hebrews, and that after the siege of Jerusalem until his time, they were all Gentiles. His history contains the following statement:

“THE BISHOPS OF JERUSALEM.”

“At this time also, Narcissus, who is celebrated among many even at this day, was noted as bishop of Jerusalem, being the fifteenth in succession since the invasion of the Jews under Hadrian. Since this event, we have shown that the church there consisted of Gentiles after those of the circumcision, and that Marcus was the first

bishop of the Gentiles that presided there. After him, Cassianus held the episcopal office; after him followed Publius, then Maximus; these were followed by Julian, then Caius; after him Symmachus, and another Caius; and then another Julian, who was followed by Capito, and Valens and Dolichianus. Last of all Narcissus, the thirtieth in regular succession from the apostles." Book 5, c. 12.

He made no pretensions that either the whole church, or the church at Jerusalem was governed in his day by a descendant of a relative of our Lord. He was so far from making such assertions, that he says that the church at Jerusalem was not governed by Hebrews after the siege of Jerusalem, but that since this event, the church there consisted of Gentiles. He could not therefore, by any interested motives misrepresent the facts by his statements that the church was governed by James and John, brothers of our Lord, nor by his statements concerning the murderous maliciousness of heretics and emperors, towards the relatives of our Lord.

Eusebius had a good opportunity to be correctly informed on these subjects, for he lived in the time of "Polycarp, a man who had been instructed by the apostles." Eusebius says;

"When Anicetus was at the head of the Roman church, Irenæus says that Polycarp was yet living, and coming to Rome, had a conference with Anicetus, on a question respecting the day of the passover. He also gives another account of Polycarp, which should be added to what is already related respecting him. The story is taken from the third book of Irenæus against the heresies, and is as follows: 'And Polycarp, a man who had been instructed by the apostles, and had familiar intercourse with many that had seen Christ, and had also been appointed bishop by the apostles in Asia, in the church at Smyrna, whom we also have seen in our youth, for he lived a long time, and to a very advanced age, when, after a glorious and most distinguished martyrdom, he departed this life. He always taught what he had learned from the apostles, what the church had handed down, and what is the only true doctrine. All the churches bear witness to these things, and those that have been the successors of Polycarp, to the present time, a witness of the truth much more worthy of credit, and much more certain than either Valentine or Marcion, or the rest of those perverse teachers. The same Polycarp, coming to Rome under the episcopate of Anicetus, turned many from the aforesaid heretics to the church of God, proclaiming the one and only true faith,

that he had received from the apostles, that, viz., which was delivered by the church. And there are those still living who heard him relate, that John the disciple of the Lord went into a bath at Ephesus, and seeing Cerinthus within, ran out without bathing, and exclaimed, 'let us flee lest the bath should fall in, as long as Cerinthus, that enemy of truth, is within.' And the same Polycarp, once coming and meeting Marcion, who said, 'acknowledge us,' he replied, 'I acknowledge the first born of Satan.'

Eusebius appears to have had as good opportunities to be correctly informed concerning the early history of the church, as the people of our day have concerning the history of Protestantism, for he lived about as long after the rise of the church, as we have been living after the rise of Protestantism. His quotations from the writings of presbyters and bishops, who were ordained by the apostles, are in many cases antagonistic to the doctrines of the church in his time, (to some extent) as some of the quotations, in Brighamite publications, from the writings of Joseph are antagonistic to the doctrines of the Brighamite Church. These antagonisms are evidences that the quotations are genuine because they bear witness against those who make these quotations.

Bro. W. W. BLAIR wrote from Philadelphia, Pa., Dec, 12, 1864, as follows:

"Six or seven have already given their names to unite with us, but I am opposed by the Brighamites, Rigdonites (and they are few,) Loganites and also by the Spiritualists. I preached last night on Dives and Lazarus giving an exposition of, and refuting Spiritualism, and I trust it has helped some old saints out of the fog. We shall see. The saints in this city are in a very dark and cold condition, and I pray that the Lord may revive and unite them."

SALVATION—WHERE OBTAINED.

I have endeavored to show in the preceding paragraph that all preachers of the word of God, to be legally so, must either be appointed by God himself, or by His agents. Upon this point Paul propounds the following very important questions, viz: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 14, 15. Here are four very important questions, every one

of which *must* be answered in the negative, for they can not be truly answered in any other way.

But I am digressing from the subject, viz: that all pretended preachers of the gospel, are not messengers sent of God.

It is contended that the preachers of the various sects now extant, are messengers of God, and that through their preaching the salvation of man is brought about. No person will certainly have the audacity to deny that ministers of the gospel, in the days of Peter and Paul, could trace their ordinations back to Christ himself, and hence they were sent by the proper authority. Men were ordained by order of the Holy Ghost, as follows: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13: 2. We should examine this subject with care, for as I have already said, the extent of the salvation of man, depends much upon how faithfully God's ministers discharge their duties. The salvation of man can not certainly depend in the least upon spurious ministers, any more than Satan can preach the gospel, and make legal heirs to salvation.

We will suppose that an elder or an apostle had transgressed in the days of Peter and Paul, and after having been dealt with according to the law of the church, he was cut off from the church, would not all his authority to act in the capacity of a minister of Christ, have ceased as soon as he was cut off? Suppose that after having been cut off from the church, as above described, he had gone on and preached and baptized in the name of Jesus, into what church would he have baptized them? Surely not into Christ's church, for that authority had been taken from him. Thus we learn that no man can baptize subjects into the church of God, who has not been legally called and ordained of God.

But the question now arises, how are we to tell real from pretended ministers? There is but one way for those who have not embraced the truth to know. Jesus said that certain signs should follow the believer, as follows:

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17 18.

These signs do not follow the believers or followers of an apostate, or any other than those who are the legal ministers of the church. It is abundantly evident that true believing, in the days of Peter and Paul, consisted in doing what they were commanded to do—that is, if they were told to repent, and be baptized for the remission of their sins, and receive the laying on of hands for the reception of the Holy Ghost, they were not considered even *believers* till they had obeyed.

The ceasing of the signs is a positive testimony that the whole church apostatized from the true faith, and it followed that divine authority was taken from the earth.

We will now look more particularly into the divine mission of the ministers of the several sects. If we suppose that the church did not apostatize at all, we are forced to the conclusion that all the authority that God ever conferred upon man exists in the Catholic church, for the Catholic church is a miserable wreck of the primitive apostolic church. Admitting then that all the authority from God, even in the sixteenth century, existed in the Catholic church, which is undisputably so, if that church is the unchanged continuation of the ancient church, and the admission places the reformed churches in a very miserable situation. If the Catholics hold the only lawful authority from God, the moment Mr. Luther preached any other doctrine than that which they considered sound, they could silence him; and if he refused to remain silent, they could cut him off from the church, which would destroy his authority, no matter how much he may have had. Thus, deprived of priestly authority, he might preach till doom's day and he never could save a soul; the whole world might believe on his preaching, and they would be no more heirs of salvation than they were before. His preaching could do no more than reform, at the very best. If God, prior to the sixteenth century, had divested the church of all lawful authority, which I contend was the case, then neither *they* nor *he* could lawfully administer in the church. Thus the church was left without administrators, and hence ceased to exist on earth; and century after century men groped their way in darkness, seeking for the church, but it was not found. The fact is plain, then, that the reformed churches possess no authority, however much the Catholic Church may possess. But the very fact that the signs follow *neither* of them, is sufficient

testimony that neither of them possess any authority.

I do not wish to be understood that the work of the reformers has been all in vain, for we are certain that they have done much good, but that does not prove that they were divinely authorized, for none of them claim inspiration, and they could not be divinely authorized without being divinely inspired. We often hear of ministers of the reformed churches being called of God to preach, but this call is generally connected with some stipulated amount of money, in some cases the amount being as much as ten or twelve thousand dollars a year, and it is generally the case, that the larger the amount offered, the more pressing is the call. It is not even *reasonable* to suppose that God calls under any such circumstances. When the Lord sent His ministers to seek the "lost sheep of the house of Israel," He sent them without purse or scrip.

Having thus briefly examined this part of the subject, I will now inquire not *how*, but *where* is salvation obtained? In the days of the primitive church, no one expected to obtain salvation outside of its pales. In support of this we have the following from Paul:

"For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers 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; in whom all the building fitly framed together, groweth unto an holy temple in the Lord." Eph. 2: 18-21.

The building here referred to, most certainly is the visibly organized church of Christ. Dear reader, suppose you had lived in that age of the world, and had not been a portion of that "building," do you suppose that you could have obtained salvation outside of that "building"? In several places Paul refers to the church in such a way as to give us clearly to understand that salvation can not be expected, short of a membership with the true church. It may be said that faith, repentance, baptism, and the laying on of hands, constitute us members of Christ's church; so they do if we receive baptism and the laying on of hands at the hands of one duly authorized to perform that duty. If not received of one duly commissioned of Jesus Christ, it certainly can not constitute us members of the household of God. For

further reference on the subject, we will quote Eph. 4: 15, 16:

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Then we are certain that Paul has reference to the church, and the whole of it, as being that building of God of which every child of God forms a part, and every one who does not form a part of that building, is most certainly shut out from the presence of God till he does.

But the reader may say "there are so many churches now extant, all claiming to be the church of God, that I am at a loss to know which to embrace." I will tell you, my friend, if you can not find one organized after the ancient pattern, and the signs following its members, as declared in Mark 16: 17, 18, you would do well not to become a member of any, for salvation can be found in no other, from the fact that you can not be saved out of the church of Christ. But it is contended that all the sectarian churches are the church of God, and the various sectarian ministers are the true ministers of Christ, but when the position is put to the test, we soon discover that it falls to the ground, for the following among many reasons: 1st, the sectarian churches are totally destitute of any true organization, and is therefore a mere creature of the fancy: 2nd, the different sects composing the greater part of sectarian worshippers, and indeed nearly all, are entire and distinct organizations in themselves, each organization having different rules by which its members are governed, whereas, the church in the days of the ancient apostles, was one and the same organization wherever it was found. 3rd, these organizations mostly differ in their method of receiving members, whereas the ancient church received them uniformly by the same method. 4th, they are always striving with each other for the greatest number of members, whereas, anciently they were all members of the same organization; hence, strife was needless. 5th, there were prophets, apostles, evangelists, and the ministering of angels in the ancient church, all of which, except evangelists, the sects of the nineteenth century unite in discarding, as useless. For these reasons, besides many others,

we may safely conclude that the Christian Church generally (so called) is not the Church of God.

NATHAN LINDSEY.

From the L.-D. S. Messenger and Advocate, of November, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 10.

There is no subject, I have thought, and now think, about which the religious world seems to be more bewildered, than that of spiritual blessings; and truly it is of the first importance that we should be correct on this subject above all others; for it was that we might be made partakers of spiritual blessings, that the Lord ever revealed himself to man; it was that we might be made partakers of the Spirit of God, that the gospel was ever proclaimed to the world; it is because of the Holy Spirit dwelling in us, that we are raised from the dead, to enjoy the glories of the heavenly kingdom; and indeed, every thing we enjoy in relation to eternal life, is through and by the Holy Spirit, working in us, and through us, until by the power of that Spirit we are made meet to be partakers of the inheritance of the saints in light. Let me here observe, that it is by reason of the Holy Spirit which our heavenly Father sends down among men, that any portion of the world is made heirs of God and joint heirs with Jesus Christ. Men are dependant on it for salvation: without it, the death and sacrifice of Jesus would have been in vain: for no creature would have been benefited thereby. All the wisdom and knowledge that is worth enjoying among men, is by reason of this gift bestowed upon men in the flesh; for it is the province of this Spirit to convince, or reprove the world of sin, and of righteousness, and of judgment: so says the Savior. John, 16: 8. So that the knowledge which we have of sin, of righteousness, and of judgment, is a fruit of the Holy Spirit, brought forth by reason of its influence on men in the flesh. For says the Savior, "If I go not away the Comforter will not come unto you, but if I depart I will send him unto you." John, 16: 7. In order that we may have the subject of spiritual blessings, or of the work of the Holy Spirit, in the salvation of men, fully before us, let us examine first what the Savior said to his disciples at the last feast of the passover, previous to his crucifixion. The discourse alluded to, is found in the 13, 14, 15, 16, and 17th chapters of John's gospel, or tes-

timony. In the 14th, chapter, 15, 16, and 17th, verses, the Savior thus addresses his disciples: "If ye love me keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." In the 26 verse he says: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In the 15th chapter and 26 verse we have the following sayings: "But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." In the 16 chapter, from v. 6 to v. 15 he said "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, He will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me: of righteousness; because I go to my Father, and you see me no more: of judgment; because the prince of this world is judged. I have yet many things to say unto you, but you cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

In the preceding quotations the following things are very clearly set forth:

1st, The Spirit of truth, which the apostles were to receive was to be in them.

2nd, It was to abide with them forever.

Third, It was to teach them *all* things, and bring all things to their remembrance whatsoever Jesus had said unto them.

Fourth, It was to testify of Jesus.

Fifth, It was to be a Spirit of prophecy in them, teaching them things to come.

Sixth, It was to reprove the world.

These six things are clearly manifest in the above quotations. It may be necessary here for the sake of clearness, to examine some other things in the course of the address of the Savior to his disciples, from whence we have taken the

above quotations, in order that we may see the true light in which the Savior sets forth the gift of the Holy Ghost, and the vast importance he attaches to it.

In the 17 chapter, which records his prayer for his disciples, which he offered up unto His Father, he said, concerning those disciples to whom he gave the promise of the gift of the Holy Spirit. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known, that all things whatsoever thou hast given me, are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I have come out from thee, and they have believed that thou didst send me." See 6, 7, and 8 verses. Now reader notice particularly, that the Savior says to his heavenly Father concerning His disciples, that He had manifested His name, (the Father's) unto them, and He says, that they have kept thy word, and they have known that *all* things whatsoever thou hast given me are of thee. And again, He says, I have given unto them the *words* which thou gavest me; and they have *received* them, and have known surely that I have come out from thee, and they have believed that thou didst send me; and yet with all this, they had not received the gift of the Holy Ghost: so that a man may believe on Jesus Christ; receive his words, acknowledge His testimony, and *keep* his words, and yet not have received the gift of the Holy Spirit, for after all this, the disciples had the promise, that after *that time* they should receive the gift of the Holy Spirit, which should be in them, and teach them and refresh their memories of past things, and make them acquainted with future things, and lead them into all truth; and make them acquainted with things past, present, and to come. I say reader is it not marvelous, that after the disciples had known surely that the Savior had come out from God, and had received His word, and kept it, and had had the name of God manifested unto them, that they still needed this gift of the Holy Spirit, distinct from all this, to teach them *ALL* things, not *some* things, but *ALL* things? But so it was, for so says the Savior, and you and I are not at liberty to deny it. From these sayings of the Savior, we have learned this important fact: that the gift of the Holy Spirit, is separate from believing the word of God,

and receiving it, and keeping it; for after a man does all this, he is then entitled to receive the gift of the Holy Spirit. Such was the case with the disciples who lived in the days of the Savior.

Another fact equally as plain is, that notwithstanding a man may have the name of God manifested unto him: His word given unto him, and he believe it, and receive it, and keep it, still, he needs the gift of the Holy Spirit after all this, to teach him all things; to take the things of Jesus and show them unto him; or at least, it was the case with the disciples in the days of the Savior.

A third fact is, that the object of giving the Holy Spirit, is, that it may dwell in a man, and teach him all things; to strengthen his memory, and bring past things back to his recollection, and unfold future events to his view. In a word, to be in him a Spirit of revelation, and prophecy: or it was so in the days of the Savior and his apostles.

And the conclusion from all these facts are, that the knowledge, which is necessary in order that a person may be saved, is not attainable, only by the Holy Spirit dwelling in a man, and teaching him all things that are necessary to be known: enlightening his mind in the knowledge of all truth; extending his acquaintance with futurity, and being in him an instructor, a teacher, a revealer of hidden things; and in this way enriching his mind with divine knowledge.

AMBOY CONFERENCE.

Conference met pursuant to adjournment and organized by appointing Bro. Jas. Blakeslee Pres. pro. tem. inasmuch as Bro. Z. H. Gurley had not arrived. Isaac Sheen was appointed Clerk. The time was occupied by remarks made by Bros. Blakeslee, Landers, Sheen and other elders. Adjourned to evening.

EVENING SESSION.

Bros. Landers, Blakeslee and Sheen preached on the magnitude of the Latter-Day Work. They showed that a greater work will be performed in this age than in any former age of the world, that in this age God will gather together in one all things in heaven and on earth and under the earth, that this work commenced when an angel came from heaven to earth with the everlasting gospel to preach to man upon the earth, that John foretold that this angel was to come to earth with the everlasting gospel *when the hour of God's judgement should come*, that the hour of God's judgment is now come,

that peace is now taken from the earth, that Paul foretold that it would be in the Dispensation of the fulness of times that God would gather together all things in heaven, on earth and under the earth, that the fulness of times is the hour of God's judgment, that Isaiah foretold that in that day when Lebanon should become a fruitful field and the fruitful field should be esteemed as a forest, and when the seed of Jacob should rejoice in fulfillment of the promises made to their fathers concerning their restoration to the land of their fathers, that then the Lord said that he would proceed to do a marvelous work and a wonder, that then the wisdom of the wise men were to perish, that then a book was to come forth and the words of the book were to be given to a learned man and he should say, "I cannot read it for it is sealed," that the book was then to be given to one that was not learned," and he should say, "I am not learned," that then the Lord was to say "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder," that the Lord took an ignorant boy who was in the 15 year of his age, to preside over and superintend this work, that there is no counterpart to this fact in the history or origin of any sect which now is, or has been organized which we have any account of, that there is no sect which has been raised up in like manner, but that by human wisdom and learning, sects and parties are built up.

MORNING SESSION.—DEC. 17.

As Bro. Z. H. Gurley had arrived he was chosen President of the Conference.

Bro. Z. H. Gurley delivered an instructive address. He described the great success of the cause in Northern Illinois. He showed that the work is progressing rapidly, and that the Lord had blessed the labors of the elders, and he exhorted them to be diligent in preaching the word.

Bro. John Landers delivered his report and stated that sickness had prevented him from fulfilling the mission which had been appointed unto him, but he intends to fulfill that appointment as soon as he can. He said that this detention had been the means by which a door had been opened for the preaching of the gospel near Montgomery, west of Aurora. He prophesied that Zion will soon arise and shine more than she has ever done since this church came into existence.

Isaac Sheen delivered his report and stated that the work is making great pro-

gress in Utah, but that many who have united with the Reorganized Church are preparing to emigrate from there. He said that he believed that it would be far better for them to remain there and spread the work.

Bro. W. Swett said that he felt determined to do all that he can for this cause. He said that he had met with friends who had fed and clothed him, and he was prepared for the winter and intends to do all he can in the cause.

Bro. James Blakeslee said that his two last letters to the Herald contain nearly all that he desired to say in reference to what he had been doing. He said that he delivered several lectures near Montgomery, Ill., and Oswego. He said that the way is open for preaching in Aurora, Montgomery and Oswego. He says that the further you go east the harder the people are. He says that they do not oppose the elders but they do not manifest any interest in the work.

Bro. Howard said that he had baptized 3 since the September Conference, and that two of them were converted under Bro. Landers. He said that during the dry weather last June, he prayed for his crops and herds and the Lord had given him and his brother better crops than any of his neighbors and they had talked about it. One enquired why it was and another said that it was because they prayed for their crops.

He said that he baptized a sister and confirmed her at the water's edge and he received a testimony from the Spirit that that confirmation was illegal, and he found that the sister did not receive the Spirit, and he confirmed her again before the church and she received the Holy Ghost.

Bro. Gurley coincided in the remarks of Bro. Howard and quoted the Book of C. which says, "ye shall cast none out of your confirmation meetings who are earnestly seeking the kingdom."

Bro. Levi Lightfoot said that he desires to go forth in the ministry as soon as he can get liberated from his temporal affairs.

Bro. Williams, Wixom, Doan, Barret, Jacobs, Blair, Cadwell, Lindsey, and Stone, reported.

EVENING SESSION.

Bros. Alderman and Hougus, reported *Resolved*, That if Bro. S. Stone and E. Cadwell, will go on a mission to Elk Horn, Wis., and vicinity they shall be recommended by this Conference.

Resolved, That Bros. Alderman and

Geo. Lindsey, go on a mission to Bro. Ewin's and from thence as the Spirit may direct.

Resolved, That Bro. Landers go to Princeville and labor there in connection with the Pres. of that Branch and others, and that he labor also in other places.

Resolved, That Bros. Jones and Swett go to Paw Paw, and De Kalb County.

Resolved, That Bro. Wixon go with any elder that he can find to go with him and that if he can find none that he go alone.

SUNDAY MORNING SESSION, DEC. 18.

A discourse on the consciousness of man after death, was delivered by Isaac Sheen in opposition to the doctrine of the Second Adventists.

AFTERNOON SESSION.

There was a discussion between Mr. Johnson and Isaac Sheen, on the subject which was preached on in the morning.

EVENING SESSION.

A prayer and testimony meeting was held.

Bro. Blakeslee addressed the Conference on the evidences of the Latter-Day Work. Isaac Sheen bore testimony in relation to the subject on which he had preached in the morning and he testified that the ancient saints and prophets live, that he had seen some of the ancient prophets who lived on this land, and that God is not the God of the dead but of the living.

Bro. J. Landers bore testimony to the truth of the Book of Mormon, and the lineal right of Joseph, the son of Joseph, the Martyr as the successor of his father in the presidency of the church. He said that these facts had been shown him in visions.

Sister Foster said that she heard Martin Harris, Oliver Cowdery and David Whitmer, with the sacramental cup in their hands say, that an angel came down from heaven and laid the plates before them, and that if they bore this testimony falsely, they should drink damnation to their souls.

Resolved, That we recommend that the appointment to hold the next Annual Conference in Amboy, Ill., be *changed* to some other place, because there is no probability that we can hire a hall in Amboy to hold it in.

Adjourned, *sine die*.

Z. H. GURLEY, PRESIDENT.

ISAAC SHEEN, Clerk.

BRITISH CONFERENCE.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at

Penydarren, Merthyr Tydvil, South Wales, on Sunday, Oct. 30, 1864.

Elder T. E. Jenkins was chosen to preside, and Jacob Jones and Nicholas Grigg, Clerks. The latter was appointed Church Recorder for the Welsh Mission. A Welsh hymn was sung, and Elders J. Phillips, in Welsh, and T. E. Jenkins, in English, engaged in prayer. President T. E. Jenkins followed with some good instructions, suitable to the occasion: for the saints to withdraw their minds from worldly cares, and place their desires and faith in the Lord, for a good portion of the Holy Ghost, so that all may see eye to eye, and be united in singleness of heart, so that all may be benefited, and the Lord's name be glorified. Then the following branches were reported by their respective Presidents:

Penydarren: 37 members, 12 elders, 3 priests, 1 teacher, 6 baptized since last reported. John Rogers, President.

New Tredegar: 16 members, 2 elders. J. Watkins, President.

Llanvabon: 8 members, 2 elders, 1 baptized since last report. R. Humphrey, Pres. Llanelly: 25 members, 11 elders, 2 priests, 4 baptized since last report. B. Thomas, President.

Cumbach: 17 members, 9 elders, 1 teacher, 1 deacon, 5 baptized since last report. W. Jones, President.

Hirwain: 9 members, 4 elders, 1 baptized since last report. R. Griffiths, Pres.

Nantyglo: 17 members, 7 elders, 1 priest, 1 deacon, 11 baptized since last report. J. Jones, Pres.

There has been a branch organized at Beaufort, consisting of 8 members, 3 elders, 1 deacon; N. Grigg, President.

Elder J. Phillips made a few remarks on the love and mercy of God towards His people, and the joy and liberty of the gospel of Jesus Christ, as it was enjoyed by the saints in the days of Joseph the Martyr, and is again enjoyed, together with the gifts and blessings of the gospel. He exhorted all to continue in well doing, &c.

AFTERNOON SESSION.

After singing, and prayer by Elder John Watkins, it was

Resolved, That we sustain and uphold by our united faith and prayers, Joseph, son of Joseph Smith the Martyr, as Prophet, Seer and Revelator, the twelve Apostles, and all the quorums of the holy priesthood of the Reorganized Church of Jesus Christ of Latter-Day Saints; and also that Elders T. E. Jenkins and J. Phillips be upheld and sustained in their appointment in the Welsh Mission.

Elder N. Grigg gave an address, in English, on God's dealings with the children

of Israel formerly, how that He raised up a Moses to lead them forth from captivity out of Egypt, and planted them in the land of Canaan, with a covenant that it should be an everlasting inheritance, but through their transgression by not keeping the commandments of God, they fell into darkness and made to themselves graven images, and thereby kindled the anger of the Lord, who caused their enemies to prevail over them, and lead them forth into captivity, so that they might be chastened for a season, but redeemed them from their captivity through men of his own choosing, such as Moses, Samson, Cyrus, and many others that He called to the work, so in like manner it has happened to Latter-Day Israel. After the Lord had called His servant, Joseph the Martyr, and revealed to him the fullness of the everlasting gospel, He told him where Zion should be built, and consecrated the spot, and the saints gathered there for that purpose. The Lord said that they should have it for an everlasting inheritance, if they would keep His commandments; they should also dwell in peace: but if they transgressed His law their enemies should prevail over them, and that they should be driven forth from that land, so that they should not pollute it. See B. of C. Secs. 18, 83, 96, 100, 101, 102, (old editions.)

Elder I. Jones followed in Welsh, treating on many of the same points, and on the absurdity of relying on Brigham's priesthood in points of doctrine, for it is contrary to the revealed laws of God, as it is recorded in the Bible, B. of Mormon, and B. of Cov., as for instance: that B. Young is Prophet, Seer and Revelator, Great Salt Lake as a gathering place, instead of Jackson Co., Mo.; Adam as our only God; many wives as a medium of exaltation; tithing of income demanded of poor scattered saints and widows, as a test of fellowship instead of interest. See B. of C., Sec. 107. The yoke has galled beyond endurance, and the burden has become too heavy to be borne. He said for his part he rejoiced in the undefiled gospel of Jesus Christ, which is the only name given under heaven whereby men are to be saved, and also of light, joy, and liberty, that is and ever will be enjoyed by the sons and daughters of God, in time and eternity; and exhorted the saints to be humble, and obedient to the commands of God; and let their good works be manifest to all men, so that our heavenly Father may be glorified.

EVENING SESSION.

Elder John Shore addressed the audience in English on apostacy, and showed that the true meaning of the word was a departure from the truth, and that this epithet

is falsely applied to us by the Brighamites. He showed very clearly that the boot was on the other leg, for we do contend for truth, and denounce all error, such as idolatry, and oppression, with its attendant evils; and that Paul was considered an apostate by his former brethren, because he preached Jesus Christ and Him crucified; and he said that he, and many others of the Reorganization have apostatized from evils, errors, and abominations that we used to contend for, and would to God that all would apostatize from the same, and cleave to the laws and commandments of God, as it is written in the holy scriptures, and rally round the standard of truth and liberty.

Elder R. Humphrey followed in Welsh, by giving an encouraging discourse on the Reorganization, and the consequences of departing from the truth, as we have experienced, and which is more fully realized in the Salt Land. He urged all to be up and doing, and redeem our brethren from the error of their ways, and thereby assist to bring again Zion.

Elder H. Jones gave a short address in English, on life and immortality, brought to light through the gospel of Jesus Christ, which was highly edifying and comforting to all that desired salvation.

Elder J. Phillips, in Welsh, said that he rejoiced in hearing the brethren through the day, and to enjoy the Spirit of God, which was poured out richly upon His servants, and was manifest on the faces of all present, for the joy of the heart was truly visible; and taught all to labor with love and humility among their former brethren, and to reason with them from the Holy Scriptures, and if they revile, pray for them.

The hall was well filled all day, and many enquiries were made. Some have since been added by baptism.

MONDAY MORNING SESSION.

Pres. T. E. Jenkins instructed the officers in the best way to labor successfully in the ministry, and to continue diligent in the work of the Lord, and labor without ceasing for the reclaiming of their brethren from the error of their ways to the law of God; and urged all to strive to enjoy the Spirit of wisdom, to arrange all matters for the best to advance the purposes of God in this mission.

Then the District Presidents gave a statement of their fields of labor, and the official officers also, which was cheering, and prospects promising in all parts. But there are some of Israel who are not fully ripe yet. Some of the elders were appointed their localities of labor: J. Watkins and W. Morrice, at Cwmaman; and H. Jones and E.

Bennett, at Abertillery, Monmouthshire.

Resolved, That the *Restorer* be published as usual, and that the amount of money to do so be on hand monthly, so that no debts be accumulated.

Resolved, That every branch establish a fund, which is to be supported by voluntary contributions, for the purpose of assisting the missionaries in their labors, to be sent to Mr. John Rogers, 305, Penyardren, Merthyr, with the name who they are for.

Elder J. T. Phillips gave some good instructions to the brethren, and exhorted them to labor faithfully. An excellent spirit prevailed throughout the Conference. All were united as one in their feelings.

Resolved, That we adjourn until the last Sunday in April, 1865.

THOMAS E. JENKINS, PRESIDENT,
NICHOLAS GRIGG, Clerk.

MARRIED.

MARRIED.—Sept. 27, 1864, at Galien, Mich. OLIVER J. BAILEY, to Miss MARTHA A, daughter of D. U. and HARRIET SPINNING, by Elder George A. Blakeslee.

Also, at the residence of Wm. Ward, at Council Bluff, Iowa, Nov. 27, 1864, by David Devol, EPHRAIM WILMORE, to Miss CHRISTIANA WILLANS.

DIED.

DIED.—Nov. 27, 1864, of Diphtheria in the Lake Branch, Berrien Co., Michigan, MARY LOGAN aged 20 years, in full faith of her Savior, praying for him to come and take her. Her face bore a heavenly smile while lying in the cold embrace of death. Happy soul thy days are ended.

Also, near Council Bluff, Iowa, May 1, 1864, EVAN EVANS, a native of Monmouthshire, Wales, in the 54th year of his age.

Restorer please copy.

RECEIPTS FOR THE HERALD.—J. Taylor, T. Standaevans, C. H. Stone, I. Funk, E. Strong, J. P. Dillon, M. W. Reed, Wm. Stephenson, F. Burley, H. Pitt, J. Huntsman, E. Cadwell, S. Hill, D. M. Gamet, C. Clifurch, J. Shoe, R. Groom, C. M. Brown, J. Brown, Silas Rogers, each \$2; E. T. Peck, Wm. Stenson, Wm. Avery, R. K. Dennis, D. Perce, E. Davis, N. Jackson, J. McDiffitt, E. Larkey, Wm. Spring, S. Stone, J. J. Rasmus, C. Thurston, L. A. Hall, E. Ladner, L. Babbitt, D. Bump, each \$1; I. M. Beebe, \$0.50; David Pudney, \$20.00; F. Grady, \$1.50; A. Kloppling, \$1.30; P. C. Vrooman, \$0.50; W. H. Blair, \$2.50; R. M. Peil, \$1.50; Wm. Hall, \$4.00; C. Vrezenburgh, \$1.50.

For Hymn Book.—E. Lett, \$0.55; J. B. Swain, \$1.58; C. Hall, \$2.20; S. Hill \$1.65; R. Groom, \$1.10.

TRACTS.—The first edition of the tract called "Evidences that Joseph Smith, the Martyr, was a prophet of God," are all sold. A revised edition of it will be printed in a few days. A tract called, "Spiritualism or Witchcraft," will also be printed in one or two weeks. Orders for these tracts should be forwarded *immediately*, that we may know how many to print. The first edition of the tract called "Truth Made Manifest," is *not* for sale. A second edition *will not* be published immediately.

THE BOOK OF MORMON, *extra bound*, are all sold. Those which we have for sale are *bound in muslin*.

FOR SALE, and will be sent by mail free of postage:

Book of Doctrine and Covenants,	\$1.25
L.-D. S. Hymns, with an Appendix,	0.55
The Voice of Warning (revised,)	0.50
Herald, 12 copies of any old numbers,	1.00
Joseph Smith, a true Prophet, 12 copies,	.25
Spiritualism or Witchcraft, 12 copies,	.25
Brighamite Doctrines, 12 copies,	.25
Revelation on the Rebellion. 20 cop.	.10
Book of Abraham,	.10
Book of Mormon, bound in Muslin,	1.20
Ecclesiastical History of Eusebius.	2.50
The Works of Josephus, 2 vols.	4.40
Buck's Theological Dictionary,	2.50
Brown's Concordance of the Bible,	.60
Cruden's " " "	2.00
New Lute of Zion: Sacred Music,	1.70
Book of Jasher,	1.70
Mosheim's Ecclesiastical History, 2 vol.	4.50
Catherwood & Stephens' Travels in Central America, &c., 2 Vols.,	6.60
Travels in Yucatan, by same, 2 vols.,	6.60
Wonders of Earth and Heaven, 2 v.,	6.00
Humboldt's Travels and Researches,	.75
Layard's Discoveries at Nineveh,	1.95
" " " " " " " " " " "	4.30
Dictionary of Greek and Roman Anti- quities. Revised by Prof. Anthon,	6.50
Rollin's Ancient History,	3.60
The Holy Land, by W. C. Prime,	1.75
50 Envelopes with scriptural texts,	.40

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 ISAAC SHEEN.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut.* 16: 20.
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOETH THE LATTER ABOUND.

No. 2.—Vol. 7.] PLANO, ILL., JAN. 15, 1865. [Whole No. 74.

SPIRITUALISM OR WITCHCRAFT, No. 3.

Paul says, "to another the working of miracles" is given by the Spirit. Spiritualists claim that they have the same gift, so did their predecessors, the magicians of Egypt. The Lord wrought miracles by the hands of Moses and Aaron:

"Aaron stretched out his hand over the waters of Egypt: and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." *Ex.* 8: 6, 7.

By the agency of devils ancient Spiritualists wrought mighty miracles, and so John the Revelator has foretold that great miracles will be wrought by devils in the last days, before the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty. See *Rev.* 16: 14.

In *Rev.* 19: 19, 20, John said:

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

We expect, therefore, that very great miracles will be wrought by Spiritualism, and that the world generally will be deceived thereby. There are some erroneous and prevalent ideas in the world concerning miracles, which are calculated to prepare the minds of men for the day of battle spoken of by John and other prophets. One popular but unscriptural delusion is, that the devil can not empower men to work miracles. We have already

shown that this is a false and unscriptural doctrine. Another popular delusion is that miraculous power demonstrates the truth of any doctrine which is connected with it, that Christ established the truth of His doctrine by His miracles. Many of this class have often said to Latter-Day Saints, "show us a miracle and we will believe," and when they become convinced that Spiritualists can work miracles, and when they see them wrought, they then believe in the doctrines of the Spiritualists. The Savior did not work miracles to make people believe in Him.

"There came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." *Mat.* 8: 2-4.

If Jesus worked miracles to establish the truth of His doctrine, he would not have told this man to tell *no man* that He had healed him. If it was for that purpose that He worked miracles, He would have told this man to go and make known what he had done. When Jesus restored a blind man to sight, "He sent him away to his house, saying, Neither go into the town, nor tell it to any in the town." *Mark* 8: 26.

Jesus went to the house of Jarius, a ruler of the synagogue, and restored his daughter to life, and

"When he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her; but he said, Weep not; she

is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished; but He charged them that they should tell no man what was done." Luke 8: 51-56.

Here we perceive that none of His disciples, except *the three preferred*, apostles were permitted to see this miracle, and none other persons except the father and mother of the maid.

"Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son, hear him. And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." Mark 9: 2-9.

By these numerous testimonies we learn that Jesus did *not* work miracles to make people believe in Him, but when He healed the sick, cast out devils, or raised the dead, it was for the benefit of those persons on whom these miracles were performed, and sometimes for the benefit of their relatives or friends. He did not make a display with His miracles as the Spiritualists do, but He made converts by preaching the gospel in demonstration of the Spirit, "as one having authority, and not as the scribes." Mat. 7: 29. As Spiritualists can not preach their doctrines with the demonstration of the Spirit, nor "as one having authority," they make converts by signs and lying wonders. There are many who have miraculous power from the same source that the Spiritualists receive it, who are not called by that name, and like "the son of perdition," spoken of by Paul, they work

with "signs and lying wonders," and "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thes. 2: 9, 10. These all work by the same power that Simon the magician worked by when he used sorcery and "bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries." Acts 8: 9-11.

This was the same power by which "the magicians of Egypt did so with their enchantments." Ex. 7: 22.

If Jesus worked miracles to make people believe, why did He answer the Scribes and Pharisees as He did, when they came unto Him and said, "master, we would see a sign from thee." He said unto them, "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." Mat. 12: 39, 40.

If that was an evil and adulterous generation because they sought for a sign, the generation who do so now are an evil and adulterous generation. Therefore they are deceived by signs and lying wonders, and they deceive themselves in imagining that Jesus worked miracles to make people believe. Jesus refused to show a sign to make people believe in Him, but Spiritualists often do show signs to make people believe in *their* doctrine, therefore they make converts to *their* doctrine by a process which Jesus refused to make converts to His doctrine, and which He protested against.

Miracles generally harden the hearts of unbelievers. It hardened the heart of Pharaoh, so that he refused to let Israel go out of bondage. When Moses wrought miracles, the magicians of Egypt did so with their enchantments, therefore his heart was hardened. Notwithstanding all the mighty miracles which were wrought before their eyes by Moses, in Egypt, in the Red Sea, and in the wilderness, their hearts became hardened, and they rebelled against the Lord. Notwithstanding all the mighty works which were performed by Christ, the Jewish nation rejected Him. In our day many of the Latter-Day Saints, after they have seen

the miraculous gifts of the Holy Spirit in the church, have turned away to the beggarly elements of the world, and many who came into the church because they had seen signs and miracles among the saints, have fallen away, and it has long been proverbial among the saints, that very few have remained steadfast who have come into the church by seeing signs, but that they generally apostatize.

The next gift which is described by Paul in 1 Cor. 12: 10, is the gift of prophecy. He says, "to another prophecy." The gift of prophecy which the Holy Spirit gives, is a good and perfect gift, but the prophesying of Spiritualists, and all false prophets, abounds with falsehoods and false predictions. The former is a good gift, but the latter is not only a bad gift, but it is a delusion of the devil, by which those who seek for the gift of prophecy in any way which is contrary to the commandments of God, are deceived and ensnared. God has never promised this gift to any who refuse to obey His commandments. The gifts of the Spirit of God are only promised to those who obey the gospel, and keep the commandments of God. Others may profess to be prophets, and think that they have the gift of prophecy, but they are deceiving themselves, and many of them are deceiving others. The numerous false prophecies of persons who prophesy by false spirits, demonstrates that they have not received this gift from the Spirit of truth. We have heard and seen many of these false prophecies, which have been proved to be false, because the thing followed not, and did not come to pass, and Moses said:

"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.

Many of these prophets do not profess to be prophets, although they prophesy, and prophesy falsely, proving that they are false prophets. Some of these prophets prophesy "in the name of the Lord," and some prophesy in the names of spirits of the dead. The result is the same in both cases. Strang, Brewster, and many other false prophets, prophesied in the name of the Lord, and many of their prophecies have failed, and so it has been with those who have prophesied in the names of departed spirits. Many of the Spiritualists who are acted upon by evil spirits, prophesy little or nothing concerning future events, and they thereby

escape this important and infallible test. Thus it is with Andrew Jackson Davis, so that we can not contrast his revelations with the revelations of Joseph the Seer, or other true prophets on this point. Joseph published many prophecies concerning events which were shortly to come to pass, and none have failed, and many have been fulfilled. Andrew J. Davis has published many, and perhaps *as many*, revelations as Joseph did, but very little and perhaps nothing concerning events which were to transpire, or have transpired in a few years. Instead of such prophecies from him, in his book of revelations he says:

"The origin of oracles and prophets, is, then, plainly understood. They are the effect of ignorance, and uncultivated judgment, and imagination."

These remarks are on page 421 of a book called "The Principles of Nature, her Divine Revelations, and a voice to mankind by and through Andrew Jackson Davis, the Poughkepsie Seer and Clairvoyant, New York, S. S. Lyon and Wm. Fishbough, 1847."

Now here is a great contradiction between the title of this book and the contents of it. How can a man be a "Seer" who says that "the origin of oracles and prophets" "are the effect of ignorance, and uncultivated judgment, and imagination"? Can a man be a Seer who is not a Prophet? The definition of the word "Seer," in Webster's Dictionary, is "Prophet," and in 1 Sam. 9: 9, we read that "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called a Prophet, was beforetime called a Seer.*"

We might present more evidence to show that a seer is a prophet, but we deem the foregoing sufficient. But Mr. Davis disregards both the Bible and Webster. He rejects the plain definition of the word "seer," and he is the only man we ever heard or read of, who professed that he was a seer, but *not a prophet*. The greatest prophets were called seers, therefore Samuel the prophet was a seer. Samuel said, "I am the seer." 1 Sam. 9: 19. Iddo is called "the seer" in 2 Chron. 9: 29, and in 2 Chron. 12: 15. In 2 Chron. 13: 22, he is called "the prophet." If A. J. Davis is a seer, he is a prophet, according to the testimony of the Bible and Webster, and according to his own revelation, his "origin" is "an effect of ignorance, and uncultivated judgment, and imagination." Thus he testifies against himself, and against

his profession as a seer. He says:

"Many prophecies were apparently substantially fulfilled;—but these were particular and occasional occurrences, and did not necessarily follow the prophecies in the form of fulfillments. Things prophesied according to existing probabilities, did sometimes occur." Page 421.

According to this "revelation," neither Mr. Davis nor any of the Spiritualists, can prophesy of events which will come to pass, except such as are "according to existing probabilities." In his denunciations of ancient prophets and ancient prophecies, Mr. Davis denounces himself and all his associates, for if none of the ancient prophets could prophesy *truly* of future events, except such as were "according to existing probabilities," then Mr. Davis and the Spiritualists have not the gift of prophecy. Thus, he goes further in his rejection of the ancient order of the Church of Christ, than the sectarians generally do. They affirm that anciently (in Paul's day) the gift of prophecy was in the church, but that it is not in it now. Mr. Davis (the great champion of Spiritualism) represents that there never was, and never can be any true prophets, except such as prophesy "according to existing probabilities," and that prophets are "an effect of ignorance, and uncultivated judgment, and imagination." If this Spiritualistic "*seer*" is a truthful exponent of the doctrines of the Spiritualists, then they are not in possession of the gift of prophecy, consequently they can not consistently, nor truly claim that they are in possession of *all* the gifts which the ancient church was blessed with. Multitudes of prophecies have been given through Latter-Day Saints, which have been fulfilled, and which were not "according to existing probabilities." Many of these prophecies were never written, but they are known to many, who from time to time, in many countries, have heard such prophecies and witnessed their fulfillment. Many, and most of the fulfilled prophecies of Joseph, the Seer, were not "according to existing probabilities," and as they were published before they were fulfilled, the evidence of the truth of this assertion is demonstrated. The revelations of Mr. Davis are very contradictory on this subject, and condemnatory of himself. He not only claims to be "the Poughkeepsie Seer," and denounces himself by saying that "the origin of oracles and prophets," "are an effect of ignorance," &c., but he says:

"I am impressed to briefly appeal to the character of *my own prophetic impressions*, as these are presented to my mind, by being in communion with the interior reality,

and producing cause of all things." Page 422.

Is it not a marvelous contradiction, for a man that claims that he is the *seer*, to thus stigmatize prophets, and then on the next page, (perhaps before the ink on that page was dry,) to represent that *he* had *prophetic impressions*? These statements are given as *revelations*, and as an effect of "communion with the interior reality, and producing causes of all things." Mr. Davis does not here say that God is the producing cause of all things, hence he does not say that his revelations were from God, but he asserts in this revelation that he has "prophetic impressions," "by-being in communion with the interior reality, and producing causes of all things." On the next page Mr. Davis says.

"Before I speak concerning many true prophets and truthful prophecies," &c. Here he confesses that there have been many *true* prophets and *truthful* prophecies. Thus this double minded *seer* denounces *all* prophets, and *all* prophecies, and then acknowledges that there have been "many true prophets and truthful prophecies." As a cotemporary says, "he claims to be a prophet, and denounces prophecy as imposition, that he may better accomplish his real end—the destruction of all faith in God."

On page 425, Mr. Davis publishes opposite statements to those which we have quoted from pages 422 and 423, but in accordance with those from page 421. He says:

"Many of the early prophets did pretend to foretell wars, famines and pestilences, and would produce simple signs, which they taught corresponded to and foreshadowed the occurrence prophesied. Others would in the same manner foretell the destruction of cities, and downfall of nations, and speak of many things that were to occur in future, and that would conduce to the advancement and emolument of themselves, and of those for whom they prophesied. Many of these prophecies are contained in the Primitive History. (The Bible.) Some of them were fulfilled; but this affords no evidence of the divine instruction of their authors: for all external circumstances, which are dependent upon favorable contingencies, are entirely beyond the reach of all prophetic minds, or divinely instructed persons, because these things are not *destined*, but flow from the corrupted and evanescent tendencies of human society and of physical existence. Therefore I am deeply impressed with the truthfulness of the proposition, that it is absolutely impossible for any being either in this or any higher sphere, to be instructed concerning evanescent contingencies, so as to foretell their occurrence with certainty."

It is marvelous, but true, that these op-

posite statements are given as revelations, and although Mr. Davis here asserts that many of the early prophets *pretended* to foretell wars, &c., and although he says that the fulfillment of "some" of their prophecies, "affords no evidence of the divine instruction of their authors," and although he asserts that "it is absolutely impossible for any being, either in this or any higher sphere, to be instructed concerning evanescent contingencies, (vanishing, casual events,) so as to foretell their occurrence with certainty," yet on the same page he plainly contradicts himself by saying:

"The object of making these things plain, is to establish the probability of truthful prophecy, and to defend the Primitive History (the Bible) against the many false and imaginative interpretations that have been imposed upon it."

* Another object in making these things plain, is to establish a division between real and unreal prophecy. For there are prophecies contained in Primitive History that are true, divine and righteous; and those who prophesied thus were instructed concerning the interior workings and tendencies of Nature, and proclaimed upon the unchanging principles of cause and effect, many grand and holy truths—occurrences which will transpire—effects that will be accomplished. These men had their internal, thinking principles so expanded, that they were able to recognize the interior workings of all divine law, and thus could with certainty proclaim great and glorious truths."

We have shown that the testimony of Mr. Davis in reference to "the gift of prophecy," is *entirely worthless*, because he makes such obvious contradictory statements on the subject, and thereby demonstrates that his revelations abound with falsehoods, and that he had not the gift of prophecy. He is generally regarded by Spiritualists as a chief standard-bearer, and an able and consistent exponent of the *doctrines* of the Spiritualists. It is therefore evident that the Spiritualists have not the gift of prophecy. It is very seldom that we have known them to prophesy of events that were to transpire in a few years. Before the present rebellion began, we often heard Spiritualists prophesy, that the time of peace had commenced which was prophesied of by ancient inspired men; when men would beat their swords into plow-shares and their spears into pruning-hooks. This clearly shows how unreliable their prophecies are, by thus prophesying peace on the very eve

of this great rebellion. We do not know that any Spiritualists prophesied of the breaking out of this rebellion two years before it commenced, while Joseph the Choice Seer foretold it *twenty-eight years* before it transpired, and the very State wherein it would originate. We can not test their inspiration by prophecies on that subject, as we can the inspiration of Joseph, and many saints.

In the same text where Paul said that the gift of prophecy is one of the gifts which the Spirit gives to the church, he says also that "discerning of spirits" is another gift, and this gift is seldom counterfeited, or attained to, in the least by Spiritualists. When any spiritual communication is given through a Spiritualist, he has no evidence that that spirit communicates truth, any more than the rest of the sectarians have that their preachers preach the truth. They have not the gift of the Holy Ghost, therefore they have not the gift of discernment of spirits. When Satan transforms himself, and in a communication says that he is Washington, or Jefferson, or any other person, a Spiritualist can not discern the imposition to which he is subjected. He can not "try the spirits," as the saints are commanded; because although he may have received a spirit, he has not received *the Spirit of truth*. Peter could not have known that Jesus was the Christ, if this fact had not been revealed to him by the Holy Ghost. Although he was associated with the Savior, and heard him who spoke as never man spoke, and who spoke as one having authority, and not as the Scribes, yet he could not know that Jesus was the Christ but by the Holy Ghost, for we read that, "no man can say that Jesus is the Lord but by the Holy Ghost." 2 Cor. 13: 14. If Peter, under such favorable circumstances, could not know that Jesus was the Lord, how can any person know who a spirit is when one manifests itself, and says, "I am your father," or some other person, if the person to whom the communication is given has not received the gift of the Holy Ghost, whereby he can try the spirit, and know whether it is of God? Spiritualists generally believe the testimony of spirits which say there is no devil; therefore they are led captive by the devil. Why do they believe in such testimony? We have known Spiritualists who have said (apparently in the clairvoyant state,) that there is a devil, and that Jesus was the Son of God, and many other statements which are contrary to the general teachings of the spirits who are the

teachers of the Spiritualists. How can we know who these spirits are, and which of their doctrines are true, except by the gift of the Holy Ghost, whereby alone the gift of discernment is given?

LINEAL PRIESTHOOD.—No. 5.

EVIDENCES FROM THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS.

As many suppose that Peter was the first President of the church after the resurrection of Christ we shall show that in the remarks concerning Peter which we shall quote from the History of Eusebius, this doctrine is not taught in the least, neither do they show that the bishops of Rome who were successors of Peter in the presidency of the church at Rome presided over the whole church, or that they had any more authority than any other bishops. Peter and Paul established the church at Rome and were crucified there in the reign of Nero according to the History in Book 2, c. 25, as follows:

"Paul is therefore said to have been beheaded at Rome, and Peter to have been crucified under him. And this account is confirmed by the fact, that the names of Peter and Paul still remain in the cemeteries of that city even to this day. But likewise, a certain ecclesiastical writer, Caius by name, who was born about the time of Zephyrinus bishop of Rome, disputing with Proclus the leader of the Phrygian sect, gives the following statement respecting the places where the earthly tabernacles of the aforesaid apostles are laid. 'But I can show,' says he, 'the trophies of the apostles. For if you will go to the Vatican, or to the Ostian road, you will find the trophies of those who have laid the foundation of this church. And that both suffered martyrdom about the same time, Dionysius, bishop of Corinth bears the following testimony, in his discourse addressed to the Romans. 'Thus, likewise you, by means of this admonition, have mingled the flourishing seed that had been planted by Peter and Paul at Rome and Corinth. For both of these having planted us at Corinth, likewise instructed us; and having in like manner taught in Italy, they suffered martyrdom about the same time.' This testimony I have superadded, in order that the truth of the history might be still more confirmed."

Neither Peter nor Paul is called a bishop of Rome in this quotation. Linus is represented as "the first that received the episcopate of Rome," after the martyrdom of Paul and Peter, as follows:

"THE FIRST THAT PRESIDED OVER THE CHURCH AT ROME.

"After the martyrdom of Paul and Peter,

Linus was the first that received the episcopate at Rome. Paul makes mention of him in his epistle from Rome to Timothy, in the address at the close of the epistle, saying, 'Eubulus and Prudens, and Linus, and Claudia, salute thee'" Book 3, c. 2.

From Book 3 c. 4, we extract the following: "Linus, whom he (Paul) has mentioned in his Second Epistle to Timothy as his companion at Rome, has been before shown to have been the first after Peter, that obtained the episcopate at Rome. Clement also, who was appointed the third bishop of this church, is proved by him to have been a fellow-laborer and fellow-soldier with him."

It will be perceived that Clement is here called the third bishop of Rome, and Linus the first after Peter. He probably meant that Clement was the third after Peter, for the following quotations represent that Linus was the first, and Anencletus the second bishop of Rome:

"ANENCLETUS, THE SECOND BISHOP OF ROME.

"After Vespasian had reigned about ten years, he was succeeded by his son Titus; in the second year of whose reign, Linus, bishop of the church at Rome, who had held the office about twelve years, transferred it to Anencletus. But Titus was succeeded by Domitian, his brother, after he had reigned two years and as many months.' Book 3, c. 13.

"CLEMENT, THE THIRD BISHOP OF ROME.

"In the twelfth year of the same reign, after Anencletus had been bishop of Rome twelve years, he was succeeded by Clement, who, the apostle, in his Epistle to the Philippians, shows, had been his fellow-laborer, in these words: 'With Clement and the rest of my fellow-laborers, whose names are in the book of life.'" Book 3, c. 15.

"Clement was yet bishop of the Romans, who was also the third that held the episcopate there after Paul and Peter; Linus being the first, and Anencletus next in order." Book 3, c. 21.

In all these quotations, it is not shown that Peter governed the whole church, but that he and Paul (not he alone) established the church in Rome, and their successors in the presidency of that church, are called first, second, and third bishops of that church. The next bishop of Rome, which is the fourth after the martyrdom of Paul and Peter, is called "the fourth bishop of the church at Rome," as follows:

"EUARESTUS, THE FOURTH BISHOP OF THE CHURCH AT ROME.

"In the third year of the above-mentioned reign, Clement, bishop of Rome, committed the episcopal charge to Euarestus,

and departed this life, after superintending the preaching of the divine word nine years." Book 3, c. 34.

Alexander is called "the 5th in the succession from Peter and Paul, as follows:

"About the twelfth year of the reign of Trajan, the bishop of the church of Alexandria, who was mentioned by us a little before, departed this life. Primus was the fourth from the apostles to whom the functions of the office were there allotted. At the same time also, after Euaerestus had completed the eighth year as bishop of Rome, he was succeeded in the episcopal office by Alexander, the fifth in succession from Peter and Paul." Book 4, c. 1.

The bishops of Alexandria and Rome are both described in this and the following quotations, without any indication that the bishops of Rome had any pre-eminence above other bishops:

"THE BISHOPS OF ALEXANDRIA AND ROME, UNDER THE SAME EMPEROR.

"But in the third year of the same reign, Alexander, bishop of Rome, died, having completed the tenth year of his ministrations. Xystus was his successor; and about the same time Primus dying, in the twelfth year of the episcopate, was succeeded by Justus." Book 4, c. 4.

"And Adrian being now in the twelfth year of his reign, Xystus, who had now completed the tenth year of his episcopate, was succeeded by Telesphorus, the seventh in succession from the apostles." Book 4, c. 5.

"THE BISHOPS OF ROME AND ALEXANDRIA, IN THE REIGN OF ANTONINE.

"But this emperor (Adrian,) having finished his mortal career, after the twenty-first year of his reign, is succeeded by Antonine, called the Pious, in the government of the Romans. In the first year of this reign, and in the eleventh year of his episcopate, Telesphorus departed this life, and was succeeded in the charge of the Roman church by Hyginus." Book 4, c. 10.

"THOSE THAT PRESIDED OVER THE CHURCHES OF ROME AND ALEXANDRIA, IN THE REIGN OF VERUS.

"It was in the eighth year of the above mentioned reign, viz., that of Verus, that Anicetus, who had held the episcopate of Rome for eleven years, was succeeded by Soter." Book 4, c. 19.

In Book 5, c. 23, it is represented that there were dissensions in the churches, concerning the time when the passover should be kept, and it is there stated that

"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."

It appears that other bishops, and not the bishop of Rome, presided in these "synods and convocations." In the midst of these dissensions, we are informed in the next chapter, that the bishop of the church at Rome, "endeavored to cut off the churches of all Asia, together with the neighboring churches, as heterodox," but he was opposed and pressed upon with much severity by some of the bishops, and Irenæus, a bishop of Gaul, wrote to him, admonishing him not to do so, and he told him that his predecessors, Anicetus, Pius, Hyginus, Telesphorus and Xystus, lived in peace with those who came from churches where the passover was kept, contrary to his opinion about it. The statements which are there made, show that the bishops of Rome were not acknowledged as having any authority over other bishops, or over the whole church, but that like all the bishops who presided over churches after the time of the apostles, their authority was only acknowledged to extend over their own diocess. Each bishop of Rome presided only over the bishopric of Rome. In the synods and convocations of bishops in those days, the bishop of Rome had no pre-eminence over the other bishops.

Polycarp was the bishop of Philadelphia. See B. of Eusebius, book 3, c. 36. He held a different opinion to Anicetus, the bishop of Rome, concerning the time when the passover should be kept, but when Polycarp went to Rome, although they had some controversy on the subject, the bishop of Rome communed with Polycarp, and did not dictate to him as one who had higher authority than he had.

In Book 7, c. 27, we are informed that when Paul of Samosata, bishop of Antioch, was tried for heresy, the bishop of Rome did not attend, "but the other heads of churches, assembled in all haste from different parts, at Antioch, as against one who was committing depredations on the flock of Christ." In the third chapter which follows this statement, we are informed that "the pastors, therefore, who had been convened, having drawn up an epistle, by common consent, addressed it to Dionysius, bishop of Rome, and to Maximus of Alexandria, and sent it to all the provinces." In the same chapter we are informed that

“at the close of the epistle they add the following. ‘We have been compelled, therefore, to excommunicate this man who sets himself up in opposition to God, and is unwilling to yield, and to appoint another bishop in his place.’ * * We have also communicated this to you, that you may write, and receive letters of communion from him.” Thus “the other heads of churches,” were not governed by the bishop of Rome, but without any co-operation with him, they excommunicated the bishop of Antioch, and appointed another bishop in his stead, and then they wrote to the bishop of Rome, and the bishop of Alexandria, to inform them of these facts, that they might “write and receive letters of communion from him” who *they had appointed*. These statements show that the bishop of Rome had no more authority than each of the other bishops, and that there was no such thing as a transmission of authority over the whole church, from Peter to the bishops of Rome. These statements show that the church did not acknowledge such authority, and that the bishops of Rome did not even *pretend* that they had such authority. We have now shown that there was *not* a succession of presidential authority over the whole church from Peter and the bishops of Rome, as the Catholics assert, but that this assertion is entirely in opposition to the facts of history, and that after the days of James and John, there was no man who presided over the whole church. It was long after the time of Eusebius and Constantine, that the bishops of Rome claimed universal authority over the whole church. Many of the churches and bishops refused to submit to this usurpation of authority, when it came to pass in the latter part of the sixth century. If the claim to the presidency of the whole church, which was then made by the bishop of Rome, was not an usurpation, then the church was in apostasy from the time that Peter suffered martyrdom, and the grandsons of Judas, the brother of Christ, were usurpers when “they governed the churches,” while John was an exile in Patmos, and John was also an usurper when he governed the churches, and “was a priest, and bore the sacerdotal plate.” If Peter was the first President of the whole church, James, the brother of the Lord, was an usurper when he presided in the assembly of the apostles and elders, and *not* Peter, and said, “*my sentence is*,” &c. If the right belonged to Peter, then James was an usurper until his death, and Peter relinquished his right when he and John “did not contend for the honor; but chose James the Just as bishop of Jerusalem.” “The apostolic chair,” which was “held in veneration

by the brethren,” was not the chair of the bishopric of Rome, but of Jerusalem.

A CONCORDANCE—DUTIES OF THE SAINTS.

1 John 3: 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

B. of C. 33: (12) 5, 6, 8, 9. Verily, I say unto you, teach one another according to the office wherewith I have appointed you, and *let every man esteem his brother as himself*, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and smiteth upon his sons and saith I am just.

Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine.

And now I give unto the church in these words, a commandment that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and *they shall look to the poor and the needy, and administer to their relief, that they shall not suffer*; and send them forth to the place which I have commanded them; and *this shall be their work, to govern the affairs of the property of this church*. And they that have farms that cannot be sold, let them be left or rented as seemeth them good. *See that all things are preserved; and when men are endowed with power from on high and sent forth, all these things shall be gathered unto the bosom of the church*.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and *it must needs be that the riches of the earth are mine to give*; but beware of pride; lest ye become as the Nephites of old. And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

B. of C. 42: (13) 8-11. If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy

properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. *And this I do for the salvation of my people.*

And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church; or in other words, unto me; for *inasmuch as ye do it unto the least of these, ye do it unto me*; for it shall come to pass, that which I spake by the mouths of my prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

B. of C. 44: (62) 3. Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done ac-

ording to my law which ye have received. Amen.

B. of C. 51: (23) 1-4. Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for *it must needs be that they are organized according to my laws—if otherwise, they will be cut off*; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, *every man equal according to their families, according to their circumstances, and their wants and needs*; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion which is deeded unto him. And thus all things shall be made sure according to the laws of the land.

And let that which belongs to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people to take the money, to provide food and raiment, *according to the wants of this people*. And let every man deal honestly, and be alike among this people, and receive *alike that ye may be one, even as I have commanded you*.

And let that which belongeth to this people not be taken and given unto that of another church. * * *

And again, let the bishop appoint a store-house unto this church, and let all things, both in money and in neat, which is more than is needful for the want of this people, be kept in the hands of the bishop; and let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws.

B. of C. 70: (26) 3. Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have

appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, *in your temporal things you shall be equal, and this not grudgingly; otherwise the abundance of the manifestations of the Spirit shall be withheld.*

B. of C. 77: (76) 1. Verily I say unto you, the time has come, and is now at hand; and behold, and lo, *it must needs be* that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you *must* prepare yourselves by doing the things which I have commanded you, and require of you.

B. of C. 81: (87) 3-5. And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you, or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.

* * * And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefits of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God; that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of

the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not; and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

B. of Nephi 1: 2, 7, 8. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; *and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.*

* * * And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. *And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true Church of Christ.*

And it came to pass that when two hundred and ten years had passed away, there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and *did administer that which was sacred unto him to whom it had been forbidden, because of unworthiness.*

2nd Nephi 12: 7, 8. * * * *I speak the same words unto one nation like unto another.* And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this, that I may prove unto many that I am the same yesterday, to-day and for ever. * * * Out of the books which shall be written, I will judge the world, every man according to their works, *according to that which is written.*

B. of C. 83: (4) 8. Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received,

which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all: and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they might bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay.

B. of C. 89: (94) 1. *Revelation to Enoch, on the order of the church for the benefit of the poor, given to the saints in Kirtland, March, 1833.*

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one I say unto all.

B. of C. 101: (99) 1, 2, 10, 12. *Revelation given to Enoch, concerning the order of the Church for the benefit of the poor.*

Verily I say unto you, my friends, I give unto you counsel and a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established. to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant, by covetousness and with feigned words, I have cursed them with a very sore and grievous curse. * *

* * I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and behold this is the way, that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall

take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell; being in torment.

* * * * *

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed; and for this purpose I have commanded you to organize yourselves, even to Shinelah my words, the fullness of my scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

* * * * *

And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents, let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order.

History of Jos. Smith, T. & S. p. 1041. (April 10 1864) had a council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his stewardship set off to him.

History of Jos. Smith, T. & S. p. 1074. Having left but few men in Kirtland, viz: Elder Sidney Rigdon, and Oliver Cowdery, and a few working on the Temple,—except the aged.

B. of C. 102: 2. Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

B. of C. 106: (107.) Verily, thus saith the Lord, *I require all their surplus p. offering* to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after what, those who have thus been tithed, shall pay one tenth of all their interest annually, and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.

Acts 4: 32-35. And the multitude of them that believe were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as was possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

Luke 14: 11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

LETTER FROM BRO. E. ROBINSON.

BRO. SUEEN:—Being on a general tour east, on secular business, and passing occasionally through places where there are branches of the church, I thought perhaps a few notes by the way-side, might not be uninteresting to some of the readers of the "Herald."

I arrived at St. Louis, Mo., on Saturday evening, Nov. 19th, and stopped with Bro. M. S. Shaw. On Sabbath morning Bro. Shaw and myself attended the Sabbath School held in the St. Louis branch of the church, under the superintendence of Bro. Chas. Hall, presiding elder of the branch. I was pleased with the exercises of the children, and believe those schools can be productive of much good. I hope they will be generally introduced in the branches of the church throughout the country. Great responsibility rests upon the heads of parents, in the proper training and culture of their children. They can be greatly aided in this task, by early teaching them to observe the Sabbath day and keep it holy, and to respect and revere God's holy word, and learn, in the days of their youth, to cleave unto it as to a "rod of iron which will lead them to the tree of life." May the Lord bless the dear children, and guide their tender feet in the paths of truth, virtue, purity, holiness, love and peace, is my earnest desire.

We also attended the meeting of the branch in the forenoon, and the sacrament meeting in the afternoon; at both of which we enjoyed ourselves very much, and felt greatly strengthened and blessed in endeavoring to speak a few words to the brethren and sisters present, upon the subject of our holy religion, and the great reward which will be enjoyed by those who endure in faith to the end, and overcome.

In the evening I addressed the audience upon the pure and holy principle of love, so clearly and beautifully set forth in John 15th chapter. I endeavored to show that those who exercised and enjoyed the principle of perfect love, were those who brought forth the genuine fruit of the branches of the true vine, and that the closer the branches adhere to the vine, the more precious and abundant the fruit will be. The Lord blessed the effort, and the Sabbath spent in St. Louis, was one long to be remembered by me.

Monday evening I attended the Council Meeting; saw and heard some things agreeable, together with some others desirable to be avoided. But should we not be willing

to receive some clouds with the abundant sunshine?

Tuesday evening I listened to an excellent discourse by Elder Thomas Harris, and also witnessed the recitation, by the Sabbath School children, of several dialogues and pieces, preparatory for an exhibition at a tea party, which was to come off the following evening at the church hall, having for its object the raising of a fund with which to purchase a Sabbath School Library. Tickets of admission to be 50 cents.

Wednesday evening I attended the tea party, and was agreeably surprised to find such a large gathering of brethren, sisters and friends. The three long tables extending the length of the hall, were not sufficient to accommodate much more than half of those present. After those at the first tables had partaken of the refreshments so bountifully supplied, two of the tables were cleared away, but the third one was left standing until all had been served with the good things, which had been furnished with such an unsparing hand. The exercises were opened by invoking the blessings of heaven upon the viands and assembly, by Bro. John Cotham, who is among the first of those who embraced the faith in England, during the first mission of Elders Kimball and Hyde to that country. The first baptisms took place in Preston, as I understood Bro. Cotham, on a Sabbath in June, 1837, when his mother-in-law, and some others were baptized, and he himself was baptized the Wednesday evening following. I also became acquainted during the evening, with Bro. Robert Smith, who was the eleventh person baptized in England. I also saw Sister Cotham, Sister Alice Standin, an aged sister, and others who were among the very first to embrace the faith in that land, all of whom feel to rejoice in the glorious liberty of the gospel, but who repudiate the pernicious doctrine of polygamy, which is taught and practiced by Brigham Young and his adherents in Utah.

The exercises of the evening were highly interesting, especially those dialogues and pieces acted and spoken by the children, and when all the school joined in singing that beautiful hymn "*Jesus reigns*," our heart was filled to overflowing, and we longed to be prepared to have part in the joys of that glorious day, when He will reign in person with the redeemed and blood washed throng, "who have come up through great tribulation, and washed their robes and made them white through the blood of the Lamb."

The evening passed off very agreeably, and we presume all enjoyed themselves, and did not regret having contributed their mite

towards the promotion of an object so laudable. The net proceeds for the library fund, as I understood the committee, amounted to nearly *fifty three dollars*.

This imperfect sketch should have been prepared and forwarded to you earlier, but on the next Sabbath morning after leaving St. Louis, I was taken severely ill, while at Bro. Elijah Banta's, in Franklin, Ind., and have continued so most of the time since. I succeeded in getting to my brother's, Samuel Robinson, who resides in Russell, Geauga Co., Ohio, where I remained nearly two weeks; and when getting able to travel, I came to this place on last Thursday, the 15th inst.

I thank all the good friends who have entertained me during my journey, for their many kind attentions and tender regard for me. May the Lord bless and abundantly reward them, is my earnest desire.

Respectfully Yours,

E. ROBINSON.

JAMESTOWN, N. Y., Dec. 17, 1864.

HOSPITALITY.

BRO. SHEEN:—Hospitality is a virtue that the saints can improve on as much as any other, and it certainly is a very important item in the catalogue of virtues of the man or woman of God. Paul said: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13: 2. Now is it plausible to suppose that Paul would recommend the entertainment of strangers, simply because there might be a possibility of entertaining an angel? Is it not more plausible to suppose that Paul was exhorting them to be fruitful in hospitality? I think it is, and my opinion is that all true hearted saints think the same. Who ever heard of an inhospitable person that was a saint at heart?

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Mat. 7: 12.

This then is the rule that every man's hospitable acts will be measured by. Now we are absolutely certain that if we do by our *enemy* even as we would have him do by us, we will treat him kindly wherever we meet him, and if he is hungry we will feed him, if he is athirst we will give him water, if he desires to borrow of us, we will not refuse to lend to him; indeed, if he is in want in any way, we will endeavor to supply his wants. I am now speaking of the saints. We do not expect the children of darkness to put in practice these precepts, but we *do* expect the saints to do it, if they live as they should live. "Do men gather grapes of thorns, or figs of thistles?" We

are told that every tree shall be known by its fruits, and that every tree that beareth not good fruit, shall be hewn down and cast into the fire.

Then if this be so, suppose that I wilfully neglect even a *brother* or *sister*, or a stranger, what think you my reward should be?

The fact is, true godliness without hospitality, or in other words, true godliness in every other respect but in hospitality, reminds me of a fine new wagon or carriage, all painted in dazzling colors, but destitute of wheels. In my opinion true godliness includes the great principle of charity, without which no man or woman can be a saint indeed. I can compare a saint without hospitality, to nothing but a wagon without wheels.

By acts of *apparent* inhospitality, we sometimes bring ourselves into condemnation. But the principle of hospitality is not confined to the people of God alone, it is possessed by those who make no professions of godliness, with perhaps this general difference, that the man of the world only extends his hospitality to his friends, whereas the man or woman of God, extends it not only to his or her friends, but to his or her worst enemies. Jesus said:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. * § * For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the publicans the same?" Mat. 5: 43-47.

This text plainly exhibits the difference between godly hospitality and worldly hospitality, "if ye love them which love you, what reward have ye?" or if you are hospitable to those only who are not your known enemies, what reward have you? Do not the worldly and wicked the same? Who can answer, no, and answer truly? It is not uncommon for the most worldly minded, and the most sinful wretches on the earth, to exhibit warm hospitality toward, not only their friends, but also toward strangers, and if the man of God does no more, what reward is he entitled to more than the ungodly or ruffian?

Jesus said, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

If your righteousness does not exceed the righteousness of the ungodly, how can you expect to enter into the kingdom of God?

Then if we only extend our hospitality to our friends and to strangers, we certainly fall below the true standard of godliness, and hence, when we shall be weighed in the ballances, we shall be found wanting.

But there is another feature in the text that I want to examine, which is this: "*If ye salute your brethren only*, what do ye more than others? Do not even the publicans the same?" Can it be said that this feature forms a part of hospitality? I think it can, and a very important part too. Now it is a lamentable fact, that this feature of godliness is very much undervalued, and *I know* that the cause of Christ has received hurt from its undervaluation. The elders go out to preach, and in some places they are hospitably entertained, and indeed in the majority of places they are thus treated, and of course they expect to receive the same in return from those elders, if at any time they should come about the homes of elders, and not only the elders are watched with a jealous eye in this respect, but all the members have to share in the jealous scrutiny; so that every one that is found not to fill the pattern, is weighed and condemned, and the church thereby receives hurt.

When those that are not of us attend our conferences, it is the motive and the desire of every true worshipper of God, to see that every person is provided with food and lodging, as much as it lays within his power; and an elder who is careful to fulfill the whole law of God, when he sees those present at any meeting or conference, who are not of us, who have received and fed him in a hospitable manner, will take some pains to see that they are provided for, if it lies within his power; and if it does not, he will at least give them a hearty welcome; if he does not, what better is he than the ungodly and the sinner? It will not do to attempt to flinch from our duty, at least in this respect, for it will bring as much reproach on the church, and I believe much more, than any other sin of the same apparent magnitude.

I will now narrate an instance of this kind, for the good of all elders, and indeed for the good of the church generally, without mentioning names, I will give the anecdote as it transpired, as near as I can:

A brother belonging to one of the branches in Western Iowa, prosecuted a short mission within the county in which he lived, and was received during his mission kindly, and by one family in particular, he was not only received kindly, but entertained hospitably, and after a time departed in peace, his wants all having been supplied. A short time after this a Conference convened within a comparative short distance from the

residence of this family, and they availed themselves of the opportunity of attending it, thinking, doubtless, that if no one else supplied their wants, that the brother in question would do it, if it were in his power to do so. When they arrived on the conference ground, they were greeted and welcomed by many, both *in* and *out* of the church, but the brother who had received such hospitality at their hands, never even bid them *welcome*, nor *did he seem to recognize them at all*. The result was, that a few weeks afterwards, the brother starting on a mission, called upon the family in question for a night's lodging, but they persistently refused to keep him at all, and he was compelled to seek lodgings elsewhere.

The Savior said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Mat. 5: 11.

When we are persecuted *falsely*, the Savior says we are blessed, but if we are persecuted *justly*, what shall we answer for ourselves? Now the brother above referred to, by omitting to perform one of the most simple acts of hospitality, has brought reproach upon the cause in the neighborhood where this family live, to a considerable extent, which will require some time to wipe out. It is to be hoped that all elders will take a lesson from this incident, and, as much as possible, avoid such occurrences. Let us not only try to return the hospitality of others, but let us try to extend hospitality to all men. I pray that the God of Israel will help us all to do so.

Yours in the Gospel,
NATHAN LINDSEY.

NEWS FROM ELDERS.

Bro. R. H. ATTWOOD wrote from Salt Lake City, Utah, Nov. 23, 1864, as follows: "The work of the Lord is prosperous in every part with us. We are surely and steadily moving onward. About 400 have joined the reorganization in this Territory during the past year. Nearly all of the saints here are making preparations for an early start east in the spring and owing to abstractions at the post office, and the irregularity of the mails, and their intention to leave this country in a few months; they are careless in relation to subscribing for the HERALD. As soon as we baptize any into the reorganization they are for leaving this country as soon as possible. There is no counsel given them on the subject, in my simple judgment it is the greatest hindrance we have here. We no sooner get a place open than the saints leave and the ground has

to be broke over again. If they had not hurried away we should now have had three or four times the number of places open. In American Fork we have now better attended meetings than the Brighamites, and those under fear and intimidation attend, and one by one embrace the truth. In the spring I expect they will all leave. Then of course it will take time to make another breach and so it is with other places."

Bro. DAVID EVANS wrote from Council Bluffs, Iowa, as follows: I write to inform you that the work of God is rolling forth in Iowa. The saints begin to realize the blessings which are in store for them if they will prove faithful. When we meet together to worship God, we have more of the gifts and blessings than I have ever witnessed before in the New Organization. The old saints begin to inquire after the truth. They want to see every pamphlet which the church may publish.

For the Herald.

THE PROMISED SPIRIT.

Holy Spirit, hover near us,

Guard us, for it cannot be

That our foes would e'er molest us,

When protected, Lord, by thee;

By thy Spirit,

Kept in perfect unity.

Heavenly Spirit; dwell within us,

Cleanse our heart from every sin;

Purify thy chosen temple,

Then descend and reign within.

Loving Spirit,

Ever in this heart remain.

Holy Spirit; thou hast promised

Glorious light in "latter days,"

Illuminate with love celestial,

Each waiting heart, with thy pure rays:

Glorious Spirit,

Tune our hearts to prayer and praise.

Changeless Spirit; may we ever

Triumph in thy glorious sight,

Thy praise is handed down by prophets,

Who tell us of thy wondrous might.

Mysterious Spirit,

Guide our wandering steps aright.

All our hopes, and prayers, and efforts,

Indeed are vain, without thy aid;

Foretaste of eternal glory,

All is truth that thou hast said.

Loving Spirit,

Lead us to our great reward.

Deathless Spirit; when the Arch Angel,

Shall proclaim that time's no more;

Safely anchored in the haven,
Waft me to the eternal shore.
Eternal Spirit,
Where loved ones have gone before.

ELIZABETH C. LOURIMORE.

TRACTS.—We are now prepared to supply both large and small orders for the tract called "Evidences that Joseph Smith, the Martyr, was a Prophet of God," and the tract called "Spiritualism or Witchcraft." We expect to publish tracts on other subjects in a few weeks. The saints in other parts of the country are invited to follow the example of many of the saints in Northern Illinois, in their laudable zeal in distributing tracts. They begin to realize that the distribution of tracts is producing glorious results.

THE RESTORER.—In reply to inquiries, we will quote as follows from the *Restorer*, which is published in Wales, Great Britain:

"THE RESTORER is published Monthly by the Reorganized Church of Jesus Christ of Latter-Day Saints. All communications, orders, and remittances, for the RESTORER, may be addressed to THOMAS E. JENKINS, 305, High-street, Penydarren, Merthyr-Tydfil, Glamorganshire."

The price is 3 pence per copy, English money. It is published one half in English and one half in Welsh.

DEED.

At Sharon, Walworth Co., Wis., March 1, 1864, CHRISTIAN PRAMER, aged 74 years.

At Chicago, Ill., Nov. 26, 1864, of quick consumption, AMOS A. HAZZARD, aged 47 years and 3 months.

RECEIPTS—*For the Herald*.—F. W. Longfield, J. Burgess, I. F. Stafford, W. Long, H. W. Pomeroy, G. Braby, B. Chappell, J. Gold, R. Fuller, N. Castleman, R. Dancer, D. Perdun, T. Dungan, Mrs. T. Revell, L. Price, H. N. Kent, E. Johnson, J. Calif, E. A. Newberry, E. Epperly, F. Litz, I. Jemieson, H. Jemieson, O. P. Dunham, R. Ems, each \$2; T. Williams, E. W. Sigler, T. Dobson, J. Houston, M. Hunter, E. Earle, J. Black, P. Despain, Mrs. Wimley, E. Houghton, V. Fasset, A. G. Jones, W. Hartshorn, W. Stevens, J. Newberry, (White Cloud,) C. Hezzing, D. Morey, G. Morey, E. Haskins, C. Mills, A. G. Cobb, J. Morrel, S. Pramer, E. Butler, W. W. Day, S. P. Mason, W. Carpenter, E. Curtis, H. Duty, M. Wilson, A. Bennet, E. Chapin, each \$1; Wm. F. Cooke, \$50.00; T. Martin, \$0.55; W. J. Davis, \$2.25; W. H. H. Brown, \$3.00;

D. K. Fuller, \$1.50; J. Scanlan, \$2.20; Jacob Jemieson, \$4.00; I. M. Beebe, \$0.50; J. Earnshaw, \$2.70.

For the Book of Doctrine and Covenants.—W. Watson, E. Gibbs, W. Stevens, each \$1.25.

For the Hymn Book.—W. Stevens, J. Smith, each \$1.65; B. Williams, E. Curtis, each \$0.55; W. Wood, \$1.25; N. Lindsey, \$1.10.

FOR SALE, and will be sent by mail free of postage:

Book of Doctrine and Covenants,	\$1.25
L.-D. S. Hyans, <i>with an Appendix</i> ,	0:55
The same, (gilded)	.85
Appendix to Hymn Book,	.05
The Voice of Warning (revised,)	0.50
Herald, 12 copies of any old numbers,	1.00
Joseph Smith, a true Prophet, 12 copies,	.25
Spiritualism or Witchcraft, 12 copies,	.25
Brighamite Doctrines, 12 copies,	.25
Revelation on the Rebellion. 20 cop.	.10
Book of Abraham,	.10
Book of Mormon, bound in Muslin,	1.20
Ecclesiastical History of Eusebius.	3.00
The Works of Josephus, 2 vols.	5.40
Buck's Theological Dictionary,	3.00
Brown's Concordance of the Bible,	.55
Cruden's " " "	2.00
New Lute of Zion: Sacred Music,	1.75
Book of Jasher,	1.80
Mosheim's Ecclesiastical History, 2 vol.	4.50
Catherwood & Stephens' Travels in Central America, &c., 2 Vols.,	6.60
Travels in Yucatan, by same, 2 vols.,	6.60
Wonders of Earth and Heaven, 2 v.,	6.00
Humboldt's Travels and Researches,	.80
Layard's Discoveries at Nineveh,	1.95
" Nineveh and Babylon,	4.40
Dictionary of Greek and Roman Anti- quities. Revised by Prof. Anthon,	6.50
Rollin's Ancient History,	4.00
The Holy Land, by W. C. Prime,	1.90
Egypt and Nubia, " "	1.90
The Holy Land, W. M. Thomson, 2 v.	5.00
Wrangel's Expedition to the Polar Sea,	.80
Tytler's Northern Coast of America,	.80
50 Envelopes with scriptural texts,	.40

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 ISAAC SHEEN.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOETH THE LATTER ABOUND.

No. 3.—VOL. 7.] PLANO, ILL., FEB. 1, 1865. [WHOLE No. 75.

HISTORY OF THE PRIESTHOOD. No. 7.

ITS UNCHANGEABLE CHARACTERISTICS.

Paul compares the church, with all its gifts, officers and members, to a perfect human body, with a head, feet, hands, ears, eyes, &c. He said, "the eye can not say unto 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. This statement as it stands connected with the context, shows clearly that all the gifts and officers which Christ set in His church, are indispensable, and can not be set aside. He had been showing that the following gifts are distributed in the church by the same Spirit:

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 7-13.

These statements show that he who has one of these gifts, can not justly say that there is no need of the other gifts. He who has "the word of wisdom," can not justly say to him who has the gift of healing, or the working of miracles, "we have no need

of you," nor can he who has "the word of knowledge," say to him who has the gift of prophecy, or the "discerning of spirits," we have no need of you in the church," neither can any person who has any one of these gifts, say unto him who has "divers kinds of tongues," or to him who has "the interpretation of tongues," we have no need of you. Paul also says:

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps; government, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts. And yet shew I unto you a more excellent way." 1 Cor. 12: 27-31.

According to this testimony of the inspired apostle, no member of the church can truly say we have no need of apostles or prophets, for God gave such officers to the church. In this chapter the apostle plainly shows that all these officers are needed in the church always, and that without all these gifts and officers in the church, there can not be a perfect church, but that it would be like a man's body without a head, or an eye, or a hand, or a foot, or an ear, and that if two or more of the gifts should be taken from the church, it would be like a man's body when two or more of its members are taken away. As God set apostles and prophets in the church, by what authority can it be organized without them? God never authorized any man, or men, to organize his church without these officers, therefore every church which is organized without them are men's churches, and not Christ's church. If a church which has not

apostles and prophets in it can truly be called a church of Christ, then a church which has no teachers, helps and governments in it, can be His church. God set all these officers in it, and if men can set apostles and prophets out of the church, they can set teachers, helps and governments out of it, but they can do none of these things, because God never commanded them to do it.

The testimony of Paul, in his epistle to the Ephesian saints, further explains the order of the priesthood of the church of Christ. He there says:

“Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Eph. 4: 7-16.

It is here shown that all these officers were given for the *perfecting* of the saints. If the saints are now perfected, none of these officers are needed, but if they are not perfected, *all* of them are needed, for inasmuch as Christ gave *all* these officers to the church for the perfecting of the saints, He evidently knew that they could not be perfected without all of them. If men have devised, or can devise a scheme by which the saints can be perfected without some of these officers, they are wiser than Jesus was, for He evidently did not know that the saints could be perfected with only a part of these officers. Thus the wisdom of Jesus Christ is practically despised, by those men who are trying, or pretending to perfect the saints without apostles and prophets. If the saints can be perfected without apostles

and prophets, why can they not be perfected without “evangelists, pastors and teachers?” Apostles and prophets were the most influential in the work of perfecting the saints. They were the *chief* instruments in that work, and as the saints are not yet perfected, apostles and prophets will be needed until they are. These officers were appointed for that purpose, and if that purpose shall not be fulfilled by these means, then God will fail in fulfilling the purpose for which He appointed them. Now when God undertakes to fulfill His purposes, He will fulfill them, and He will fulfill them by the means which He has appointed. He says:

“My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” Isa. 55: 8-11.

Men think that they can perfect the saints without apostles and prophets, but God’s thoughts are not their thoughts. He has appointed apostles and prophets for the perfecting of the saints, and He says that His word shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sent it. A part of the word which has gone forth out of His mouth, is that He gave apostles and prophets for the perfecting of the saints, and as they are not yet perfected, His purpose remains to be fulfilled.

Paul said that God gave apostles and prophets, not only for the perfecting of the saints, but for the work of the ministry. The work of the ministry is not yet finished. The ministry are needed just as much now as they were in Paul’s day, therefore apostles and prophets are needed for the work of the ministry.

Paul also says that apostles and prophets, with the other officers, are “for the edifying of the body of Christ.” If the body of Christ needs edifying now, apostles and prophets are needed now. Paul affirms that God gave them for that purpose, and when that purpose is fulfilled, so that the body of Christ need no more edifying, then there will be no more need of apostles and prophets. Until that time comes, the purpose for which they were given to the saints will not be fulfilled,

Paul also says, that apostles and prophets were given for these purposes "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.

If we have "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," then there is no more need of apostles and prophets; but who will say that any class or society in this age, or in any age since Paul wrote this epistle, has come into this high position before God? Have those who profess to be saints, all come in the unity of the faith? Have they all come to the knowledge of the Son of God? Are the saints all perfect? Have they all come "unto the measure of the stature of the fulness of Christ?" We all know that there is no person on the earth who has come unto this measure, stature and fulness, therefore apostles and prophets are needed, and will be given to the church until they come unto this standard.

Paul said that apostles and prophets, with the other officers, were given "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 14.

The religious world, at the present time, are tossed to and fro, and carried about with every wind of doctrine just as much now as at any former time, therefore this purpose of God in the appointment and giving of apostles and prophets, is not yet fulfilled, and never will be until the inhabitants of the earth are no longer tossed to and fro, and carried about with every wind of doctrine. Then the knowledge of God will cover the earth as the waters cover the sea. There will be a need of prophets until "that which is perfect is come," for Paul said:

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 8-12.

These statements show that there will be prophets until "that which is perfect is come"—until the saints are perfected, when "that which is in part shall be done away." After Paul had said that God had set apostles and prophets in the church, and given the diversity of gifts, he then compares this condition of the church to the condition of a child, and he acknowledges that notwithstanding the saints had these great blessings bestowed upon them, yet he said, "we (including himself,) see through a glass, darkly; but then face to face; now I know in part." If this was the imperfect condition of all the saints and apostles in that age of the world, how benighted is the condition of those churches in our day who have no prophets nor apostles, and are so deluded as to imagine that they are so enlightened that they do not need any. We have only a small synopsis of the teachings of the ancient apostles, who saw through a glass darkly, and knew in part and prophesied in part, and spake and understood as a child; and yet multitudes who profess to be disciples of Christ say that there is no need of apostles and prophets in our day. If the ancient apostles saw through a glass darkly, how do these proud religionists see? Surely their condition is degraded indeed! Their minds are darkened by the Prince of darkness, who makes them believe that they are wise and learned in the religion of Christ. Their condition is as bad as the church of the Laodiceans, unto whom the Lord, by John the Revelator said:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3: 17, 18.

As there is in every kingdom a regular grade of officers, from the king down to the officers of the most inferior rank; so it is with the kingdom of God. It is evident, as we have shown in our article on "Lineal Priesthood," that James, John and Peter, were the chief, or presiding apostles of the church. The officers of the church were as follows: First, Christ, who is the head of all things pertaining to the kingdom of God on earth; secondly, James, John and Peter, who governed the church under the immediate super-

vision of Christ; thirdly, all the apostles; fourthly, the bishops, elders, priests or pastors, teachers and deacons. These were the different grades of officers in the church, or different officers of this grand system of priesthood.

LINEAL PRIESTHOOD—No. 6.

EVIDENCES FROM THE NEW TESTAMENT.

We shall first show, that when Jesus chose His twelve apostles, He chose two of the name of James. One was "James the brother of John," who were sons of Zebedee, and the other was "James the son of Alphaeus." In Mat. 10: 2-4, the names of the twelve apostles are recorded as follows:

"Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Cananite, and Judas Iscariot, who also betrayed him."

In Mark 3: 14, 16-19, their names are recorded as follows:

"And he ordained twelve, that they should be with him, and that he might send them forth to preach. * * And Simon he surnamed Peter, and James the son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder,) and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Cananite, and Judas Iscariot, who also betrayed him."

These lists are substantially the same, except that in the first list the surname of Lebbeus is given, and in the last list we have the surname which Jesus gave to James and John, and the surname which He gave to Peter. In the last list the name of Lebbeus is not given at all, but Thaddeus is given instead. We are assured that Thaddeus is the same person who is called Lebbeus in the first list, because we read there that the surname of Lebbeus was Thaddeus. If this surname had been omitted by Matthew, we would not have known that Lebbeus and Thaddeus were the same man. In Matthew, James and John are called sons of Zebedee, but we are not there informed whether Zebedee had also another name or not. By showing that some men had each of them more than one name, and some more than two names, we shall show that Zebedee might also have had another name. In Acts 1: 13, we have the list of all the apostles except Judas Iscariot, who had previously betrayed Christ. This list is as follows:

"Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James."

In this list, instead of "Simon the Cananite," as he is called in the other lists, we have "Simon Zelotes," and instead of Lebbeus or Thaddeus we have "Judas the brother of James." Thus, in the three lists which we have given, he is called by three names. We infer that his original name was Judas, but when there was another apostle called Judas, then "Judas the brother of James was generally called Lebbeus, and sometimes called Thaddeus. Afterward he needed no additional name to distinguish him from Judas the traitor. Jesus was called "the carpenter's son," and we are informed that besides other brothers, one of His brothers was called James, and another was called Judas. Annexed to our last quotation, we are informed that the eleven apostles continued with "Mary the mother of Jesus, and with his brethren." The following statement is there given:

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1: 14.

Are we to understand by these words that Jesus had no brothers who were apostles, or are we to understand that He had other brothers beside those who were apostles? We shall show that three of the apostles were His brothers according to the flesh, and that He had other brothers. In Mat. 13: 55, we read as follows:

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?"

Here are unquestionably two names of brothers of Christ who were apostles, viz: James and Judas. Besides them, it is here declared that Joses and Simon were His brethren. Now if Joses is the same as John, then John the brother of James is spoken of here. There are here four brothers of Christ. These four brothers are also spoken of in Mark 6: 3, as follows:

"Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?"

Here Judas appears to be called "Juda," which is another specimen of the difference in the spelling and pronunciation of some of the names of persons, which are recorded in the New Testament. This Juda, or Judas, is also called Jude in Jude's Epistle, as follows: "Jude, the servant of Jesus Christ, and brother of James." 1 v.

In Luke 6: 14-16, the names of the twelve apostles are recorded, as follows:

"Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor."

Among these names there is neither Leb-beus nor Thaddeus, but instead of either of these names there is Judas, the brother of James, which shows that these were all names of the same apostle. We shall now show that the apostles James the less, John and Judas were all brothers of Jesus.

These variations in the spelling of the name of Judas, lead us to infer that Joses and John are the same person. Three of Christ's brothers are spoken of in Mark 15: 40, as follows:

"There were also women looking on afar off, among whom was Mary Magdalene, and Mary the Mother of James the less, and of Joses, and Salome."

In this text there is a difference without a contradiction, in reference to James. He is here called "James the less." Some have supposed that James the less was not the brother of Jesus, but the son of Alphaeus. We suppose this idea has been entertained by many, because James the brother of Jesus was one of the three preferred apostles of Christ, but notwithstanding this fact, if James the less was less in stature, he might with the strictest propriety be called "James the less." It is evident that James the less was the brother of Jesus, by the statement in this quotation, and that Mary was his mother, and the mother of Joses and Salome. James and Joses are here described as sons of Mary. James, Joses, Juda, and Simon, are also called sons of Mary, in the texts which we have quoted, viz: Mark 6: 3, and Mat. 13: 55. These texts show that Jesus, James and Joses, were sons of Mary and "Joseph the carpenter." We have therefore clearly shown that "James the less" was a brother of Jesus. James and Salome are described as sons of Mary, both in the text which we have quoted, where James is called "James the less," and in the following text:

"When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him." Mark 16: 1.

As some imagine that James and John, the sons of Zebedee, were not sons of Joseph, the earthly father of Jesus, we shall proceed to show that Zebedee and Joseph, were names of the same man. We have already shown that one of his sons was called Leb-beus, Thaddeus, Judas, Juda and Jude, that Jesus himself surnamed Simon, the

brother of Andrew, and called him Peter, that he surnamed James and John, and called them Boanerges, and that "Simon the Cananite," the father of Judas Iscariot was also called Zelotes. Jesus also called Peter, Simon Bar-jona, when "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Mat. 16: 17.

Jesus also said that Simon Peter should be called Cephas, for "when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas; which is, by interpretation, a stone." Peter was also called Cephas in the following texts:

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1: 12.

"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." 1 Cor. 3: 22.

"Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" 9: 5.

Saul of Tarsus was called Paul. As these and other men had each of them more than one name, so might Joseph, who was called "the carpenter," the earthly father of Jesus, be also called Zebedee? If James and John, who are called sons of Zebedee, were not sons of Joseph the carpenter, then there were three apostles whose names was James, but we only read of two of that name. Matthew only gives the names of two apostles of that name, viz: "James the son of Zebedee," and "James the son of Alphaeus." Mark says precisely the same. These writers also say that James the son of Zebedee, was the brother of John. In the list of the names of the apostles in Luke 6: 14-16, and in Acts 1: 13, we have the name of James, also "James the son of Alphaeus." In the last two lists we have the name of "Judas the brother of James." We have therefore in these lists of the names of the apostles, the names of James, John and Judas as brothers, and as sons of Zebedee; and in Mat. 13: 55, we have the names of James, Joses and Judas, and they are there called brethren of Jesus, and sons of "the carpenter" and Mary. In Mark 6: 3, Jesus is called "the carpenter, the son of Mary the mother of James, and Joses, and of Juda." We infer that Jude the brother of James, and Juda, are the same person. We have also shown that Mary was called "Mary the mother of James the less, and of Joses and Salome." These statements show that Joseph the carpenter was also called Zebedee, for James and John are called sons of Zebedee, and Judas the brother of James was

an apostle, and they are called sons of the carpenter and Mary, and brothers of Jesus. Some suppose that Joseph the husband of Mary, was not called Zebedee, because we read that James and John "left their father, Zebedee, in the ship." Mark 1: 20. Could not a carpenter be left in a ship to repair it, or for other purposes? As James and John were there mending their nets, that was a convenient time to repair the ship. In all the lists of the apostles which we have quoted from Matthew, Mark, Luke and Acts, the name of that James who was not the son of Alpheus, (but who is called by Matthew and Mark a son of Zebedee,) is closely connected with the names of John and Peter, evidently because these three apostles were preferred by our Lord. "James the Lord's brother, was one of the preferred apostles. Paul said:

"After three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother." Gal. 1: 18, 19.

In this quotation it is not only stated that James, the Lord's brother was an apostle, but that when Paul had been preaching three years as an apostle, he had not seen any of the apostles except Peter and James. Then he saw these preferred apostles.

In Galatians 2: 9, we read that Paul wrote as follows:

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

In this quotation the three preferred apostles are spoken of as pillars of the church, and the name of James is mentioned first. Although this arrangement of their names does not prove that James had the highest authority, yet it shows that Peter's name was not always mentioned first.

In Mat 10: 2, and Luke 6: 2, Andrew's name follows the name of "Simon, who is called Peter," and it precedes the names of James and John. This arrangement of their names may have been made because Simon Peter and Andrew his brother, were called by Jesus to be "fishers of men," before James and John were called, which is shown in Mark 1: 16-20, as follows:

"Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence,

he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him."

Peter's name may have been generally mentioned before the names of James and John, both because he was called to the ministry before James and John, and because he was the most influential preacher.

In Gal. 2: 11-15, we read that Paul said:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles."

In this quotation we discover that Paul did not acknowledge Peter to be the first President of the church, but instead of that he said "I withstood him to the face, because he was to be blamed." It appears also that Peter was compelling the Gentiles to live as did the Jews, until certain persons came from James, and that until then "he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them which were of the circumcision." These statements show that Peter was led and governed by James, and why would he thus be led and governed by him, if James did not preside over the whole church? If Peter was the first President would he have been thus governed by James?

In the conclusion of our remarks on this subject, we will quote the title of one of the books in the Apocrapha of the New Testament, which is as follows:

"The Protevangelion; or, an Historical Account of the birth of Christ, and the perpetual Virgin Mary his Mother, by James the Lesser, Cousin and Brother of the Lord Jesus, chief Apostle and first bishop of the Christians in Jerusalem.

"(This Gospel is ascribed to James. The allusions to it in the ancient Fathers are frequent.)"

The last paragraph is attached to the title in the English translation of the book. It would be unreasonable to suppose that this title is a Popish forgery, because it contains

a doctrine which is entirely contrary to one of the chief doctrines of Popery. They do not teach that James the Lesser, the cousin and brother of the Lord Jesus, was the chief apostle. They say that Peter was the first bishop, therefore as this title to this book has been preserved through the dark ages, while many books which were written by ancient saints have been destroyed, by corrupters of the doctrines which the ancient apostles taught, we may reasonably infer that this book has been preserved by an oversight on their part, and that God has preserved it from their vandal hands to testify against them, and to show that Peter was *not* the chief apostle, as they teach, *but that James was.*

This doctrine is diametrically opposed to the most favorite doctrine of Romanism. If people would believe in this doctrine they would not believe in the Pope of Rome, nor in a succession of authority over the whole church, being handed down from Peter through the bishops of Rome.

This title agrees with our quotation from Mat. 15 : 40, which says that Mary was the mother of *James the less*, and of *Joses*, and *Salome*.

There were many who wrote histories of the life of Christ, for Luke commenced his history with these words :

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.” Luke 1 : 1-3.

If we had more of the histories of Christ and His apostles, which were written in their time, we have no doubt but what the subject under consideration would be more comprehensively explained, but the histories which have been handed down to our day, show that the presidency of the church was transmitted by Christ to His brother James, and from him to his brother John, and that *John had no successor, therefore there was no President of the Church after John's day.* The Presidency of the church in this age, has been transmitted in the same lineal order as it was anciently, because that is the order of God in all ages, when there is a lineal heir who is worthy to hold that office.

When Peter was delivered from prison by an angel, we read that he went to the house of “*Mary the mother of John, whose surname was Mark,*” and “*he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought*

him, out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.” Acts 12 : 17.

In this statement Peter made an eminent distinction between James and the brethren. If James did not preside over the church, why would Peter say, “go shew these things unto James and the brethren”? Why did he not say, go shew these things unto the brethren? Why was he so particularly desirous that these things should be shown unto James? Why did he not mention the names of some of the other brethren? Evidently because James was the President of the Church.

There is another statement concerning James, which shows his pre-eminence, and that his counsel was sought after. Luke, the author of the Acts of the apostles, said :

“When we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James : and all the elders were present.” Acts 21 : 17, 18. See also 19-26 verses.

In this statement also James is distinguished from all the apostles in a peculiar manner. “All the elders were present,” but only the name of James is mentioned. Paul and his company went in unto “all the elders,” but Luke did not appear to consider that it was necessary that he should mention the name of any of them except James. We infer that James was the spokesman on that occasion, and that *he* instructed Paul to take four men which had a vow on them, and purify himself with them. Our reason for this belief is this : in these instructions which were then given to Paul, there was a repetition of, and a reference to the instructions which James gave to Paul, Barnabas and others, when the apostles and elders came together to consider in reference to circumcision, and the law of Moses, and when James said :

“*My* sentence is, that we trouble not them, which from among the Gentiles are turned to God : but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.” Acts 15 : 19, 20. See also 23-29 verses.

In the subsequent instructions which were given to Paul and others, this sentence was referred to in these words :

“As touching the Gentiles which believe, *we have written* and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.” Acts 21 : 25.

These evidences show plainly that James

presided in the councils of the apostles and all the elders.

Some ecclesiastical historians, have adduced evidence that James presided over the whole church. Dr. John C. L. Giesler, in his "Text Book of Church History," Vol. 1, Sec. 2d, says, "James, the brother of the Lord, and a Nazarite, appeared at the head of the church." In a note annexed to this remark he says:

"It has been disputed whether the person chosen, the same who appears at the head of the church in Jerusalem, (Acts xii. 17; xv. 13; xxi. 18; Gal. 1. 19; ii. 9;) was the son of Alphaeus, or the brother of our Lord, or both. Hegesippus manifestly points out the brother of the Lord. * * * It need not appear remarkable that James the son of Alphaeus, as well as most of the apostles, should disappear from the record of the New Testament, and that Luke and Paul did not consider it necessary to separate from him, and to characterize particularly the James who is conspicuous in all Christendom."

In § 32, Note 2, Giesler says:

"Jewish Christians generally, preferred to choose relatives of our Lord as presidents of their churches. So Hegesippus relates (in Euseb. iii. 20,) that the grandchildren of Judas, a brother of Christ, after they had been set free by Domitian, ruled the churches, both as witnesses and relatives of our Lord."

LETTER FROM T. THOUGHTFUL. No. 6.

DEAR HERALD:—I am still alive, and desirous of finishing the recital of that which has interested me, thus far, whether your readers have been as interested as I, remains to be seen.

After elaborating in my mind the enigmatical title page, or more correctly speaking, the meaning of its various devices, I read with an aroused attention the following: God created *man* in His own image; and after man was placed upon the earth, God said that it was not good for man to be alone. So God formed of a rib taken from the side of man an help meet; and when man looked upon this rib transformed, he called it woman, and said: *this is now bone of my bones and flesh of my flesh, and therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.*

When the world had existed for a period of time inhabited by man, crime was developed, woman was betrayed, and man, obedient to the law which bade him cleave unto *her*, chose a life outside the quietude of the Garden of Eden with her, rather than a life not blessed by her society, though within

the precincts of those sylvan shades. The world grew apace, and man multiplied his species, until waxing bold in forgetting God, who had created them, they took unto themselves *wives* of all they would. The Almighty, displeased at this, opened the windows of heaven, and mankind was destroyed, except a few souls, and these must have perished as well, had they not been righteous; and had not God commanded them to prepare means to ride out the storm of many waters; an ark was built, and when they entered in, they did so obediently to the law, of clean beasts by sevens, the male and *his* female, and of unclean by twos, the male and *his* female. There also went into the ark eight persons, four men and four women, a father and three sons, each having *one* wife, for thus had this righteous family so understood the law at that time.

After many days the water receded from the earth, and the few that were in the ark were permitted to become the founders of a new generation of men.

Man was still prone to evil, and not many centuries passed until they were again practising crime, forgetful of God, worshipping images of their own creation, and among the great evils that had grown into being, they took to themselves more wives than one.

These evils and crimes had not crept in without remonstrance and admonition from the Lord, who had sent men to them prophesying to them, and warning them to depart from their evil ways, to seek, after the old paths, where was a good way to walk therein, &c. A very wise man who lived and flourished by the grace of God, although himself a transgressor, wrote many useful instructions for those who should come after him, some of which instructions are like these:

"Rejoice with the wife of thy youth. Let *her* be as the loving hind and the pleasant roe; let *her* breasts satisfy thee at all times; and be thou ravished always with her love." For the commandment is a lamp; and the law is light; to keep thee from the flattery of the tongue of a strange woman, for whose committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. Whoso findeth a *wife* findeth a good thing, and obtaineth favor of the Lord.

Notwithstanding these wise and excellent words of advice from this learned and celebrated man, mankind continued on in ways of unrighteousness, until God permitted a Savior to come, to enable man to escape the condemnation speedily to be visited upon that people to whom He came, Jesus Christ of Nazareth was this Savior, and when He came teaching the children of men to observe the law; doing good that they

might live, He taught them that the practice then in being, of divorcing for trivial things was not good, but evil in the sight of God, for He said: It was not so in the beginning, for they twain were one flesh, and He told them very plainly the result, if they continued in that way to disregard the laws by which they ought to be governed. He moreover declared that the law would be in force until the end, and must be published as a witness unto the nations. He also taught those to whom a mission was assigned, that they must teach men to observe all things that He had commanded them.

THOMAS THOUGHTFUL.

THE ATONEMENT.

BRO. SHEN:—It is written that Jesus was a Lamb slain from the foundation of the world, and it is also written that there was a time when the morning stars sang together for joy, which must have been when the great atonement was devised in the midst of the councils of heaven. We are taught by the word of God, that His foreknowledge of events is perfect, hence His works are all perfect.

It seems that the object of the atonement was to better the condition of man, and we are informed that man's condition, so far as happiness was concerned, was perfect, and therefore was already as the angels, except that he did not know good from evil; in that respect not being above the beasts of the field. *They did not then, nor do not still,* know good from evil.

It is generally argued, that God intended in the beginning that man should always thus live, and that had he not broken the commandment given him of God, his days of felicity would never have ended, and that the fall of man from this felicitous state, was not effected according to God's pleasure, but according to man's transgression.

We have a very limited history of this event, and what we have simply states facts, without giving any causes why they were brought about. It is strange that men, and men too who figure in high circles, will charge God with having commenced a work that He was not capable of carrying out—that the devil steps in just about the time He is to announce His victory, and overturns the tables, and in part at least robs the Lord's work of that beautiful perfection, which is their chief ornament.

If God had intended that man should always enjoy and retain that state of felicity in which he was first placed upon the earth, why did He give him a law to keep which He most surely knew the man would break?

Now this question is of no ordinary moment, but it is one of vital importance.

Some affirm, (and indeed very many believe the doctrine,) that God gave man the commandment, not intending or desiring him to keep it, but to clear His own skirt in the transaction that should bring about such direful results, as they contend it brought about. It is contended that in consequence of this transgression, man was not only driven from the Eden that God had prepared for him, but that in addition to this, a lake of fire was prepared for his reception after death, in case that he did not keep certain laws that God should give him, and in this lake of livid flame, he should writhe throughout eternity, and the very best results only brought a portion of mankind, (and a very small portion,) back to his Edenic condition. In a word, that the atonement was devised to perfect a small portion of God's work that the devil had overthrown. It is admitting much to admit that God undertook to accomplish a work, and that the devil stepped in and overthrew it, and that finally He patched it up by giving His Only Begotten Son to atone for the sins of the world, and then despite the great sacrifice, comparatively few are saved, and the remainder, numbering untold millions, are consigned to a lake of fire, there to be tormented in flames throughout an endless eternity. Great God, hast thou created creatures entirely without their consent, to thus unjustly torture them? Is there any justice in thus bringing a creature into existence, and requiring it to do what the Creator knows it will not do, and because he does not do it, consign him to endless torment?

But let us look for a more plausible object in the atonement. The scriptures give us to understand that the spirit of man is co-eternal with God, and consequently as there never was a time when God did not exist, neither was there a time when our spirits did not exist. God evidently saw that our conditions could be improved, and that it could be done by giving us bodies. He descended on the face of the deep, and brought order out of confusion, organized the heavens and the earth, and made man and placed him on the earth. Was he a perfect being? Yes, so far as his knowledge extended he was perfect. But the knowledge of the principle that made him thus perfect, was the same to him that the knowledge of the beast is to its perfection.

Like causes are produced by like effects. The cause that produces the perfection in beasts, is their ignorance of good and evil, and we are led to believe that that was the cause which produced the perfection in

man's original state, for the devil told them that if they would eat the fruit they should be as Gods, *knowing good from evil*. There must of necessity be a change in man's condition, for if he had remained as he was, his condition would not have been improved in a future existence. Hence, God gave him a law to keep, and attached a penalty to that law, which would exactly bring about the result that He desired to have brought about, in case it should be broken, and He evidently knew it would be broken. The breaking of the law brought about man's temporal death. Then the real object of the atonement was to counterbalance this sentence, for unless there could be a resurrection of that body brought about, the opportunity for man to improve his condition would be no better than it was before the creation. Paul on this subject says: "For since by man came death, by man came also the resurrection of the dead." And again: "For as in Adam all die," (present tense) "even so in Christ *shall* all be made alive." Here then we have it clearly and unmistakably stated that in Adam all die, not died, but die from time to time, and in Christ all *shall be*, not are now, but *shall be* at some future time, made alive. The ancient saints seem to have been much more familiar with this subject than we are, from the probable fact that they had a minute history, not only of the creation, but of the *design* of the creation also; hence, Paul could inform his Corinthian brethren that Adam's transgression brought about the death of man, but Christ's obedience brought about the resurrection of the dead, hence men could receive glory, honor, and immortality according to their works. Then the object of the atonement was to bring about the resurrection of the dead.

On the hypothesis that our spirits are co-eternal with God, (which is doubtless the case,) and if the sentence of death had not been passed on man as fast as spirits had received bodies, they would have kept them, and being ignorant of good or evil, their condition would actually have been made worse. Thus it was necessary that they should know good and evil, and they could not know these without bringing the sentence of death upon them. Then here another difficulty presents itself that must be surmounted, for if the body should remain forever dead, the consequence would be that the *spirit* would be in a worse condition than it was before; hence this evil must be surmounted. By Christ's sacrifice He did not revoke the sentence at all that had been passed upon men that they should surely die, but the sacrifice He offered simply obtained a resurrection for the body, that

would bring it back in unity with the spirit, and thus being made capable of progression, its progression would not end with this existence.

From the foregoing remarks, we have the following summary. 1st. The object of the creation was to better the condition of the spirits that were with the Father. 2nd. In order to do that, it was necessary for them to receive bodies, as the angels doubtless had. 3rd. It was necessary for those souls, as they were after the spirits were, infused in the bodies, to know good from evil. 4th. They could not do this without incurring the penalty of death. 5th. Some means had to be devised whereby these bodies might be resurrected from the dust again, that the spirit might have its tabernacle. 6th. Christ's death and resurrection brought about this result, or in other words, the atonement brought about the resurrection of the dead, which restored each spirit to its tabernacle.

It is written that Christ tasted death for *every* man, and in what other sense than the foregoing, could He have tasted death thus? If it be so, that His death and resurrection only brought about the *possibility* of the remission of sin, as some teach, how can it be possible that he tasted death for all, when at the same time it is contended that so many, and a very great majority too of the human family, are forever lost? Could He, on this hypothesis, have tasted death for a *single one* that would be thus lost? Let reflecting minds decide this subject.

Although the chief object in view in making the atonement, was to bring about the resurrection of the dead, yet there were subordinate objects in it. One of those subordinate objects was, that after men had obtained a resurrection, to institute a law whereby men might become perfect, or in other words, become heirs of God and joint heirs with the Maker of the atonement.

Now we come where we can see the *object* of the creation—the design of God in giving tabernacles to spirits. Thus Christ obtained a resurrection for us by righteousness, and our future exaltation depends upon the point of righteousness to which we push ourselves. God has supplied abundant means by which we may become heirs of God and joint heirs with Jesus Christ, chiefly through the resurrection, and subordinately through and by righteousness and faith in the Lord Jesus Christ.

Having thus briefly examined this subject, I will now leave it with the reader, hoping that he will examine the scriptures, and seek truth and knowledge that will redound to his everlasting salvation. Amen.

NATHAN LINDSEY.

From the L.-D. S. Messenger and Advocate, of December, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 11.

So plain and easy of understanding are these teachings of the Savior, that none need mistake them. If there is darkness in our minds, it is owing to our prejudices, and not to any obscurity in the teachings of the Savior. Neither would we expect to find a subject of such vital importance, left in any degree doubtful. All the darkness there is on the subject of the work of the Holy Spirit, in the salvation of men, is owing to carnal and sensual men, who have not the Spirit, who take on themselves the office of teaching the things of God; and being destitute of the Spirit, they are incapable of teaching the truth to others, and instead of enlightening the minds of men, they "darken counsel with words without knowledge," and lead the unwary astray, and blind the eyes of the people, so that they are incapable of discerning truth from error.

We have shown in the foregoing quotations, in the clearest possible light, the way and manner in which the Savior of the world, prepared His servants and messengers to teach the world of mankind; and how He qualified them, so that they might teach truth, and not error. But to remove all doubt on this subject from every mind, so as not to have even ground for caviling, we will take a view of the whole course of the divine proceedings with His messengers, whom He sent into the world to teach it righteousness. We will go back and examine the manner of His dealing with them, in order to qualify them for the work whereunto He had called them.

We all know that the first thing to be done was to call them, as He did. See Mat. 4: 17-24, and Mark 1: 15-24. After He called them, He next ordained them. See Mark 3: 12-20. In 1 Tim. 3: 7, Paul says of himself, that he was ordained a preacher and an apostle. In Mark 3: 13 we are told that He *ordained* twelve to be with Him, and that He might send them forth to preach to all nations. As it is particularly said, that these twelve whom He sent forth, were in the first place to be with Him, we will have a fair opportunity of seeing how He qualified them to go forth, and preach to all nations, whither He would, in due time, send them, and whither He did send them after His resurrection from the dead. We have just seen that He first called them, then ordained them, and from that time till the

time of His crucifixion, He kept them with Him, teaching them and instructing them in the knowledge of the kingdom of heaven. When He taught by parables, He explained all things to them privately. In Matthew 10 c., we are informed that He sent them out to preach, and to heal all manner of diseases; to cast out devils, and to raise the dead; preaching as they went that the kingdom of heaven was at hand. And He continued teaching and instructing them in the knowledge of the things pertaining to the kingdom of God, and expounding all things to them which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Himself until His death, and for some time after His resurrection.

"And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the scriptures. And said unto them. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 43-48.

What a vast amount of labor and pains He must have bestowed upon them during His stay in the flesh; and then again after His resurrection from the dead, opening their understanding that they might understand the scriptures, and then making known unto them the things pertaining to Himself and to His kingdom, by similitudes, parables, figures, allegories and comparisons; teaching and instructing them in those things which pertain to eternal life. At the close of His ministry *in this life*, in His prayer to His Father, He said: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17: 6-8.

As I presume that there are no persons who believe in the divine mission of Jesus Christ, who will be disposed to doubt the truth of what He said on this occasion to His Father, respecting His disciples, it is

only necessary for those who believe in the divine authenticity of the New Testament, to read the above quotation once, (for it is exceedingly plain,) in order to see the great advantages these messengers had, previous to the death of the Savior: First, they had the name of God manifested to them: "*I have manifested thy name to the men which thou gavest me out of the world.*" Secondly, they knew that all things whatsoever the Savior had, were of God. Thirdly, they had both received and kept the words which were given unto them of the Father, through the Savior. Fourth, they knew that he had come out from God, and that God had most assuredly sent Him into the world.

According to the testimony of the Savior on all the foregoing points, they had the greatest confidence, and the strongest assurance: having seen, heard, and known, for themselves, until they knew most assuredly. On the mount of transfiguration three of the apostles, (Peter, James and John) beheld his glory, and they heard the voice of God out of the heavens, speaking unto them, and testifying that Jesus was the Son of God. They had, previous to the time when the Savior addressed His Father, the power of working miracles, healing the sick, casting out devils, and raising the dead. See Matt. 10 c. When all these things are properly considered, they set forth the advantages of the apostles of the Savior which were in Judea, in a very interesting point of light, and show that they were not sent forth to preach to the world, until they had been instructed extensively in the knowledge of the doctrine of Jesus Christ. But now reader, mark: After all this, they had to receive the gift of the Holy Spirit, before they could teach the nations, or preach the gospel to the world. Such great importance did the Savior attach to the gift of the Holy Spirit, that nothing can be substituted for it; neither could any learning or instruction which the apostles had received, or could receive from Him, supercede the necessity of it.

Some very important things suggest themselves to the mind, in reflecting on the whole surface of the divine proceedings, in relation to the apostles.

The first is, that so vastly important is the gift of the Holy Spirit, in the salvation of man, that nothing can supply its place. There is nothing that a man can see with his eyes, or hear with his ears, or handle with his hands, which can supply the place of the Holy Spirit; neither

can any instruction received from prophets, or seers, or even from the Lord Jesus himself, or yet from the voice of God, out of the heavens; for all this the disciples had before they received the gift of the Holy Spirit. Neither believing, receiving, nor keeping the word of God are sufficient, for the apostles had done all this before they received the gift of the Holy Spirit. They had seen the Lord in the flesh, and after His resurrection from the dead; and three of them had beheld Him in His glory on the mount of transfiguration; but notwithstanding all this, they must receive the gift of the Holy Spirit, or else they could not build up the kingdom of heaven among men.

Another important consideration is, that without the gift of the Holy Spirit the greater part of the teachings of the Savior would have been in vain; for such is the weakness of the human mind, that unless it is strengthened by the Holy Spirit, it will forget the things which it had been taught, and in consequence thereof they would be useless. The Savior told the disciples that the Comforter, which was the Holy Spirit, He would send into the world when He went away, and it should lead them into all truth, and should bring all things to their remembrance whatsoever He had said unto them. Things which they had forgotten should be restored to them again, by the power of the Holy Spirit, without which gift they would be lost to the disciples forever. This leaves the subject without doubt that the knowledge which is necessary to salvation, can not be obtained only through the gift of the Holy Spirit; for the mind of man is not strong enough to retain it, only as it is strengthened by the power of the Spirit of God.

A third reflection is, that unless the Holy Spirit dwells with a man, and is in him, he can not have the necessary knowledge of the things of Jesus, in order to his salvation. It is only necessary here to remark, that the apostles had seen Jesus in the flesh, and heard Him speak as never man spake. They were also with Him forty days after He rose from the dead, and beheld Him ascend up in glory, and the angels came and administered unto them, but notwithstanding all this, the Savior told them that when the Spirit came he should guide them into all truth, and should take of the things of His and show them unto them—(the disciples.) This is as much as to say that the Holy Spirit, when it came, should give them an understanding of all things which they

had seen, and heard, and handled; so that we can see, that seeing, hearing and handling, would have been of no consequence to them had not the Spirit of promise been sent down upon them; for they would not have had the understanding of them sufficiently to have done them any eternal good. For observe, the Spirit was to lead them into ALL truth: and if so, they could not have understood ALL truth without it, or else it could not lead them into ALL truth, if they were in it before they received the Spirit.

A fourth reflection is, that if the apostles, after all the advantages they had, and after all that they had seen, heard and handled of the word of life, needed the gift of the Holy Spirit to enable them to build up the church of God, or to establish the kingdom of God in the world, no others with less advantages can do the work of God, unless they have also received this gift to the same extent that the apostles did. For no less degree of the Spirit than what they received, could have enabled them to have established the kingdom of God in the world.

From the whole surface of this matter, one thing is exceedingly plain, and that is that the Spirit of God fills a large place in the plan of salvation, and that no people can be saved without the enjoyment of it, that its place cannot be supplied by anything else; that it is essential to an understanding of the things of God, that no man can be safe to present himself before the world, in the attitude of a servant of Jesus Christ, unless he has first received the gift of the Holy Spirit; it matters not how great his learning or his literary attainments, neither what he has seen, or heard, or handled, or read, or believed, or received, or kept: for all these, without the gift of the Holy Spirit, would be insufficient; for without it he could not understand the things of Jesus, though the heavens might have been opened to his view, and the angels have ministered unto him, and though he had heard the voice of God out of the heavens, still without the gift of the Holy Spirit, he could not be the servant of Jesus Christ, nor build up His kingdom in the world. Thus we have endeavored to show the importance of the gift of the Holy Spirit in the salvation of men.

ST. LOUIS CONFERENCE.

Minutes of a Quarterly Conference of the C. of J. C. of L.-D. S., held in St. Louis, on Dec. 24, and 25, 1864.

Conference met pursuant to adjournment.

Bro. Lewis L. Jones was chosen Pres., and Bros. John E. Richards and Michael S. Shaw, Clerks.

REPORTS OF BRANCHES.

St. Louis: 98 members, 21 elders, 5 priests, 4 teachers, 3 deacons; 9 baptized, 2 received by letter, 1 by vote, 1 died and 1 expelled since last reported.

Blue Ridge: 27 members, 4 elders, 1 priest, 2 teachers, 1 deacon; one cut off since last reported.

Gravois: 23 members, 6 elders, 1 priest, 2 teachers, 1 deacon; 5 added by baptism, 1 removed, and 17 children blessed since last reported.

Dry Hill: 14 members, 5 elders, 1 priest, 1 deacon.

Caseyville: 11 members, 1 elder, 1 priest, 2 teachers, 1 deacon.

Ogle Station: 10 members, 4 elders, 2 priests, 1 teacher.

Chester: 6 members, 2 elders, 1 priest, 1 teacher. Reports accepted.

REPORTS OF ELDERS.

The following elders reported: Bros. G. Hall, Cotham, Clegg, Llewelyn Perry, Wm. Evans, Cook, D. Davis, and Wm. Hazeldine.

SUNDAY MORNING.

Bishop James Anderson said that the St. Louis Branch had presented their Sunday School with a library. They have collected \$60, and have bought 59 splendid books. They have \$59 to buy small books with.

APPOINTMENT OF MISSIONS.

Bro. Cotham to visit Ogle Station. Bro. Geo. Hall, Chester, Ill. Bro. Molyneaux, Alton and Wood River. Bro. Beaugh, Caseyville. Bros. B. Jones and Chas. Hall, Alma Mines. Bros. Cook and Thorp, Spanish Pond. Bro. Clark, Carondelet.

Resolved, That every branch is requested to collect money to buy tracts with for distribution in different neighborhoods, and that the Bishop and President of the Conference act as agents.

Bros. Ballamy, Slinger and Davis described the situation of the Sunday Schools.

Bro. Frederick Palfrey was nominated for the office of Priest, and Wm. Anderson as a Teacher.

Resolved, That Bro. Wm. Hazeldine is to preside over the St. Louis Conference after next spring.

AFTERNOON SESSION.

Bro. Wm. Anderson was ordained a teacher, under the hands of Bros. Cottam, Jones and Smith.

Resolved, That Bro. Thomas Harris is a member of the St. Louis Conference.

Resolved, That the St. Louis Conference

ratify the Chester organization, with Bro. Richard Rowley as President.

The Sacrament was administered by Bishop James Anderson; after which Bro. B. Jones was called upon to address the congregation.

Resolved, That the next Conference be held on the last Saturday and Sunday in March next.

Adjourned.

LEWIS L. JONES, PRESIDENT.

E. RICHARDS, } Clerks.
MICHAEL S. SHAW, }

CANADA CONFERENCE.

Minutes of the first Semi-Annual Conference of the Reorganized Church of J. C. of L.-D. S. held in Canada, in the Buckhorn Branch, Canada West, Jan. 14, 15, 1865.

Conference convened at 11 A. M., on the 14th ult. Elder John Shippy was called to the Chair, and Elder J. W. Gillen to act as Clerk.

The President gave an outline of the business to be attended to, after which he said: "Inasmuch as we have been warned by the Spirit, since we last met together in Conference, that every county in Canada must be warned before the judgments of God are poured out; but this does not prohibit the judgments being poured out upon the counties that have been already warned, and the responsibility of warning the people devolves on those who hold the priesthood, but the burthen of carrying out the preaching rests on the members." He then spoke of the judgments and calamities that are being poured out upon the United States, because that they as a nation have rejected the fulness of the everlasting gospel. He made some very appropriate remarks on the work of the last days, and gave a short exhortation to the elders, to prosecute their missions to the extent of their abilities.

REPORTS OF BRANCHES.

Buckhorn: same as last reported with the exception of one cut off, one death, and two children blessed.

Lindsley: 9 added since last reported, one cut off, and two disfellowshipped.

Trafalgar: 1 added since last reported.

The following Elders reported: Cleaveland, Asa Vickery, Joseph Shippy, Clothier, and W. Vickery.

The President said: "I was appointed to go to Nova Scotia in company with Elder Vickery. You have heard his report. I intend to go with him. I have not made much effort to go there, because we

were appointed to go together. I have done all that I could. I have preached every Sunday but two since Conference, in different parts of the country. I baptized one in the Lindsley branch. I went to Bayham and visited some of the old saints, found them strong in the faith. I did not preach any publicly, but I did a good deal of fireside preaching. From there I went to Trafalgar, and found the saints strong in the faith. I preached there and in the surrounding country. I delivered a series of lectures there, and baptized one Neal Clark, and left a good opening there for others."

Elder Gillen said: "I was appointed to labor in the Halton Conference. I preached sometime in the Lindsley branch and baptized four there. From there I went to Trafalgar. I preached there and in the surrounding country about two weeks. I baptized one there. From there I went to Newcastle, and preached some time. From there I went to Colborn and preached twice. While there I found an old elder who preached in the days of the first Joseph. He was strong in the faith. He said he was just waiting for some one to come and set him to work. I left a number believing, and there is a good opening there. I then returned to Newcastle and baptized four there. From there I came back to Trafalgar, and remained there four days. I then went eighteen miles from there and found Bro. Shippy. We preached there a week. We left Trafalgar on the fifth of this month for Conference, and I feel to rejoice in having the privilege of meeting with my brethren and sisters again in Conference."

AFTERNOON SESSION.

Resolved, That the counties of Oxford, Brant, Wentworth, Lincoln, Haldimand, Norfolk and Welland, constitute the Welland District, and that Moses Nickerson preside over said District.

Resolved, That the counties of Middlesex, Lambton and Essex, be incorporated in the Kent and Elgin District, over which Elder George Cleveland presides.

Resolved, That the county of Simcoe be incorporated in the Halton District, over which Wm. Warnocks presides.

Resolved, That Bro. George Green be ordained to the office of an Elder. The ordination was attended to by Elder John Shippy and Eli Clothier.

Resolved, That Elders Clothier and Green labor in the Welland District.

Resolved, That Elders Gillen and W. Vickery go on a mission to Walpole Island and Lambton county.

Resolved, That Elders Asa Vickery and Joseph Shippy be requested to labor in the vicinity of the branches over which they preside.

Resolved, That George Cleveland labor in the District over which he presides assisted by Andrew Z. Shippy.

Resolved, That this Conference request the Annual Conference to send J. W. Gillen, and as many elders as they can to labor in Canada.

Resolved, That this Conference act in unison with the (Batavia,) Illinois Special Conference, in regard to the English Emigration Fund.

SUNDAY MORNING SESSION.

The day was devoted to preaching. At our evening prayer meetings the gifts of the gospel were enjoyed in great power, and our hearts were made to rejoice in the fulness of the everlasting gospel.

Conference adjourned to meet in the Lindsley branch on the second Saturday and Sunday of July, 1865.

JOHN SHIPPY, PRESIDENT.

JAMES W. GILLEN, *Clerk*.

NEWS FROM ELDERS.

Bro. JAMES B. HENDERSON wrote from Whitestown, Ind., Jan. 15, 1865:

"According to my promise made when I left your office, I take up my pen to let you know what we have been doing for the spread of the truth in this part of God's vineyard. We have been laboring in this, (Boone,) Hamilton, and Tipton counties. It is true we have not succeeded in causing any to cry out "what shall we do," but we trust that some good seed has been planted, which by and by, with the gentle dew of heaven, may grow to the honor and glory of God. Our labor has mostly been among those who have been traditionized to believe that there was no difference in those who are called Latter-Day Saints, or Mormons, but that all believed and taught the same things.

We find a great deal of prejudice existing in the minds of the people, although much has been said and published, in order that the minds of the people might be unfettered and set at liberty, to judge between truth and error; they reject the former and cleave to the latter. My health has been good most of the time since I have been on my mission. I expect soon to be left to labor alone, as Bro. Cox is talking of returning home in consequence of his health, which he thinks will not warrant him in travelling, and especially on foot. It is not likely that I will be home before the first of March, but meanwhile shall

continue to labor for the spread of the truth, trusting that the God of Israel will strengthen me by the blessed influence of His Holy Spirit, and deliver me from all temptation, and the evils that are in the world."

Bro. JAMES CLIFFORD wrote from St. Clair, Pa., Jan. 16, 1865, as follows:

"Having seen it stated in the Herald that Bro. Blair paid us a visit, and that he left three elders from Wales, who had promised to do all they could for the cause, I thought it would not be amiss for me to state what we have done, and what we intend to do. We have been preaching and conversing with the old brethren whenever and wherever we have had an opportunity, and I am happy to say that our labors have been blessed, and our prospects are good. About seven miles from this place, the first of this month, we preached, and baptized one, and ordained him an elder; since then he has baptized two more, and brought them here last Sabbath, and we organized a branch of seven members, with a good prospect for more, and we all enjoyed the Spirit of the Lord, to the great joy of all present; thanks be to our heavenly Father for His goodness towards us."

Bro. B. L. LELAND wrote from Western Iowa, Jan. 14, 1865, as follows:

"Bro. Wm. H. Kelly's brother was drafted, and William has gone in his place. I hear he is preaching to the soldiers, and has the good will of both those in the regiment in which he belongs, and also those of other regiments."

A CONFERENCE was held at Elm River Branch, Wayne Co., Ill., Dec. 17 and 18, 1864. Elder T. P. Green was appointed President, and Elder C. Vandiver, Clerk. The Conference was addressed by them, and Bro. A. Sholtz. The Conference adjourned to meet on the first Saturday in April, 1865.

GENERAL CHURCH RECORD.

Presidents and Clerks of Branches, are requested to observe the law in reference to sending a list of the names of all the members of the whole church to the Conferences, that they may be recorded in the General Church Record. We herewith republish the law, as it may be found in the B. of C. 17: (2) 25, as follows:

"It shall be the duty of the several churches composing the Church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting them-

selves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time, and also if any have been expelled from the church, so that their names may be blotted out of the general church record of names."

We hope that a full list of all the names of all the members of all the branches of the church will be sent to the next Annual Conference. As far as practicable, the following particulars should be connected with each name: where born, when born, where baptized, when baptized, by whom baptized, where confirmed, when confirmed, by whom confirmed, where ordained, when ordained, by whom ordained and to what office, when received by letter, when removed, when died, when cut off. This duty has been very much neglected, and when it has not been entirely neglected, it has often been very imperfectly performed. Frequently reports like the following have been sent: 4 added, 1 cut off, 1 died, 2 removed, 2 received by letter. The names of all the persons referred to in such reports should be given. Frequently reports as follows are sent: "The same as last reported." *The number of members in each branch should ALWAYS be given.*

MARRIED.

MARRIED.—At the bride's residence, Dec. 23, 1864, by Elder T. P. Green, Bro. ENOS STINSON, to Sister HOSA JANE RIGGS, all of Wayne Co., Ill.

DIED.

DIED.—Oct. 25, 1864, Sister SARAH WALKER, at her residence in Wayne Co., Ill., aged 64 years.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20*,
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOETH
THE LATTER ABOUND.

No. 4.—VOL. 7.] PLANO, ILL., FEB. 15, 1865. [WHOLE No. 76.

LITERAL GATHERING OF LITERAL ISRAEL.

There are some people in our day who say that Israel will be gathered into the land of ancient Israel, but they say that it will be *spiritual* Israel who will be gathered, and not the descendants of *ancient* Israel. Others say that spiritual Israel will be gathered only to heaven. Both parties say that *literal* Israel will not be gathered to become a nation, and to be blessed with great national prosperity on the earth, and that they will not possess the land of their fathers any more. We shall show that these opinions are erroneous and unscriptural. The first proof which we shall present is in Isa. 11: 10, 11, as follows:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam and from Shinar, and from Hamath, and from the islands of the sea."

It is here shown that the *remnant* of the Lord's people will be *recovered*, which shows that many of this people will not be recovered, but those who remain. Before we dismiss the investigation of this subject, we shall show who will remain. If Isaiah was prophesying of spiritual Israel, would he say that the *remnant* of spiritual Israel shall be recovered? If he was speaking of the salvation or gathering of the righteous, would he not say that *all* the righteous (not a remnant) should be saved, or gathered? Will there only be a remnant of the righteous saved or gathered? We are also here informed that "the Lord shall set His hand again *the second time* to recover the remnant

of His people." He set His hand *the first time* when He sent Moses and Aaron to recover Israel from Egyptian bondage, and bring them into the promised land. It was not spiritual Israel who were then recovered, and if the Lord should set His hand to recover the remnant of *spiritual* Israel, that would not be the second time, but it would be the first time, because He has not heretofore set His hand the first time to recover *them*. He can not set His hand the second time to recover spiritual Israel until He has set it the first time. If the Gentiles who are spoken of in our quotation from Isaiah are spiritual Gentiles, and the remnant of the Lord's people spiritual Israel, then Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea, are to be understood spiritually, and we have not seen any spiritualized explanation of these names. That some of these names are names of countries which are not now called by those names, there can be no reasonable doubt, and we suppose that they are so called because the people of those countries possess the same characteristics as the people of countries which were called by those names anciently. Some of these names have not been changed. All the people of the earth except Israel were called Gentiles anciently, as they are now. So also Israel is yet called Israel.

In this quotation we are also informed that the Gentiles shall seek to the "ensign of the people," who will be a root of Jesse.

Another prophecy (which we shall investigate,) shows that the Gentiles who shall be "left of all the nations," will "go up to Jerusalem from year to year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." Other prophecies also show that they will be servants in that land. In the next verse to those which we have quoted from Isa. 11: 10, that prophet

says: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Ten of the tribes of Israel became "outcasts" when they were carried into captivity into Assyria by Shalmanezzer. "The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight." 2 Kings 17: 20. In the next chapter we read that "the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them." Afterward "they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never man-kind dwelt." 2 Esdras 13 c. Thus they became "the outcasts of Israel." The Psalmist said, "the Lord doth build up Jerusalem: he gathereth together the outcasts of Israel." Ps. 147: 2. We might present more evidence that "the outcasts of Israel" are the ten tribes who were cast out of the land of Israel because they did not keep the commandments of God, but Isaiah said that the Lord "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The ten tribes had become outcasts before the time of Isaiah, and they have been hid from the rest of the inhabitants of the earth and are, yet hid from them. Since the time of Isaiah, Judah was dispersed into the four corners of the earth, but long before they were thus dispersed, the Lord said that they should be gathered together again, and that in connection therewith the outcasts of Israel should be assembled. This prophecy was not fulfilled when Judah was brought out of captivity from Babylon, for they had not then been dispersed into the four corners of the earth, and they were not thus dispersed until after Jerusalem was besieged by the Roman army in A. D. 70. During the Babylonian captivity Judah was dispersed chiefly in Babylon, and when they returned from Babylon the outcasts of Israel were not assembled, but they remained in exile in their undiscovered land. If it is the outcasts of *spiritual* Israel who are to be assembled, it is also the dispersed of *spiritual* Judah who are to be gathered together. Spiritualizers, will you tell us who *spiritual* Judah are? We have heard you say that the righteous in all nations are the *spiritual* Israel, and the Israel who will be

assembled, but we have never heard you talk about *spiritual* Judah. If there is a *spiritual* Israel to be assembled, there is a *spiritual* Judah to be gathered together, and if this doctrine is not included in your creed, then there is a discrepancy therein. There are also other discrepancies, for in the next verses Isaiah says:

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." 13-16v.

If there is a *spiritual* Israel, there is also a *spiritual* Ephraim, who will cease to envy *spiritual* Judah, and who together will fly upon the shoulders of the *spiritual* Philistines toward the west, and lay their hand upon *spiritual* Edom and Moab, and the *spiritual* children of *spiritual* Ammon will obey them. If it is a *spiritual* Israel who is to be assembled, then the other names are *spiritual* names of different tribes and classes of people. If this spiritualizing system is correct, the Lord will destroy the tongue of the *spiritual* Egyptian sea, and it is a *spiritual* Assyria which is spoken of; but the prophet tells us how the prophecy is to be understood, and that it is to be understood literally, for he says, "there shall be an highway for the remnant of his people, which shall be left from Assyria: LIKE AS IT WAS TO ISRAEL IN THE DAY THAT HE CAME UP OUT OF THE LAND OF EGYPT." These words show that neither the events nor the names spoken of in this prophecy, are to be understood *spiritually*, but *literally*.

In Isa. 14: 1, 2, it is prophesied concerning the return of Israel to their own land, as follows:

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they

shall rule over their oppressors.”

The literal seed of Jacob are here called Jacob and Israel, and the Gentiles are called strangers, servants, handmaids and captives. If we should undertake to spiritualize this prophecy, we should have to show who the *spiritual* strangers, servants, handmaids and captives are. This prophecy plainly shows that literal Israel will be restored to their own land, and that the Gentiles will be their servants and handmaids.

“The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” Gen. 13: 14-17.

Abram at that time “dwelled in the land of Canaan,” (12 v.) but he never owned any part of that land except a cemetery.

“The field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah, his wife, in the cave of the field of Machpelah before Mamre; the same is Hebron in the land of Canaan.” Gen. 23: 17-19.

This cemetery was all the land which Abraham owned in Canaan, but the Lord promised that he would give him and his seed *all the land* of Canaan. He did not say that He would give it to His *spiritual* seed, neither did He say that He would give it to Abraham's seed alone, but to *Abraham* and his seed. Abraham did not at any time possess this land, for Paul said:

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. * * * These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such

things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city.” Heb. 11: 8-10, 13-16.

The land of Canaan is here called “the land of promise,” and an heavenly country. It is to be an heavenly country, and it is to be given to Abraham and his seed, which they are to “receive for an inheritance.” Isaac and Jacob were “heirs with him of the same promise.” They were Abraham's *literal* seed. Thus the promise was made to Abraham and his *literal* seed. Esau was also of the literal seed of Abraham and Isaac, but he sold his birthright for a mess of pottage, therefore he not only forfeited his right to the priesthood of his fathers, but he forfeited his right to an inheritance in the land of Canaan with Isaac and his seed.

Obadiah said: “The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.” Obad. 18 v.

At another time the Lord confirmed the promise which he had made unto Abraham concerning the land of Canaan, and said:

“The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Cadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” Gen. 15: 18-21.

In this covenant the boundaries of the land were defined. This covenant was not established with the *illegitimate* seed of Abraham. It was not established with Ishmael.

“God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.” Gen. 17: 15, 16.

Abraham's faith in the fulfillment of this promise was weak, therefore he said:

“O that Ishmael might live before thee. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for

Ishmael. I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he begot, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Gen. 17: 18-21.

There was therefore no promise made to Ishmael and his seed, that they should be heirs with Isaac and his seed to an inheritance in the land of Canaan. These quotations show that the land of Canaan was only promised to the *legitimate literal* seed of Abraham, when the Lord made this covenant with Abraham. The promise which the Lord made unto Abraham, was confirmed unto Isaac when the Lord appeared unto him, and said:

"I will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. 26: 3, 4.

This covenant was again confirmed unto Jacob, when the Lord said unto him, "and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." Gen. 35: 12.

In all these promises of the Lord unto Abraham, Isaac and Jacob, there is no word of promise concerning any *spiritual* seed of these men. If these promises are to be understood *spiritually*, then the promise which the Lord made unto Aaron, and confirmed unto his grandson Eleizer, should be understood in a spiritual sense. The style of language is the same in the promise which the Lord made unto Eleizer concerning his seed, as in those which he made unto Abraham, Isaac and Jacob. He made this promise unto Eleizer:

"Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood: because he was zealous for his God, and made an atonement for the children of Israel." Num. 25: 12, 13.

In accordance with this covenant, this priesthood continued to be the *acknowledged* right of Eleizer and his seed. We can not discover that there was any sect or party anciently who understood that when God made a promise to any man concerning his seed, that the Lord had reference to a *spiritual* seed. The ancient prophets did not teach this doctrine, neither does it appear that any of their enemies taught it. So also in the teachings of the Savior and His apostles, we can find no traces of this doctrine,

nor in the teachings of any of their enemies.

In Isa. 18 c. there is a prophecy which shows that literal Israel will be gathered. Isaiah there foretells that from the land shadowing with wings, beyond the rivers of Ethiopia, ambassadors will be sent by the sea, and messengers will be sent "to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down." This nation we are well assured is Israel. They only have been terrible from their beginning. Abraham was terrible when he went out to the slaughter of the kings, as it is recorded in Gen. 14 c. In the days of the twelve sons of Jacob they were *terrible*, when they spoiled the city of Shechem, and

"Took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth." Gen. 34: 28, 29.

Israel was *terrible* in the days of Moses and Joshua, when they were brought out of Egypt with a high hand and outstretched arm, and when they drove out the Canaanites, Hivites, Hittites, Perizzites and other nations who inhabited the promised land. Unto this nation these ambassadors are to be sent. Isaiah says:

"Afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion." Isa. 18: 5-7.

"Afore the harvest," is at the end of the world, for Jesus said, "the *harvest* is the end of the world." Mat. 13: 39. The prophet Isaiah was therefore prophesying concerning events which were to transpire immediately before the end of the world; and that in that time the present should be brought unto the Lord of Hosts, of a people scattered and peeled, &c. They are to be brought to the place of the name of the Lord of Hosts, the mount Zion. Israel is here described, not only as a nation terrible from their beginning, but as a nation scattered and peeled, and while they are thus scattered and peeled, ambassadors and messengers were to be sent to them from the land shadowing with wings, from be-

yond the rivers of Ethiopia, that they may be brought to the place of the name of the Lord of Hosts, the mount Zion. These ambassadors and messengers will bring them to "the place of the name of the Lord of hosts, the mount Zion." They can not be brought to that place, unless some person or persons go from mount Zion to bring them to Zion; therefore, as these ambassadors and messengers will go from the land shadowing with wings to bring them to Zion, it is evident that the Zion spoken of is on the land that these men will go from, otherwise Isaiah should have said, "at that time shall the present be taken, (not brought) unto the Lord of hosts, of a people scattered and peeled, * * to the place of the name of the Lord of hosts, the mount Zion." There will therefore be a gathering of *literal* Israel to this land, beside their gathering to the land of old Jerusalem. We say that the land spoken of in this chapter is this land, because there is no land which Isaiah could appropriately call "the land shadowing with wings, which is beyond the rivers of Ethiopia," except America. West of Palestine; where Isaiah lived, are the rivers of Ethiopia; west of these rivers there is no land east of America, therefore the ambassadors and messengers will be sent from this land to bring Israel to it.

In Isa. 29: 22, 23, there is a prophecy concerning the blessings which the Lord will bestow on the literal seed of Jacob. There the prophet says:

"Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."

This prophecy was spoken "concerning the house of Jacob," not the *spiritual* house of Jacob, but "his children." The Lord said, "they shall sanctify my name."

Isaiah foretold that the Lord would raise up a servant to "raise up the tribes of Jacob, and to restore the preserved of Israel." He said:

"Now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49: 5, 6.

If this prophecy does not show that the tribes of Jacob will be raised up from their broken and scattered condition, and restored to their own land, we can not comprehend what it does show. We are not informed that the believers in a gathering of what is called *spiritual* Israel, have undertaken to show that the Lord will raise up the *spiritual* tribes of Jacob, neither do we know that they have tried to show that the Lord will restore the preserved of *spiritual* Israel. No people can be restored to a land, unless they have been inhabitants of that land. As it was literal Israel who inhabited the promised land of Canaan, it will be the same house or nation of Israel who will be restored. They *only* are "the preserved of Israel," for they have been preserved through all the vicissitudes, changes and revolutions through which they have passed from the days of their ancestor, Jacob, to the present time. No people have been preserved as they have from annihilation, as a distinct people, under such circumstances as they. The tribe of Judah, and many of the tribe of Levi, were conquered and exiled from their land, and have been scattered among all nations, but have been preserved from an amalgamation with any other nations, but the Danes invaded, conquered, and remained in England, yet the traces of their origin soon began to disappear. The Normans and Saxons did the same with the same results. The American nation has sprung from people of many nations, and an amalgamation of all these nationalities is general in this nation. The Jews are therefore *peculiarly* "the preserved of Israel." Neither exile nor persecution, nor all the diversified and powerful religious influences and examples, have succeeded in overthrowing their faith in the promise of God, that they should be restored to their own land, therefore they have been kept and preserved as a distinct people, that the Lord might "restore the preserved of Israel." The ten tribes are also preserved of Israel, and they have been preserved marvelously in the north country, from which they will be restored marvelously, as we intend to show.

In our last quotation from Isaiah, the Lord declares that His servant shall raise up the tribes of Jacob, restore the preserved of Israel, and be given for a light to the Gentiles. If the Lord was speaking about *spiritual* tribes of Jacob, and *spiritually* preserved of Israel, He was also speaking about *spiritual* Gentiles, both in our last quotation and in the following:

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and they

daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers; and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and flck up the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." Isa. 49: 22, 23.

The Gentiles are distinguished from Israel. The Gentiles will carry Israel to their land; and kings of the *Gentiles* will be nursing fathers to Israel; and their queens nursing mothers, and these kings will bow down to Israel. Both the Gentiles and Israel are a literal and distinct people, one from the other. In Isa. 51: 1-4, the prophet says: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people."

In this quotation we find that there is a great distinction made between the Gentiles and Israel. The Gentiles are to be inherited by Israel. Isaac Leeser has translated v. 3 thus: "For to the right and left shalt thou spread forth; and thy seed shall drive out nations; and desolate cities shall they repeople." It is here shown that the boundaries of Israel will be enlarged when desolation shall be spread among the Gentiles, so that cities will be desolate, and Israel shall inhabit them: The Land of Canaan, which God promised to give to Abraham and his seed, will only be a small part of the inheritance of Israel. This enlargement of the inheritance of Israel is compared to the enlargement of the place of his tent, and stretching forth the curtains of his habitation: "The Gentiles who shall be united with Israel, are called 'sons of the stranger,' in the following texts:

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree." Isa. 56: 3.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants; every one that keepeth the Sabbath

from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Isa. 56: 6-8.

In these texts there are two literal classes of people spoken of, viz: the sons of the stranger and the outcasts of Israel. The sons of the stranger are to be servants, and they are to be gathered to the outcasts of Israel, and brought to the holy mountain of God, and made joyful in His house of prayer, where their burnt offerings and sacrifices will be accepted. The sons of the stranger will be a distinct class from Israel, and it is not declared that they shall be *spiritual* Israel, or Israel in any sense.

In Isa. 60 c., the Gentiles are spoken of as a distinct people from Israel. There the prophet says to Israel:

"The *Gentiles* shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the *Gentiles* shall come unto thee." 3-5 v.

If any Gentiles can be called *spiritual* Israel, surely these can, but they are not called Israel in any sense. Isaiah also said:

"The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the *Gentiles*, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." 10-12 v.

It is here shown that the *Gentiles*, and the kings of the *Gentiles*, and the nations and kingdoms of the *Gentiles* will serve Israel. They will not be Israel, but they will be in servitude to Israel, and the nation and kingdom that will not serve Israel will perish. The prophet also said to Israel:

"Thou shalt also suck the milk of the *Gentiles*, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob." 16 v.

It is not stated that *spiritual* Israel will suck the milk of *spiritual* Gentiles, neither is the Savior called the mighty one of *spiritual* Jacob. How can it be that the strangers, and sons of the alien, are *spiritual* Israel? In Isa. 61: 5, 6, the distinction between the Blessings of Israel and of the Gentiles, is given as follows:

"Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

The Gentiles will be the servants of Israel, but Israel will be priests of the Lord, and ministers of our God. The seed of Israel will "be known among the Gentiles," but the prophet does not say that they will be Gentiles. Then, says the prophet, concerning Israel, "all that see them shall acknowledge that they are the seed which the Lord hath blessed." They will not then say that they are Gentiles who have been blessed as *spiritual* Israel. Isaiah further described the glory of literal Israel, as follows:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as a brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62: 1-3.

The Gentiles will see the righteousness of Israel, and their kings will see her glory, but neither they nor their kings have any promise that they shall be Israel. Israel will be a crown of glory and a royal diadem in the hand of God. They will therefore be kings, and the strangers, who are sons of the aliens, (Gentiles) will be their subjects. Formerly Gentiles often devoured the substance of Israel, but the Lord has said:

"Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored." 8 v.

The sons of the stranger, literal Gentiles, devoured the substance of literal Israel formerly, but when the Lord shall establish and "make Jerusalem a praise in the earth," (7 v.) then Israel will be delivered from Gentile oppression. The Lord has promised, saying:

"I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there. And Shar-

on shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Isa. 65: 9, 10.

There is not a word here about *spiritual* Jacob or *spiritual* Judah, but they are the literal seed of Jacob and Judah who will inherit the promised land, and such only of the literal seed as seek the Lord. The gathering of the house of Israel and the house of Judah, is foretold in Jer. 3: 12, 18, as follows:

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. * * In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."

Here is an invitation to Israel to return from "the land of the north," to the land which God gave for an inheritance to their fathers. It was given for an inheritance to literal Israel, therefore literal Israel will inherit that land in the last days. The intermediate verses give the conditions on which Israel will be permitted to return from the land of the north. They will be required to acknowledge their iniquity and turn to the Lord, then the Lord promises that He will give them pastors according to His heart, which shall feed them with knowledge and understanding. On these conditions the Lord will give "a pleasant land and a goodly heritage of the host of nations" to Israel. They shall call the Lord their Father, and not turn away from Him: It was *literal* Israel who went to the land of the north, therefore it will be *literal* Israel who will "return" from that land. It was the *literal* ten tribes who went to the land of the north, therefore it will be the *literal* ten tribes who will return. They were not *spiritually* the ten tribes of Israel who went to that land, therefore they will not be such who will return. If *literal* Israel will not be gathered from the land of the north, to the land that God gave for an inheritance to their fathers, how can the foregoing prophecy be fulfilled?

In Jer. 12: 14-16, there is a prophecy concerning the gathering of the house of Judah, and the plucking out of the Gentile lands, of those who touch the inheritance of Israel. The prophet says:

"Thus saith the Lord against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them out of their

land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people."

Every nation who will not learn the ways of Israel according to these words of the Lord, will be destroyed, but if they will learn to do so, they will be built in the midst of Israel. The prophet does not say that they will then be Israel, or *spiritual* Israel, but the Lord says through him, "then shall they be built in the midst of my people." He did not say they shall *be* my people. There is a great difference between *being* the Lord's people, and being *built* in the midst of His people.

The gathering of literal Israel from the land of the north, and from all lands whither the Lord has driven them, is foretold in Jer. 16: 14-18, as follows:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things."

The literal seed of Israel were brought up out of the land of Egypt, therefore it will be the literal children of Israel who will be brought from the land of the north, and from all the lands whither He had driven them. It was literal Israel who were driven into the land of the north, and all lands, therefore literal Israel will be gathered from all those lands. God did not give the land of Israel to *spiritual* Israel, therefore He can not give that land to any *spiritual* Israel, for he did not give

it to their fathers. The Israel unto whom that land will be given, is the Israel whose fathers possessed the land of Israel. The land of the north where Israel was driven to, is a land which was never even seen by those who claim to be *spiritual* Israel. According to Esdras, it is a land in which never man dwelt until the ten tribes went there. This subject is further explained in Jer. 23: 2-8, as follows:

"Thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. 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. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

Israel has been literally scattered, therefore Israel will be literally gathered "again to their folds." If it is not the same nation who were called Israel who will be gathered again to their folds; it is not the same David who was king of Israel, unto whom the Lord said that He would raise up a righteous branch. It would be inconsistent to spiritualize one part of this prophecy; and literalize the other. It is a literal descendant of David who will be king of Israel, it is literal Judah and literal Israel that He will reign over when "Judah shall be saved, and Israel shall dwell safely."

SHALL THE SAINTS FIGHT?

BRO. SNEY.—This subject is an important one, and has been much agitated of late years, and yet the church can not see "eye to eye" concerning it. Some holding that

they may, some that they must, and some that they must not. With a view to aid in bringing about unity upon the right principle governing this matter, I pen the following: first, may the saints fight? The Book of Mormon, which the church is commanded to "remember," informs us that the disciples of Christ did take up the sword, as a duty that they owed themselves, their wives, their children, their country, their liberties and their religion. In Alma 20: 2, 7, 10, we read as follows: "and now the design of the Nephites was to support their lands, and their houses, and their wives and their children, that they might preserve them from the hands of their enemies, and also that they might preserve their rights and their privileges; yea, and also their liberty, that they might worship God according to their desires; for they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God, in Spirit and in truth, the true and the living God, the Lamanites would destroy. * *

Now as Moroni knew the intention of the Lamanites, that it was their intention to destroy their brethren, or to subject them and bring them into bondage, that they might establish a kingdom unto themselves, over all the land; and he also knowing that it was the only desire of the Nephites to preserve their lands, and their liberty and their church, therefore he thought it no sin that he should defend them by stratagem. * * Nevertheless, the Nephites were inspired by a better cause; for they were not fighting for monarchy nor power; but they were fighting for their homes, and their liberties, their wives, and their children, and their all; yea, for their rites of worship, and their church; and they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that inasmuch as ye are not guilty of the first offence, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. And again, the Lord has said that ye shall defend your families, even unto bloodshed; therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion." See also Alma xxi, 31, 22, 33; xxiv, 20-22; xxvi, 32; xxvii, 6-9.

The foregoing quotations and references contain an overwhelming amount of plain testimony, that it is not only the privilege, but the duty of saints to fight in defence of their country, their liberties, their families, &c., and the fact that many of the people, or even rulers are wicked, does not release them from this obligation, for in Alma 27:

4, it is said: "and it came to pass that Moroni was angry with the government because of their indifference concerning the freedom of their country." In par. 7 Alma also says: "for were it not for the wickedness which first commenced at our head, we could have withstood our enemies." Moroni, notwithstanding the wickedness of the rulers, or "government," as he calls it, still saw the necessity of himself and the people doing, by force of arms, what they could to preserve their liberties, their wives and children, and their country.

Moroni, the Nephite General, told his son Moroni, that he prayed God to destroy the people that he was leading in battle, (see B. of Moroni 9: 2,) and yet he did not feel at liberty to leave them, so long as he could aid in protecting them against the Lamanites. He evidently felt that he was serving God when he was serving his fellowmen, in aiding them in their efforts for their liberties, and civil rights. He sorrowed and wept over their sinful state, and he fought bravely and faithfully to maintain their national liberties. He was a devoted disciple, and a noble patriot. He loved his nation though it had become fallen and degraded, and was suffering the wrath of God. He was willing to lay down his life for his countrymen and their God-given rights, and what he did was evidently with an eye single to the glory of God. Alma, a mighty prophet of God, the chief Judge and Governor of the Nephites, gathered armies and went out against their enemies, the Amlicites, to battle. See Alma 1: 10. In par. 13 we are told that by faith on God the Nephites prevailed against their enemies, "nevertheless the Nephites being strengthened by the hand of the Lord, having prayed mightily to him, that he would deliver them out of the hands of their enemies: therefore the Lord did hear their cries, and did strengthen them."

Zeniff, a servant of the Lord, described in Mosiah 6th c., declares that himself with his brethren, went forth in the strength of the Lord against their enemies, and purchased peace by the sword, which continued for twenty-two years. In this book of grand Joshua, Gideon, Jehu, Sampson, Samuel, and David took the sword and fought in the strength of the Almighty, for their own rights, and the rights of their country, and we are told that they like the Nephite brethren succeeded by "faith" in God.

So then, we have found that there are occasions when the saints may fight, and that it is when their lives and the lives of their wives, children, and fellowmen are imperilled, when their civil and religious liberties are being wrested from

them, and when their national existence and welfare is really endangered, and to this testimony agrees the covenants of the Church which we are bound to respect and obey, which says:

"We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft and the breach of the general peace, in all respects should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed: and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment. * * * We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal can not be made to the laws, and relief afforded." B. of C. 110: (112) 8, 11.

Please notice carefully the latter clause of paragraph 8, and if its teachings conflict with your views, just remember that God's ways and thoughts are not as your thoughts and ways, and that in order to be saved, we must be reconciled to His will, and keep all His commands.

We will now proceed to consider whether there are occasions when the saints must fight.

To this we answer that every nation has the right to control its own affairs, and when any nation sees fit to call on its citizens, in a legal manner to defend its interests, citizens are legally and morally bound to respond, whether they be christian or infidel. The national authorities have no right to discriminate in favor of either infidel or christian. They have to deal with all as citizens only, and without reference in the least to their religious views. The citizen has no legal right to ask the nation to give him favor and exemption because of his religious views. If one may do it all may, and in this way the nation would become powerless.

The Government is bound to protect its citizens in their guaranteed rights, and the citizens are bound on the other hand to sustain and uphold the govern-

ment until its acts are openly and decidedly illegal and aggressive, and until their inherent and inalienable rights under the laws of their nation are wrested from them. If the citizens will not do it willingly, then they ought to be compelled to do it.

One of the rights reserved to rulers, is that of declaring and prosecuting war. The manner in which the right is exercised, under republican and monarchical forms of government differ, yet the right to do so is the same. In prosecuting war, they have the right to call on their own citizens, and compel them, if necessary, to take arms, and the citizens have no right to resist. Jesus says, "render unto Cesar the things that are Cesar's," Cesar had the right to compel his subjects to take up arms, equally as much as he had the right to exact tribute of them and Jesus, by both word and act acknowledged that tribute was his due. Paul commanded the church in his day to "be subject unto the higher powers," (Rom. 13: 1.) meaning national authorities, or "civil magistrates" and declares in connection, that, "whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Now, no christian can resist the authority and laws of the nation where he resides without coming under condemnation. In order to be a true christian he must obey the laws of his country and be subject to the legal demands of its rulers. If they do not like the laws, nor approve of the administration of the rulers, let them in a legal manner, procure better rulers and laws, and if that cannot be done, then remember that it is better, in the sight of God and all good men to suffer wrong than to do wrong. Moroni: the man of God, with the people, petitioned the governor of the land, for authority to *compel* the "dissenters" in their midst to defend their country, or put them to death, and having obtained such authority he commanded his army to go against them and "to pull down their pride; and their nobility, and level them with the earth, or they should take up arms and support the cause of liberty." Alma 23: 4, 5, 6. Our Church Covenants declares that we believe that *all men* are bound to sustain and uphold the respective governments in which they reside while protected in their inherent and inalienable rights by the laws of such governments, and that *sedition* and *rebellion* are unbecoming every citizen thus protected, and should be

punished accordingly; B. of C. 112: (110)

5. Now in view of these testimonies we are forced to conclude that there are times when the saints must fight; and in the cases of rebellion and sedition alluded to above, they are not only legally, but morally bound to do so. Some have gone so far as to say, that any one going to war could not be saved in the kingdom of God, this is worse than folly, it is false. Moroni went to war so did Mormon, and very many worthies who are mentioned in the scriptures. If "the powers that be" call on me to take up arms, (and God tells me as before seen to be subject to them) and I do so, am I condemned? Will I lose my salvations?

No verily, and should I be slain in battle would I therefore be lost? We answer, no, and the scriptures answer no. Moroni said; "I say unto you there are many who have fallen by the sword: and behold it is to your condemnation: for the Lord suffereth the righteous to be slain, that His justice and judgment may come upon the wicked, therefore ye need not suppose the righteous are lost because they are slain: but behold they do enter into the rest of the Lord their God."

Alma 27: 6, par. The saints, as such, have not the right, individually, or collectively as a church, to levy war, or fight their fellow man. The laws of the Church, given to govern us as saints, relate to our moral and spiritual interests, and when we obey them we are not led to resist civil laws nor civil rulers, but rather to respect and sustain them as such. Civil laws and its administrators claim no right to interfere with our religious views, but only with our condition and conduct as citizens. The highest law the citizen can know is that of his country: the highest law the Christian can know is that of the Almighty. The Almighty has founded the kingdoms, and given man dominion over the earth. He has also established *within* the nations His kingdom, not to hold and exercise civil power, but moral and spiritual power only, until the time appointed of the Father, and has commanded his children to be subject to kings and civil rulers not only for wrath, but for conscience sake. Let us therefore, as faithful children of God be subject to all His laws, and as faithful citizens be subject to the laws of our country, that the especial favor of God may be ours both now and evermore. Amen.

From the L.-D. S. Messenger and Advocate, of January and February, 1835.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 12.

As there can be no doubt remaining on the mind of any person who has made himself acquainted with the revelations of God, respecting the manner and way by which the Savior of the world prepared His apostles for the execution of their high commission, and the great labor and pains which He had bestowed upon them, before they could discharge the high duties which were incumbent upon them, by virtue of their relation to Him as His messengers to the world, it remains to be examined whether they were the only persons thus favored, or whether it requires a similar course to prepare all others who share with them in the blessings of the heavenly kingdom. One reason why I have been so particular in examining the way by which the former apostles were prepared for their mission and work, was that I might bring to light a subject which seemed to me to be hid from most of this generation; for those who make the highest pretensions to religion among the sects, and the greatest professions, seem to be entirely in the dark on the subject of the work and office of the Holy Spirit. Though they make a great ado about it, and say much, and preach much about it, but examine them closely, and it is easy to discover that they are strangers to its influence, and unacquainted with its work in the salvation of men, and are laboring under mistakes and errors, of the most destructive kind: deceiving and being deceived; knowing not what they say, nor whereof they affirm; speaking lightly and contemptuously of the very thing which they profess to believe; for not knowing what the work of the Holy Spirit is, and supposing it to be what it is not, they condemn the work of the Spirit, as being imposition, deception, and enthusiasm, and teach and defend a something that the saint has nothing to do with, and a work which never was predicted by it. Others seeing, as they supposed, the errors into which many had fallen, tried to avoid it, by endeavoring to prove that there was no work of the Spirit since the days of the apostles, but that the Spirit is the word, and the word is the Spirit. Thus they pass along, persuading themselves that all is well with them; and perhaps many will do so until it will be too late, and they will have to bewail their condition where peace will flee from them.

It certainly will not be lost time, if we can by any means settle this question, so that the candid may have something on

which they can rest with certainty. As for bigots, and self-sufficient professors, we expect that they will persist in their course, notwithstanding they should be convinced of their errors; but there doubtless are many, yea, very many in this generation, who would be exceedingly glad to have this question put to rest, that their minds might not be in darkness, nor confusion, and this is what I shall attempt to do, praying my heavenly Father that He will enlighten my mind by His Spirit, so as to enable me to present the subject as it is in His own bosom. The reader will be left to judge for himself whether I do or do not accomplish my object. I will say before I begin this investigation, that I think I feel no disposition nor feeling of mind to present the subject differently from what it really is, neither is there anything in my religious creed which would have the least tendency to excite a feeling in my mind, or a desire in my heart to present it differently from what it is; as my creed is, "prove all things, and hold fast that which is good;" believing nothing in religion for which I have not a thus saith the Lord: either a thus saith the Lord by a direct communication from Him to myself, or else a well attested one given to others.

I wish the reader to understand what I mean by a well attested revelation given to others. I consider a revelation well attested, when the Lord, by a direct communication to myself, declares that He was the author of it. In this investigation, however, I will limit myself to those revelations which are acknowledged by all who profess to believe in written revelations—I mean the Old and New Testament. There are other revelations, in my estimation, of equal force, which confirm the same things, and are strong corroborative proofs of the truth of the sentiments taught in the Bible, and doctrines there inculcated; for let us find a revelation of God, it matters not to whom it was given, or by whom it came, it will teach the same doctrines, inculcate the same principles, and testify of the same religion; it matters not where it was given, whether at Jerusalem, or in America, to Israelites, Nephites, Jews, or Gentiles; to Ephraim, or the lost tribes, the gospel will be the same; for the Lord never had but one gospel, and that has continued from age to age, ever since the time it was said to the serpent, the seed of the woman shall bruise thy head, until the angel came down from heaven, having the everlasting gospel to preach to the inhabitants of the world, and committed it to man, for the last time, in order to prepare the way for the coming of the Son of Man. Neither has the Lord but one Spirit; it matters not when, or

where it operated, or on whom, its effects were and are the same, and there is no difference, whether it was upon Abel, Enoch, Noah, Abraham, Moses, Paul, the prophets or apostles, it was the same Spirit, if it was the Spirit of the Lord, and produced an uniform effect.

I presume it will not be doubted by any, at least those who have a particle of consistency about them, that if the gift of the Holy Spirit was at all necessary for the salvation of any person who received it in former days, it is equally as necessary in every age of the world, and for every person as it was for one; and that if the Lord ever promised such a gift to those who obeyed the gospel, it was necessary for the salvation of the person to whom it was given, otherwise the Lord would not have given it.

Let me premise one thing more, and that is; that whatever the blessings of the gospel were in former days, they are the same in latter days, without variation; that it required the same things to sanctify the human heart at one age of the world that it did at another, and the design of the gospel was to sanctify the heart of man, and make him fit for the enjoyment of God in eternity; that there never was, nor is any promise made in the gospel, only those which tended to the accomplishment of this object, neither will any person presume, who has a regard for the character of God, or His revelations, say that there were more promises and blessings contained in the gospel, and enjoyed by the primitive saints, than were necessary to sanctify their hearts, and make them meet to be partakers of the inheritance of the saints in light.

Having said so much, I shall proceed to examine the subject proposed:

In prosecuting the investigation of the work of the Holy Spirit in the salvation of men, it will be necessary to go back and begin where the subject begins, in order that we may have a clear understanding of it. We have previously seen what part the Spirit took in preparing the apostles for their respective callings and mission—how necessary it was for them to receive it; for unless they had received it, they never could have built up the kingdom of heaven, or church of Christ; and that without it all the knowledge and information which they had received from others, not even that received from the Lord Himself personally, both while in the flesh, and after His resurrection from the dead excepted, would not have availed to enable them to execute their high commission; for in addition to all that they had seen, and heard, and handled, of the word of life, they must receive this gift, or work for the Lord they could not. You

must tarry at Jerusalem, says the Savior, until you are endowed with power from on high, that is, until you receive the Holy Spirit, and then, and not till then, you shall go forth and proclaim the gospel to all nations. From the course which was pursued with the apostles in preparing them for their high calling, they must have had great knowledge of the situation of others, and a correct understanding of what was necessary to prepare and qualify them for the enjoyment of future felicity; and in their teaching we may expect to find the subject plainly set forth; for if it is not plainly set forth in their writings, they can not be trusted as safe guides in things pertaining to eternal life. Let us look, therefore, in what point of light they have set forth the subject under consideration.

In the commission which the apostles received from the Savior, after His resurrection from the dead, as it is recorded by Mark, we can obtain some information which will serve as a key to unlock the enquiring mind in a degree, the office which the Holy Spirit was to perform in the salvation of those who were to believe on their word. It reads thus: "And he said unto them, go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved; but he that believeth not shall be damned, and these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick, and they shall recover." Mark 16: 15-18. In 1 Cor. 12: 16-18, the apostle says that the promises here made to those who should believe the report of the apostles, were gifts of the Holy Spirit, or spiritual gifts. Let it be particularly noticed, that in the commission given to the apostles, that it was not the apostles themselves who were to show the signs, but it was the persons who were to believe on the apostles' word, the signs were to follow them; "these signs shall follow them that believe, they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they shall drink any deadly thing it shall not hurt them," not the apostles, but those who believed in their word. Such is the point of light in which the promise made to those who believe on the word of the apostles, was presented by the Savior, and in the execution of this commission, by the apostles, we will not expect to find anything different from this, for if we should, we would be left in a great difficulty, not knowing what to believe nor whom to obey. Having seen in what point of light

the commission stands, which was given to the apostles at the first by the Savior himself, to authorize them to go forth and call upon the nations to repent and be baptized in the name of the Lord Jesus, that if they did as they were required by the apostles, they should receive certain things, or power to do certain things, which were called afterwards, by the apostles spiritual gifts, and being spiritual gifts, were part of the work of the Spirit in saving men; for they are numbered among the things which pertain to the kingdom of God, and to the scheme of eternal life; and an attempt to set forth the work of the Spirit in the salvation of men, and leave this out would be a vain attempt. When we propose to investigate the work of the Holy Spirit in the salvation of men, we mean to include the whole of the work of the Spirit. When we speak of the work of God the Father in the salvation of men, we mean all the work which He performs for their salvation. In like manner when we speak of the work of the Son, we mean all the work which the Son performs in the salvation of the world; so in like manner when we speak of the work of the Spirit, we mean all that the Spirit does in this work.

In order that we may have the subject plainly before us, we will follow the apostles in their journeyings and preachings, and see what they taught concerning the gift of the Holy Spirit. We will notice its effects on those who received it, and then draw the contrast between those who received it, and those who were full of religion without it.

We shall begin with the preaching of Peter. He described the gift of the Holy Spirit thus:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1-4.

The historian informs us that in consequence of this outpouring of the Spirit being noised abroad, the multitude, which was very great, came together, because it was the time of the feast of Pentecost, and there were devout Jews from all nations under heaven dwelling at Jerusalem at that time, and the consequence was that they were all amazed, and said to one another, "behold, are not all these Galileans which speak? and how hear we every man in our own

“tongue wherein we were born?” These expressions of astonishment and amazement, together with some conjectures among the multitude, such as this, that the disciples were filled with new wine, &c., excited the apostle Peter to arise and address them, and explain this marvelous phenomena. “But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out my Spirit; and they shall prophesy.” 14-18 verses.

In the 33rd verse, after the apostle had preached on the resurrection of the Savior, he said: “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.”

We are told that the multitude who had come together on this occasion were pricked in their hearts, and enquired of Peter and the rest of the apostles what they should do, and Peter made the following answer:

“Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” 38, 39 v.

From the above quotations we learn some very important things respecting the office of the Holy Spirit in the salvation of men. In the first instance the apostle describes the gift; he tells what it was, and what its effects were. In verse 33, in speaking of Christ being exalted at the right hand of God, and having bestowed the gift of the Holy Spirit, he said: “He hath shed forth this which you now see and hear.” We are told in verses 2 and 3 what it was that they saw and heard, as follows:

“And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other

tongues, as the Spirit gave them utterance.”

Let the reader notice particularly, that the thing which the multitude saw and heard was the gift of the Holy Spirit, and this is the only thing which is called the gift of the Holy Spirit in the Bible. But we have not only the gift described, but its effects also. Peter, quoting from the prophet Joel, said:

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy.” 17, 18 v.

From these descriptions and explanations of the apostle, in relation to the gift of the Holy Spirit, the subject begins to get plain and easy of understanding. First, the gift of the Holy Spirit produced a visible effect, for the multitude not only heard, but saw its effect; and secondly, when it was poured out it produced a particular effect, that is, the person on whom it was poured spake with other tongues—they were to prophesy, to dream dreams, and to see visions, and to put the matter at rest, these were the effects which it was to produce, when in the last days God would pour it out on all flesh.

CORRESPONDENCE.

FROM EDWARD MIDDLETON.—Some five hundred in Denmark have left the Brighamite church, and desire that an elder be sent there forthwith. They say that he will be sustained there, and they believe that if one of the Twelve was sent, that all the saints in the Scandinavian peninsula, would, in a short time, flock to the true standard.

COUNCIL BLUFF, Iowa, Jan. 17, 1865.

FROM D. H. BAYS.—I am happy to inform you that the work of the Lord is prospering in the “far west.” I returned a short time ago from a short mission in Cass Co., Iowa. I preached in Lewis, Edna, and other places in the county, with a degree of success far beyond my expectations; much prejudice seems to have melted away. I only remained a week or ten days in that vicinity, as I was obliged to return home; but Bros. Asa Walden and Wm. W. Wood, remained one or two weeks longer, and the result was that they baptized six, and ordained Bro. Curtis Rawley and set him to preaching. We were the first that ever preached in Lewis or Edna, and most of the people in those places never before heard the sound

of the everlasting gospel. Many were well pleased, and began a thorough investigation, which excited the jealousy of the priests, and they began to yvorn the people against us; but notwithstanding their warnings, the people would hear. Finally the brethren received a challenge from a Christian (?) minister, which they accepted, but he was not willing to enter upon the discussion only on the day upon which they designed starting home; so the question remains undiscussed. The question was as follows: Was Joseph Smith a prophet of God. The gentleman proposed to prove that he was not. As I intend visiting that place again, I expect to have to meet him on the above question.

LITTLE SIOUX, Iowa, Jan. 25, 1865.

FROM WM. A. LITZ.—The work of the Lord is still onward in this part of the vineyard. Our meetings are generally well attended, and a general spirit of inquiry manifested wherever we have held meetings. Since I last wrote you I have baptized five persons. Bros. Outhouse and Lewis have just returned thus far from a mission in Kansas and Missouri. They were generally treated kindly, and wherever they held meetings they were invited to return. They held meetings at Oregon and Forrest City. Some old brethren gave in their names to become members.

NEBRASKA CITY, Neb., Jan. 29, 1865.

FROM J. M. WAIT.—We have held two day's meetings instead of a Conference, as appointed; there were 23 Oneida Indians present, and they were well pleased with our proceedings, and wanted me to preach more to them.

STEPHENSVILLE, Wis., Jan. 17, 1865.

CORRECTION.—We are requested to make the following correction in the Semi-Annual Conference Minutes of October, 1863: David Wilding, born in Longton, Lancashire, England, Nov. 24, 1804.

A PRAYER.

TUNE, "Fading Flowers."

Our Father we now come before thee,

To render the praise that is due;

Assist our attempts to adore thee,

By thy Spirit so holy and true.

We confess we are weak erring creatures,

And our proneness to wander astray,

And without thy pure Spirit to teach us,

We can not acceptably pray.

We ask thee, our Father in heaven,

To remit ev'ry evil we've done,

May all our past sins be forgiven,

For the sake of the Savior, thy Son.

Remember our sisters and brothers,

Wherever they scattered may be,

Our relatives, friends, and all others,

Whom we should remember to thee.

Bless the Prophet and elders in sounding

The gospel of peace far and wide,

May thy love in their hearts be abounding,

And in thy true doctrines abide.

Bless thy saints, let thy Spirit direct them

In discharging each duty aright,

From every temptation protect them,

That they may be pure in thy sight.

And we pray thee remember thy Zion,

Amid all her trials and fears;

May she thy sure promise rely on,

That her hour of redemption is near:

May thy elders, priests, teachers and dea-

cons,

Observe all thy counsels and laws;

Let them stand on the walls like as bea-

cons,

To give light to our voyage in thy cause.

Let thy saints the fair Bride be adorning,

For the Bridegroom is coming again;

That with joy we may hail the glad morn-

ing,

When He comes with His people to reign.

O give praise all ye saints to the Savior,

The blessed, Eternal, I AM,

That we in His sight have found favor,

Hosanna to God and the Lamb.

B. V. SPRINGER.

HARLAN, Iowa, May 29, 1864.

WEDDINGS.

At the residence of the bride's father, in Paw Paw, De Kalb Co., Ill., Dec. 20, 1864, by Elder Philo Howard, Mr. JAMES E. VERMILYER, to Miss FANNY M. EATON.

At Batavia, Kane Co., Ill., Dec. 24, 1864, by Elder Philo Howard, Mr. EUGENE HOWARD, to Miss EMMA VERMILYER.

DECEASED.

At Elba, Lapeer Co., Mich., Dec. 7th, 1864, FRANCES JANE, daughter of Ambrose C. and Susannah Pemberton, aged 16 years and 11 months. She left a large circle of friends and relatives to mourn her untimely loss.

RECEIPTS.—For the Herald.—Wm. Cline, E. Larkey, Mrs. V. Carter, Mr. Hanson, A. Hawley, C. Steadman, M. Howard, R. Lambert, S. Dike, I. B. Larew, M. Bear, B. Hussey, D. Wilding, each \$2; Wm. Monroe, D. P. Congdon, W. Ostrander, O. Jones, J. Rutter, N. Peterson, J. Thom-

as, J. Bailoy, J. Billington, E. Middleton, J. James, J. Alston, P. Hyde, S. Woodstock, E. A. Cross, J. Shaw, G. Drake, each \$1; Dr. C. R. Tuttle, \$1.40; S. Pemberlon, \$0.50; F. A. Ferguson, \$2.50; A. Smith, \$1.00.

For Hymn Book.—W. Hudson, \$0.85; J. Parsons, \$6.80; E. Fletcher, \$1.

INFORMATION WANTED of Sister Margaret E. Faulstone, who embarked from England, in company with her father and mother, who both died on the way, in the year 1853 or '54, under the direction of John Albitson, as leader of the emigrants. Any information sent to Joseph Harrison, Butcher's stall 87, Pittsburgh Market, Pittsburgh, Pa., will be thankfully received. The brethren of the Reorganized Church in Salt Lake City will please make inquiries regarding her. She was eight years old when she emigrated, and is consequently now 18 or 19 years of age.

SOME SUBSCRIBERS to the HERALD have not understood that the bills which we sent to them were for their dues to June 15, 1865, when "Vol. 7, No 12" is expected to be published. By reference to our advertised terms of subscription, it will be seen that all bills sent have been made out in accordance therewith, viz: "invariably in advance." Not up to the present time, but to the end of the present volume the bills were made out.

THE HYMN BOOKS and Books of Doctrine and Covenants are not yet bound. As soon as they are bound they will be sent to those who may have previously paid for them.

CAUTION.—Do not send for publications which are not advertised either in this or the last number.

WANTED.—The post office address of Richard Lambert, and Wm. Avery, of Schuyler Co., Ill.

NOTICE.—The different members of the Quorum of the Twelve, are requested to meet at the house of Bro. I. L. ROGERS, on the 1st of April next, to consider on doctrinal, and general church matters, and to adopt measures whereby the marvelous work which has been committed to our charge, may be prosecuted more effectually than it has hitherto been. By order of

JOSEPH SMITH,
PRESIDENT OF THE CHURCH.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-Day Saints, is appointed to be held in the Academy, in Plano, Kendall Co., Ill., April 6, 1865. Plano is situated on the direct line of the Chicago, Burlington & Quincy R. R., therefore no change of cars is required from that road. This change in the appointment of the Conference has been made because no suitable hall to hold it in can be obtained in Amboy.

FIVE KINDS OF TRACTS.—Evidences that Joseph the Martyr was a Prophet of God—Spiritualism or Witchcraft—Order and Faith of the Church—Literal Gathering of Literal Israel—Brighamite Doctrines. An assortment of these tracts will be sent, free of postage: 2 copies for 5 cents; 12 for 25 cents; 100 for \$2.

FOR SALE, and will be sent by mail free of postage:

Book of Doctrine and Covenants,	\$1.25
L. D. S. Hymns, with an Appendix,	0.55
The same, (gilded)	.85
The Voice of Warning (revised,)	0.50
Herald, six Volumes (bound in one)	8.75
Herald, 12 copies of any old numbers,	1.00
Revelation on the Rebellion, 20 cop.	.10
Book of Mormon, bound in Muslim,	1.20
Extra bound,	1.40
Hall's Expedition to the Polar Sea,	4.50
Brown's Concordance of the Bible,	.55
Cruden's " " " "	2.00
Book of Jasher,	1.80
Catherwood & Stephens' Travels in Central America, &c., 2 Vols.,	6.60
Travels in Yucatan, by same, 2 vols.,	6.60
Wonders of Earth and Heaven, 2 v.,	6.00
Layard's Discoveries at Nineveh,	1.95
Nineveh and Babylon,	4.40
Dictionary of Greek and Roman Antiquities. Revised by Prof. Anthon,	6.50
Rollin's Ancient History,	4.00
The Holy Land, by W. C. Prime,	1.90
Egypt and Nubia, " "	1.90
The Holy Land, W. M. Thomson, 2 v.	5.00
Wrangel's Expedition to the Polar Sea,	.80
Tytler's Northern Coast of America,	.80
Mosheim's Ecclesiastical History, 2 vol.	4.50
50 Envelopes with scriptural texts,	.40

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 ISAAC SHEEN.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut.* 16: 20.
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOTH THE LATTER ABOUND.

No. 5.—VOL. 7.] PLANO, ILL., MARCH 1, 1865. [WHOLE No. 77.

ADDRESS TO THE SAINTS.

TO ALL THE SAINTS IN CHURCHES ASSEMBLED TO WHOM THIS MAY COME, YOUR CO-LABORER AND FELLOW-SERVANT IN THE CAUSE OF CHRIST SENDS GREETING:

It having been pleasing in the sight of God to permit us to enjoy a season of prosperity in the work of the last days, to the end that many have espoused the faith, and much good been done to the establishing of the church on its original basis; therefore we owe it to Him to acknowledge His kindness and mercy, by a more united effort than has hitherto been made.

The work in foreign lands seems to be moving onward slowly but surely, and in our own country we can see its effects almost daily, in the reports of those whose armor is on, and who are in the field.

There seems to be also a lull in the great whirlwind of politics which has been raging so fiercely for the past four years. Peace is to be desired although the prospect now seems to be doubtful. It may be that the tempest is only gathering new strength, and that peace is a delusive hope. Therefore, brethren, let divisions which are among you cease, let the animosities which have been engendered by the too sanguine and hasty spirits be as things of the past, that hope may revive within us all, and a strong purpose of achieving our enfranchisement from evil take full possession of our souls. The saints so far have been permitted to escape, to a comparative degree, taking part in the conflict, now in its fifth year; how long we shall thus be favored is within the mind of the Father, but that the prayers of His people have been heard, who can doubt.

The hall in which it was contemplated, holding the April Conference for the year 1865, at Amboy, Lee Co., Ill., having been destroyed by fire, there is now no place of

sufficient size at Amboy wherein to hold that Conference, it is therefore deemed wise and expedient that the place of holding the spring Conference, be changed from Amboy, Lee Co., Ill., to Plano, Kendall Co., Ill. It is easy of access, being on the line of the Chicago, Burlington & Quincy R. R., some fifty-five or sixty miles west of Chicago, and about thirty-five east of Mendota, the junction of the C. B. & Q. R. R. with the Illinois Central R. R. Notice to the saints is therefore hereby given of such change of place, and conference districts and branches are requested to select their representatives to that Conference, according to the law in D. and C. respecting reports of the churches.

In order that a more concentrated effort may be made, and also that a more complete unity of feeling may be attained to, it is hereby recommended and requested, that Thursday the 30th day of March, be observed by the Church as a day of thanksgiving and praise to God, for His kindness and mercy to us as a people, and that the following Sunday, April 2nd, be observed as a day of fasting and prayer, that God will prosper us as a church, and as a people with a more abundant outpouring of His Spirit to guide and direct us; also that we may have a propitious season for our Conference; and that He will, (if it so be that the wisdom of His divine economy will permit,) grant that peace may come to this our country.

Let it be observed in all the branches of the church, and by all the scattered members, that a people's mighty voice may ascend to the throne of grace, for an abiding testimony that we remember the Lord our God.

Done at Nauvoo, Ill., this 11th day of February, A. D. 1865.

JOSEPH SMITH,
PRESIDENT OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.

DEBATE ON CONSCIOUSNESS AFTER DEATH—No. 1.

On the evenings of Nov. 28, 29, and 30, 1864, we held a debate in this place with Mr. C. W. Smith, Adventist, on the following resolution:

Resolved, That all men have consciousness from death throughout endless duration.

We affirmed the resolution, and Mr. S. spoke in the negative. We quoted Isa. 45: 23, and Rom. 14: 11, to show that every knee *shall* bow, and every tongue *shall* confess to God, and that therefore every person will continue to have consciousness after death, and will not be annihilated. We will now give the substance of some of our remarks, adding thereto subsequent suggestions. I will quote the following scriptural evidence:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2: 9, 10.

This text shows that all people in heaven, in earth and under the earth, will receive the Holy Ghost, by which they will confess that Jesus Christ is Lord. They will make this confession as Peter did when he said to Jesus, "thou art the Christ, the Son of the living God." The Savior said unto Peter when he made this confession, "blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Savior's words show that Peter could not *know* that Jesus was the Christ, only by a revelation from God. Although Peter had seen the mighty works which Jesus did, and heard Him speak as man never spoke, yet Peter could not *know* that He was the Christ, without a revelation from God. Paul said, "no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3 Therefore when every person in heaven, in earth and under the earth, shall "confess that Jesus Christ is Lord, to the glory of God the Father," it must be by the Holy Ghost that they will make this confession. They will therefore receive the Holy Ghost and none of them will be annihilated, for how can they consistently be annihilated when they are in possession of the Holy Ghost?

John the Revelator is represented as saying: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb

for ever and ever." Rev. 5: 13.

Instead of being annihilated, *every* creature in heaven, on the earth, under the earth, and such as are in the sea, will be united in thus praising God and the Lamb. Can God consistently annihilate them when they have attained to this holy condition?

In Eph. 1: 9, 10, we read that God "purposed in himself: that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

When all things in heaven and on earth are gathered together in one in Christ, will any of those persons be annihilated who will be thus gathered? When they are gathered into Christ, will they not be under His protection, and will He not protect them, and preserve them from all harm? When all shall be *in Christ*, all will be safe from annihilation and condemnation.

"If any man be *in Christ* he is a new creature: old things are passed away; behold all things are become new." 2 Cor. 5: 17. When all things, both which are in heaven, and which are on the earth, shall be gathered together in one, *in Christ*, then every person in heaven and on earth, who will not be a new creature before that time, will become a new creature then, for as every man who is in Christ now, is a new creature, so when all shall be gathered in Christ, all will be new creatures. Paul said: "there is therefore now no condemnation to them which are *in Christ Jesus*." Rom. 8: 1. As there is "no condemnation to them which are in Christ Jesus," no man will be annihilated, for all men, women and children, *will finally be gathered together in Christ*; some in the celestial, some in the terrestrial, and some in the teletial kingdom of God.

The Lord made this promise unto Abraham: "In thy seed shall all the families of the earth be blessed." Gen. 12: 5. Can every family of the earth be blessed, if God annihilates them? It would be a strange way to bless people by annihilating them. It is evident that there is no blessing connected with annihilation. We read that Paul said to Timothy, "we trust in the living God, who is *the Savior of all men*, especially of them that believe." 1 Tim. 4: 10.

This text shows that *all* men will receive a salvation, but that the salvation of those who believe, will be a *superior* salvation. If Christ is the Savior of *all* men, then none will be annihilated. How can Christ save *all*, if He annihilates *some* of them? He must finally save *all* men, or He will not be the Savior of *all* men. There is an *especial* salvation for them who believe while in the body, and there is a common salvation for

Others. Jude said: "Beloved, when I gave all diligence to write unto you of the common salvation." Jude 3 v.

The Savior said: "I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. 12: 31, 32.

It is here shown that this class of sinners are the only class who will not be forgiven: either in *this* world, or in the world to come, and there are very few persons who have been guilty of this sin. The sectarians of this generation, or of any other generation, can not be guilty of this sin, neither can those people who have not professed a belief in any religion. Paul shows who they are who have been guilty of this unpardonable sin, in the following text:

"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4-6.

Those who have been partakers of the Holy Ghost, have received one or more of the gifts of the Holy Ghost, and those who have tasted "the powers of the world to come," have received great revelations and *knowledge* concerning the world to come. There is no other way that a man can taste the powers of the world to come. Therefore all who have not thus tasted the powers of the world to come, will be forgiven, either in this world or in the world to come, and if they are forgiven, they will not be annihilated. I have now shown that every kind of sinners and blasphemers, except blasphemers against the Holy Ghost, will be forgiven in this world or in the world to come. The world to come is the Millennial state. Blasphemers against the Holy Ghost therefore, will not be forgiven in this state of existence, nor in the Millennial state, but this text does not say that even *they* will not be forgiven in the world which is to come after the Millennium, and after the devil shall be "cast into the lake of fire and brimstone," (Rev. 20: 10,) when there will be "a new heaven and a new earth." John said, "I saw a new heaven and a new earth: for the first heaven, and the first earth were passed away; and there was no more sea" Rev. 21: 1. The text concerning blasphemers

against the Holy Ghost, does not say that they shall not be forgiven when this new heaven and new earth shall be organized, neither is it shown that they shall not be released from punishment without being forgiven. Many criminals are released from punishment without being forgiven. When they have paid the penalty which is connected with their crimes, they are not forgiven, but they are released from punishment. Our Savior explained this subject when He said:

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Mat. 5: 25, 26.

Those who are blasphemers against the Holy Ghost, will be imprisoned and punished, until they have paid the debt which they have contracted by their violation of the law. They will then come out of prison, therefore they will not be annihilated.

My friend says that God desires the salvation of all men, but he asks, "will all men be saved?" We say they *will* be saved, every man in his own order, some with an especial salvation, and some with inferior salvations, otherwise Jesus can not be the Savior of all men, especially of them that believe. My friend quoted the text which says, "as in Adam all die, even so in Christ shall all be made alive," (which saved us the trouble.) If *all* shall be made alive in Christ, *none* will be annihilated. My friend says that all who will not bow the knee to Christ will be annihilated; but the Lord says, "every knee *shall* bow to me, and every tongue shall confess to God." How then can any be annihilated? He says that they will not all confess willingly, but Paul says that they will confess that Jesus Christ is Lord, *to the glory of God the Father*. They will therefore all make this confession, to glorify God the Father. My friend says that all who will be made alive will be blessed; but the Lord said that all the families of the earth shall be blessed in Abraham. All the families of the earth in every age are to be blessed, even those who shall die while they are in rebellion against God; therefore none will be annihilated.

My friend quoted these texts: "To Abraham and his seed were the promises made." Gal. 3: 16. "Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 28, 29.

Mr. Smith says that all who do not become Abraham's seed, by thus being bap-

tized into Christ, will be annihilated, and that it will be only such persons who will be blessed; but these texts do not teach that doctrine. They teach that none can become Abraham's seed, and *heirs to an inheritance with Abraham*, except those who have been baptized into Christ, but all the families of the earth are to be *blessed* in Abraham, and if they will *all* be blessed, none will be annihilated.

In 1 Peter 3: 18-20, we read that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

This text shows plainly that when Christ was put to death in the flesh, He was quickened by the Spirit, and went and preached to the spirits in prison, who were disobedient in the days of Noah, while the ark was preparing. We read that Noah was a preacher of righteousness, and Paul says that the righteousness of God is revealed in the gospel, therefore Noah was a preacher of the gospel. These spirits in prison lived in the flesh in Noah's day, and were disobedient, and did not obey the gospel when they were in the flesh, therefore they were drowned by the flood, and their spirits went to prison, where they remained until after Jesus was crucified on Calvary, when He was quickened by the Spirit, and went and preached the gospel to them in the prison.

In the next chapter Peter again shows that the gospel was preached to them that are dead: "For this cause was the gospel preached to them also that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4: 6.

This text declares that the gospel was preached *also* to them that were dead, and in the other text we are informed that Jesus preached it to them. These texts prove that the spirits of the wicked dead were not annihilated after the death of their bodies, but that the gospel was preached to them, that they might be judged according to men in the flesh, but live according to God in the spirit. The Savior 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.

The Savior was sent to the sheep of His fold in Palestine. He said, "I am not sent

but unto the lost sheep of the house of Israel." (Mat. 15: 24,) and He said unto the twelve apostles, when He sent them forth to preach the gospel: "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." Matt. 10: 5, 6. He did not bring other sheep into His fold, neither did other sheep hear His voice before His death. It was not until after His resurrection that He commanded His apostles, saying:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils," &c. Mark 16: 15, 16.

Jesus was sent to that fold which was in Palestine, and to that fold only did He go before His death, and He did not bring together any sheep which were not of that fold, neither did any other sheep hear His voice at that time, but when He was put to death in the flesh, He was quickened by the Spirit, and went and preached to the spirits in prison. They heard His voice, and they became the sheep of His fold.

The Lord spoke through Zechariah concerning the Savior, and said:

"He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Zech. 9: 10-12.

This pit is the prison where the spirits of the wicked are imprisoned, and where Christ went and preached to them. It was by the "blood of the covenant" that these prisoners were to be sent forth. The blood of the covenant was the blood of Jesus Christ. Paul said: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the *blood of the covenant*, wherewith he was sanctified an unholy thing." Heb. 10: 29.

In Heb. 13: 20, the blood of Christ is called "the blood of the everlasting covenant." It was therefore by the covenant of Jesus Christ that the prisoners were to be sent forth "out of the pit wherein is no water." This pit is the "place of torment" where the rich man went to.

"The beggar (Lazarus) died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16: 22-26.

The rich man desired that Lazarus might be sent to dip the tip of his finger in water, and cool his tongue, which shows that hell is "the pit wherein is no water," and this is the pit from which the prisoners were to be sent forth by the blood of the covenant.

Mr. Smith says that neither the righteous nor the wicked have any consciousness until the resurrection, yet here we read that Lazarus died, and was carried by angels into Abraham's bosom, and was comforted. The spirit of Lazarus is here spoken of as the man Lazarus. His spirit was carried into Abraham's bosom. "The rich man died, and was buried, and in hell he (that is, his spirit,) lifted up his eyes, and seeth Abraham afar off." These three men, Abraham, Lazarus and the rich man, had a conscious existence after death. "There is a great gulph fixed" between hell and heaven, but when the prisoners are sent forth from the pit, wherein is no water, the gulph is removed. It is not unchangeably and irrevocably fixed. Until it is removed, the prisoners can not come from thence to visit men in the flesh, or for any other purpose.

The prophet Isaiah foresaw and foretold the time when the prisoners in the pit should be visited. He said:

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24: 20-23.

The host of the high ones—the great, but not good men, and the kings of the earth

upon the earth, will be punished, and they will be gathered together, as prisoners are gathered together in the pit, and be shut up in the prison, and be visited when the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. When the great battle of that great day of God Almighty shall be fought, which we read of in Rev. 15: 13; 14; Ezek. 38 and 39 c., and in Zech. 12-14 c., then will come to pass that which John prophesied of when he said:

"I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19: 17, 18.

In this lake of fire they will be visited when Jesus shall reign in mount Zion and in Jerusalem, and before His ancients gloriously. Mr. Smith says that I believe in a universal salvation. I believe in that salvation which is taught in the Bible. It teaches an universal salvation, but an especial salvation for them that believe. The wicked will be damned before they can be saved, and *then* they can not be saved in the celestial glory. They can not be kings and priests unto God. They can not reign with Christ on the earth, but the kings and priests of the celestial world will reign over them. Mr. Smith says that God will raise the wicked, and then He will annihilate them; and yet he says that God will not raise them for that purpose. For what purpose then will they be raised? According to my friend's doctrine, the wicked dead can not be saved from annihilation by any thing which they can do. He holds that the sentence of annihilation is unavoidable; therefore if God will raise them from the dead under these circumstances, it will be exclusively for the purpose of annihilating them. Korah, Dathan and Abiram went down into the pit because they rebelled against the Lord. In Num. 16: 30-33, is the following record of that event:

"But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord." And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their

houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Thus the earth opened "her mouth," and they went down through "her mouth," "alive into the pit." The mouth of the earth was therefore above the pit.

Mr. Smith asks, what did the Savior mean when He said, come unto me that ye may have life? The Savior was speaking of that life which the saints commence to live in this life, and continue to live after death, throughout endless duration. He said, "ye will not come to me, that ye might have life." John 5: 40.

The Savior also said:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" John 11: 25, 26.

Jesus was not speaking of the death of the body, nor of the death or annihilation of the spirit and the body, otherwise he might have said, "I am the resurrection and the life: he that believeth in me, though he were *annihilated*, yet shall he live." My friend would not assert that those who believe in Christ, in this life, have been previously annihilated. Jesus said:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." John 6: 47-50.

The Savior did not say, "he that believeth on me shall have everlasting life at the resurrection," but he says, "he hath everlasting life." He has it now while he is in the body, and after the death of the body. Christ is the bread that came down from heaven, that a man may eat thereof and not die. Everlasting life is the life which every saint lives in this life. It is held independent of the body, after it has been obtained in the body. Jesus said, "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." John 6: 53. This is the same as if He had said, "except ye receive your spiritual sustenance from me, ye have no spiritual life in you." His meaning was the same as it was when He compared Himself to a vine, and His disciples to the branches of the vine, and said: "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." John 15: 4. "Jesus said unto them, Verily,

verily, I say unto you, Except ye eat the flesh of the Son of Man, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." John 6: 54.

This is a very different doctrine to that which my friend advocates. He teaches that the righteous will have eternal life at the last day, but Jesus says that they have eternal life now, and that whosoever does not, figuratively, eat His flesh and drink His blood, or figuratively abide in Christ, the vine, "hath no life in him," that is he hath no *eternal* life in him.

Mr. Smith says that Peter represents that Christ preached by His Spirit through Noah, when the ark was preparing, but Peter says distinctly that it was when Christ was put to death in the flesh, and quickened by the Spirit, that he went and preached to the spirits in prison, who were disobedient when the long suffering of God waited in the days of Noah. There is also a difference of nearly 2,500 years, between the time when my friend says that this event occurred, and the time when Peter said it transpired. Quite a *discrepancy*. Mr. Smith has quoted old commentaries and paraphrases of men who do not pretend that they are inspired, but who endeavor to show that Peter did not mean what he said. Their opinions in reference to the true meaning of the inspired writings, are entirely worthless. They, by the wisdom of this world, interpret the inspired writings in conformity with their creeds, and the popular belief. "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" 1 Cor. 1: 19, 20.

These men may go to colleges and universities, to learn how to understand and teach the religion of heaven, and the longer they go to such places for such purposes, the less they will know about it.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 1 Cor. 1: 27-29.

Job says: "Turn from him (man) that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will

sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." Job 14: 6-9.

Job is here making no distinction between good and bad men, in his comparison of man to a tree which is cut down. All men accomplish as an hireling their day in this life, and then they are cut down and sprout again like a tree when it is cut down. As a tree sprouts again, and the tender branch thereof *does not cease*, so man does not cease to live after death. As a tree buds and brings forth boughs, like a plant, after it is cut down, so man lives after death. Job says:

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me. If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come." Job 14: 10-14.

Job is here describing the destiny of all men. He does not say that good men *only* lie down and rise not, till the heavens be no more. He does not say that *some* men lie down, and rise not till the heavens be no more, but evidently with reference to *all* men, he says, "man lieth down, and riseth not till the heavens be no more." He was evidently speaking of the bodies of men *only*, for he said in reference to man living again in the flesh after death, "all the days of my appointed time will I *wait* till my change come." Job could not *wait* till his change come if he was unconscious after death, for when a man waits for any thing, he is consciously expecting it. Job showed that his spirit would wait until his change should come, and while his spirit would be waiting, his body would be wasted away and lying down, and would not rise till the heavens be no more.

LITERAL GATHERING OF LITERAL ISRAEL No. 2.

When Judah was carried into captivity into Babylon, the Lord said:

"After seventy years be accomplished at Babylon I will visit you, and perform

my good word toward you, in causing you to return to this place." Jer. 29: 10.

It was literally the tribe of Judah who were driven into captivity, and literally that tribe returned after seventy years. This is therefore a criterion by which we can understand how the Lord will restore Israel and Judah to the land that He gave to their fathers, and that the promises concerning the restoration of Israel and Judah, will be as literally fulfilled as the promises which God made to the tribe of Judah, concerning their restoration from captivity in Babyton. This subject is unmistakably explained in Jer. 30: 3-11, as follows:

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel, and concerning Judah. For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear them not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30: 3-11.

This prophecy is so plain, and so clearly shows that Israel and Judah will "return to the land" that God gave to their fathers, that it would be scarcely possible, we think, to make the subject clearer. The captivity of Israel and Judah, and their return from that captivity is here spoken of. It is not the captivity of Ju-

dah in Babylon which is here spoken of, for Israel did not return from captivity when Judah returned from Babylon, Israel has not yet returned, therefore Israel and Judah will yet return to the land that God gave to their fathers. It was a literal captivity of literal Israel and Judah, therefore it will be a literal return of them, and when they return, the Lord will make a full end of all nations except the nation of Israel, unto whom God will again give the land of promise.

“Thus saith the Lord; Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the place shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God.” Jer. 30: 18-22.

The same Jerusalem will be built up. “The city shall be builded upon her own heap.” The same city will be inhabited by the same Israel. As there never was more than one people called Israel and Jacob who inhabited Palestine, when the Lord brings *again* the captivity of Jacob’s tents, it must be the literal descendants of that people who inhabited that land before. It is this people of whom the Lord has here said, “ye shall be my people, and I will be your God.”

In Jer. 31: 4-11, it is clearly shown that the Lord will restore literal Israel, as follows:

“*Again* I will build thee, and thou shalt be built, O virgin of Israel: thou shalt *again* be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and they shall eat them as common things. For there shall be a day, that the watchmen upon mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief

of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.”

The word “again,” with which this quotation commences, and which is repeated in the same sentence, demonstrates the fact that the literal descendants of ancient Israel, will be restored to the land of their fathers. As in former quotations “the north country” is first mentioned as a land from which the Lord will bring the remnant of Israel. The Lord has scattered only one people who are called Israel, therefore the prophet had reference to this Israel when he said, “he that scattered Israel, will gather him, as a shepherd doth his flock.”

Another collection of plain testimonies on this subject, may be found in the same chapter, as follows:

“Thus saith the Lord of hosts, the God of Israel; 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. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the

children's teeth are set on edge. But every one shall die for his own iniquity; every man that catcheth the sour grape, his teeth shall be set on edge." 23-30 v.

When the Lord shall bring *again* the captivity of Judah, it will be that Judah who was brought out of captivity in Babylon. He could not bring their captivity *again*, if He had not brought it before. He here says that He will build and plant the house of Israel and the house of Judah, whom He had plucked up, broke down, throwed down, destroyed and afflicted. It will therefore be the same house of Israel, and the same house of Judah that He builded and planted anciently. There were people anciently, as there are now, who said that Israel would no more be a nation, but

"The word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. 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." Jer. 33: 23-26.

There are some people who say that a literal descendant of David will sit upon the throne of David, but that he will not reign over literal Israel, but this quotation affirms that this is the covenant and promise of God: that as the covenant of the day, and the covenant of the night can not be broken, so surely will a son of David reign on David's throne, and so surely will the seed of David be as numerous as the host of heaven, and the seed of the Levites also, who shall minister unto the Lord, and so surely the Lord will not despise His people, that they should be no more a nation before him. Thus the promise that Israel shall be a nation, is as sure as the promise concerning David's son, and the promise concerning the Levites. God has not only promised that David shall have a son to reign upon his throne, but He has 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, and the Levites that minister unto me." Jer. 33: 22. When the seed of David and the seed of the Levites shall be multiplied

as the host of heaven, and the sand of the sea, they would make an exceeding great nation, if none of the other branches of the house of Israel were united with them, and this nation would be literal Israel. But the Lord has not only promised that a son of David shall reign on David's throne, and that David's seed and the seed of the Levites shall be exceedingly multiplied, but that He will not cast away the seed of Jacob, but that He will take of the seed of David "to be rulers over the seed of Abraham, Isaac and Jacob." Thus the promise of God concerning the seed of David, is connected with His promise concerning the seed of Abraham, Isaac and Jacob. If one of these promises will be fulfilled literally, the other will also.

We have already demonstrated, beyond any possibility of successful contradiction, that it is literal Israel who will be gathered together to become a great nation, when all the Gentile nations shall be destroyed, but we will produce more evidence, so that spiritualizers will be left without any excuse for spiritualizing the prophecies on this subject. We will now quote the word of the Lord in Jer. 46: 27, 28, as follows:

"But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

Here there is one land spoken of as "the land of their captivity," above all the other lands whither the Lord has driven them. In other quotations, we have shown that the land of their captivity is called the north country. From that land they are to *return*, and from all nations whither they have been *driven*. Can any spiritual Israel *return* to a land in which they never lived? If the Lord will make a full end of all the nations whither He has *driven* spiritual Israel, He will make a full end of none. He has not driven spiritual Israel into any nations, therefore He can not make a full end of any nations of this kind, but literal Israel has been driven into all the nations, therefore the Lord will make a full end of all the nations except literal Israel.

When judgment shall come upon Baby-

Ion, then "the children of Israel shall come, they and the children of Judah together," for this is the word of the Lord by Jeremiah:

"For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. 50: 3-5.

We are so much opposed to the spiritualizing system, that we will not concede that the Babylon which is here spoken of is a *spiritual* Babylon, for it is not a Babylon which is spread over many lands, but she has *one* land. "Her *land*" will be made desolate. The children of Israel and the children of Judah will then *come together*, and they will go and seek the Lord their God, and ask the way to Zion. Can our spiritualizing friends tell us how and when their imaginary *spiritual* Israel and Judah will come together according to this prophecy? The Lord says:

"I will bring Israel *again* to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. 50: 19, 20.

It is *literal* Israel who is here spoken of, for the Lord never brought any other Israel to Carmel, Bashan, Mount Ephraim and Gilead. He brought them once to those places, and He says that He will bring them *there again*.

We will now quote from Ezekiel's prophecies on this subject. He said:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered; with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the cove-

nant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." Ezek. 20: 33-38.

It is *literal* Israel that is spoken of in this quotation, for they are the Israel who were scattered. The Lord can not plead with latter-day Israel as He plead with their fathers, if they are not literally the children of the fathers with whom He plead anciently. This prophecy shows that the righteous *only* of the literal seed of ancient Israel will be permitted to enter into the land of Israel.

In Ezek. 36: 28, 29, the Lord makes this promise to latter-day Israel: "Ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God. I will also save you from all your uncleanness," &c. There is no promise here to any people whose fathers did not possess the land of Israel anciently. Ezekiel was commanded to say unto the children of Israel:

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them; and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. 37: 21-28.

The Lord is here speaking of literal Israel

who were "divided into two kingdoms," when Jereboam rebelled against Rehoboam, and reigned over the ten tribes. They have not been reunited as one nation since that day, but here we have the promise of God that He will make *them* (not another people) "one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." When were *they* divided into two kingdoms who say that they are spiritual Israel? This promise is to be fulfilled on them whose *fathers* dwelt in the land that God gave to Jacob. It is not to be fulfilled on strangers and aliens, who say that they are *spiritual* Israel. It is here declared that the children of the fathers, who dwelt in the land which God gave to Jacob, "shall dwell therein, even they, and their children, and their children's children for ever."

The next prophecy which I will review, is in Ezek. 39: 25-29, as follows:

"Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."

It is a self-evident fact, that when the Lord shall "bring *again* the captivity of Jacob," He will bring *again* the captivity of that people who were anciently called Jacob, and who went into captivity, and when He shall "have mercy upon the whole house of Israel," after that they have borne their shame, and all their trespasses whereby they have trespassed against the Lord, when they dwelt safely in their land, He will bring back the whole house of Israel, who formerly dwelt in, and had possession of the land of Israel. Those people who say that they are spiritual Israel did not bear their shame in the land of Israel, neither did they dwell there, therefore there is no promise in this quotation that the Lord will bring them to that land. The Lord has not "caused *them*" to be led into captivity among the heathen,"

therefore the Lord had no reference to them when He said, "then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen. He could have no reference to them when He said, "now will I bring *AGAIN* the captivity of Jacob, and have mercy upon the whole house of Israel."

This is the order by which the land which God gave unto ancient Israel will be inhabited and inherited:

"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. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance." Ezek. 47: 13, 14.

The Lord *did not* lift up His hand to give this land to the fathers of those people who say that they are spiritual Israel, neither can they show that they are divided into twelve tribes, nor who, among them is of the tribe of Joseph, or Dan, or Asher, &c. The Lord says:

"So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God." Ezek. 47: 21-23.

Here it is shown that the literal tribes of Israel will have the government of that country in their hands. *They* (not *spiritual* Israel) are commanded to give the stranger an inheritance in the tribe where he shall sojourn, therefore the literal tribes of Israel will be in possession of the land. Ezekiel, in connection with, and annexed to this quotation, shows that the land of Israel will be divided among the twelve tribes of Israel, and that the portion for Dan will be on the northern border of the land, from the east to the west side. "By the border of Dan, from the east side to the west side, a portion for Asher." 48: 2. Then follows a description of all the portions of all the other tribes in like manner, in regular oblong shapes, extending from the east to the west side of the land, which is entirely different from the division of the land among the twelve tribes anciently, as it is recorded in the Book of Joshua.

We will now examine a prophecy in relation to the gathering of the children of Ju-

dah and the children of Israel, in Hos. 1 : 10, 11, as follows :

"Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

It is here shown that there would be children of Israel, who would not be recognized as such, until it shall be said unto them, "ye are the sons of the living God." This coincides with our quotation from Hosea 7 : 8, where the Lord says, "Ephraim, he hath mixed himself among the people." Thus the literal descendants of Ephraim would be mixed among the Gentiles, until it should be said unto them, "ye are the sons of the living God." Then the children of Israel, and the children of Judah will be gathered together, and appoint themselves one head.

Hosea foretold that "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3 : 4, 5.

The declaration that the children of Israel shall *return*, shows that the same Israel who formerly had David for their king, will return and "fear the Lord and his goodness in the latter days." Therefore the Lord has said concerning Israel :

"They that dwell under his shadow shall *return*; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found." Hosea 14 : 7, 8.

Here again it is shown that the same Israel will *return* to their land. The Lord declared by the prophet Joel to Israel, saying:

"I will *restore* to you the years that the locust hath eaten, the canker worm, and the caterpillar, and the palmer-worm, my great army which I *sent* among you. And ye shall eat in plenty and be satisfied, * * and my people shall never be ashamed. And ye shall know that I am in the midst of Israel." Joel 2 : 25-27. The Lord then says that afterward His Spirit shall be poured

out upon all flesh, that "the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come," that "in mount Zion and in Jerusalem shall be deliverance." Then in the next verses the Lord says :

"For behold, in *those* days, and in *that* time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have *scattered* among the nations, and parted my land." Joel 3 : 1, 2.

This quotation, as it is connected with the preceding statements, shows that the final gathering of Israel and Judah, will be by *bringing again* that people who were formerly gathered to Jerusalem. How could the Lord "bring *again* the captivity" of another Judah and Jerusalem who did not go into captivity? How can He plead with all nations in the valley of Jehoshaphat, for His "heritage Israel, whom they have *scattered* among the nations," if that Israel should be a *spiritual* Israel that He had not *scattered*? It is evident that this prophecy can not be fulfilled, if the Lord will not *bring again* the captivity of that Judah and Jerusalem, and *that* Israel who was "*scattered* among the nations." The Lord by the prophet Amos said :

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9 : 14, 15.

In this prophecy we have a confirmation and reiteration of our previous quotation, with a description of the work which Israel will perform after their captivity shall be brought again. The declaration that "they shall *no more* be pulled up out of their land," shows plainly that their fathers were pulled up out of that land. Will any spiritualizer pretend that the Lord meant that *spiritual* Israel shall *no more* be pulled up out of their land? How could the Lord consistently make this promise to a people who had not previously been established in that land?

By the prophet Zechariah the Lord made the following promises, concerning the house of Judah and the house of Joseph, and "they of Ephraim":

"I will strengthen the house of Judah, and will save the house of Joseph, and I will bring them again to place them; for I have

mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them." Zech. 10: 6-10.

The house of Judah and the house of Joseph, which are here spoken of, are not houses which have, or will be formed in the last days, but those which were cast off. The house of Joseph was one of the ten tribes which was cast off in the days of Shalman-ezer, king of Assyria; and the house of Judah was cast off when Jerusalem was besieged by the Roman army, but the Lord says concerning both these houses, "I will bring them *again* to place them; for I have mercy upon them; and they shall be as though I had not cast them off." In this quotation we have a confirmation of the statement of Hosea, that Ephraim hath mixed himself among the people, for here the Lord says: "I will sow them among the people," and the declaration that "they shall remember me in far countries," shows that they were to be sown, or scattered in far countries, and the declaration that "they shall live with their children, and turn *again*," shows that from that scattered condition they will be restored, and brought *again* to their own land. It is remarkable how often the word "*again*" is used in these prophecies. Thus immediately after saying that Ephraim shall turn *again*, the Lord says, "I will bring them *again* also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place shall not be found for them*." The last part of this statement shows, that the seed of Ephraim will be very numerous in that day, and that the original boundaries of the land will be too contracted to enclose all the tribe of Ephraim.

LITTLE RIVER CONFERENCE.

Minutes of a Quarterly Conference of the Church of Jesus Christ of L.-D. S., held in Little River Branch, Decatur Co., Iowa, Jan. 28 and 29, 1865.

Conference met according to previous ap-

pointment, and organized by choosing Geo. Morey to preside, and E. Steel, as Clerk; after which the President addressed the Conference, by way of exhortation, showing clearly the duty of the saints of God, and urging a strict obedience to all the laws and requirements of the same.

SUNDAY, Jan. 29.—President Morey read the 5th chapter of Matthew, from which he delivered a very useful and interesting discourse to us.

Bro. Austin Cowles followed in a very able manner, setting forth the teachings and requirements of our Lord and Savior.

Adjourned till the last Saturday and Sunday in April next.

GEORGE MOREY, PRESIDENT.

E. STEEL, Clerk.

MONTROSE CONFERENCE.

Minutes of a Quarterly Conference, held Dec. 10, 1864, at Montrose, Lee Co., Iowa.

Conference convened by choosing Bro. Joseph Smith, as President, and Alex. H. Smith and Wm. Anderson, Clerks.

REPORTS OF DISTRICTS.

String Prairie district reported by Thos. Dungan: "My district remains about as last reported. I have labored in Keokuk, Montrose, String Prairie and vicinity, I had thought I was doing my duty, as well as my circumstances would permit, when I received an admonition by the Spirit to arise and work with more diligence in the Lord's vineyard. Since then I have endeavored to work with more energy, and have been blessed of God, I am aroused to a greater sense of my duty, and am determined to more diligently serve God. I have endeavored to stir up the minds of the elders of my district to a more lively sense of their duty, and have found them generally willing to magnify their calling; but many are unable to leave home at present. I am at the disposal of the Conference, and may God bless us."

Report of the Nauvoo District, by Bro. Joseph Smith: "I was not permitted to meet with you at the last Conference, but was glad to learn that you had a general good time. I have labored in my district as much as it has been possible for me to do. I have labored in Nashville, Montrose, Rock Creek, and Nauvoo and vicinity, but I find the call for preaching is more than we can satisfy. The faith of the saints in my district is unwavering and strong. Prejudice is giving way to favor, by the good will and blessing of God. I would advise the Conference to form a circuit for the elders to travel over, and that the Presidents of districts appoint to each one a district to labor

in; I think that in this manner we may be able to fill our calls, and may God bless the endeavors of His servants to spread the gospel, is my prayer.*

Report of the Hannibal District, by Bro. John Lake: "Since last reported I have been laboring in my district. I find a good feeling existing in and around Hannibal. I also visited Quincy, and met some of the saints living there. I think that there may be a door opened, and a branch raised up in that place. I am heart and soul in the work, and am at the disposal of the Conference; may God add His blessing."

Report of the Pittsfield District, by Bro. Loren Babbitt: "I have labored all I could since I was permitted to meet with you, to spread the gospel. I have added thirteen since last reported. I believe there is four branches in my district, numbering in all about 44 members. I am willing to do all in my power to help roll on the mighty work of God."

Report of the St. Louis District, by Bro. Alex. H. Smith: "When I left St. Louis everything seemed prosperous, excepting in the Caseyville branch. The elders were awake in the cause, and promised to faithfully fill their several missions. I believe the St. Louis branch has near 81 members. I have not seen the minutes of the St. Louis Conference in the HERALD; I do not know why they have not been published.* We had a good Conference, the Spirit of God was with us, and that to bless us in our counsels."

REPORTS OF BRANCHES.

String Prairie: eleven added since last report, 10 by baptism and one by letter; one death. Reported by Bro. Allen R. Hill.

Montrose: same as last reported. Reported by Bro. Alex. Strothers.

Nauvoo: reported by Bro. Benj. Auatin. He handed in a written report of the branch in full; with names, ages, birth-places, when baptized, where and by whom baptized, &c., all in good standing, 93 in all. Received with a vote of thanks to Bro. David Smith, who is Clerk of that branch, for the good order of his report, and poetry attached to the same.

Kiser Creek: 10 members, Geo. Tipter, Pres., L. L. Babbitt, Clerk. Reported by Bro. Loren Babbitt; he reported a change of Presidents, and a more full organization of the branch.

New Canton: seven members, Bro. Daniel

*This was the reason: they were published in a few days after they were received. Conference minutes are often not sent to us until two or three months after the conferences were held, as is also the case with these minutes.—*Editor.*

Bowen, Pres. Reported by Loren Babbitt. Atlas: eighteen members, one death, H. H. Huffman, Pres.

Pittsfield: eleven members, Thos. Williamson, Pres. Reported by Bro. C. Mills.

AFTERNOON SESSION.

The following elders reported: Wm. Anderson, John Lake, E. J. Moore, Cornelius Mills, L. Babbitt, Isaac Shupe, Alex. Strothers, and Ira Parish.

MISCELLANEOUS BUSINESS.

Resolved, That a court of elders be appointed to reconsider the case of Bro. John Simpson, in accordance with a decision of the last Quarterly Conference held at String Prairie, and that the court of elders be appointed by the President of the Conference. Bros. Chas. Derry, Richard Lambert, and Loren Babbitt, were appointed.

Resolved, To release Bro. John Lake from the Presidency of the Hannibal District, and that Bro. John Taylor preside in his stead.

Resolved, That all the branches of this Southern District be, and are hereby requested, to report in full at the next quarterly conference to be held at Nauvoo, with names, standing, age, and all necessary report, preparatory to reporting at the Annual Conference.

Resolved, That the presidency of the Keokuk branch be declared vacated, and the priest be requested to preside.

Resolved, That Bro. Cornelius Mills be recognized as in good standing.

SUNDAY MORNING.

Resolved, That those elders present who have no licenses, receive them from this Conference.

The report of the Committee on the case of Bro. John Simpson was, that the charges were not sufficient to justify disfellowshipping him.

Resolved, That the first Quarterly Conference of the Nauvoo District for 1865, be held at Nauvoo, March 11th, and 12th, 1865. The second at Pittsfield, Pike Co., Ill., June 10th and 11th. The third at St. Louis, Mo., Sept. 10th and 11th, and the fourth at String Prairie, Lee Co., Iowa, Dec. 9th and 10th; and that two days' meetings be held as follows: Rock Creek, Hancock Co., Ill., the second Saturday and Sunday in May; at String Prairie, Lee Co., Iowa, first Saturday and Sunday in June; at Montrose, Lee Co., Iowa, second Saturday and Sunday in June; at Keokuk, Lee Co., Iowa, third Saturday and Sunday in June; at St. Louis, Mo., the fourth Saturday and Sunday in June; and at Hannibal, Marion Co., Mo., first Saturday and Sunday in July.

Resolved, That each branch of the church in said district, is hereby requested to send

to the first Quarterly Conference of 1865, which is to be held on the second Saturday and Sunday in March, a delegation of their members, for the purpose of a full representation; also a report of all their members, as required by the B. of C. 17: 25.

Resolved, That we will sustain all the authorities of the church by our faith and prayers, and a godly life and conversation.

Resolved, That we adjourn to meet on the second Saturday and Sunday in March, 1865, at Nauvoo, Hancock Co., Ill.

JOSEPH SMITH, PRESIDENT.

ALEX. H. SMITH, } Clerks.
Wm. ANDERSON, }

LETTER FROM A. M. WILSEY.

BRO. SHEEN:—I thought I would give a short history of my Mission in Northern Indiana. Bro Bennet and myself arrived at Elkhart, Ind. Sept. 2nd, stopped at Nancy Tibbets, and was kindly received. She appeared very glad to see us, as she had heard no gospel preaching in 20 years. We commenced preaching in the neighborhood, and finally introduced a course of lectures every evening for a week the people turned out well, and paid good attention. There was one rich man a Presbyterian, who watched very closely. He tried to pick flaws but was not successful, for he misrepresented my talk before the people to his own shame and disgrace. I gave them one lecture on the Book of Mormon, one Methodist man at the close wanted to borrow my Book of Mormon until Sunday, at which time I was to preach a funeral sermon. He would then tell his object in borrowing it. In presenting the subject of the "marvellous work and wonder." I made some very plain quotations from the book on the object and design of its coming forth. It was so plain that he seemed to think that it did not agree with his Book of Mormon, for he told me that he wanted to compare it with his book. I asked him if they agreed, he said, "yes, in substance. There was one or two words a little more grammatical in mine." He had his book about twenty years. We courted investigation but not one at that place dared to undertake it. Some said, "you preach many good things, I hope you'll do good. On Sunday after the funeral discourse I gave a chance for baptism. Not one of them was willing to obey the gospel. Sister Tibbets thought they were deaf, dumb and blind. It did seem truly that every thing but the all important one occupied the attention of the people—politics, the war, the draft, the

presidential election. The people seemed perfectly crazy. It was very seldom that I heard any thing said on the subject of religion, except it was that there was not half as much genuine piety now as there was years ago. This seems to be very plain in the minds of the people generally. It is true enough, as the Lord saith He is withholding His Spirit from the inhabitants of the earth. Notwithstanding the discouragements I thought that I would clear my skirts of their blood. I travelled from place to place to preach the word, sometimes ten miles, sometimes twenty, with a heavy satchel very tired and fatigued, alone most of the time as Bro. Bennet took his own course. We happened to get together once in awhile. He had an appointment some ten miles from where we first staid. A young lawyer attacked him on some of his remarks on priesthood calling as was Aaron. He said if he (Bennet) would say he was called as Aaron with a vocal voice he would give it up. After they had talked awhile I arose and told the congregation how the calling or revelation comes, referring to a number of passages and last where Paul says of some things which were not revealed in former ages as it was then revealed unto his holy apostles and prophets by the Spirit, and I told the people, his lawyer quibbling did not amount to a row of pins. The lawyer turned pale and said no more. He did not show himself again in the afternoon. After this Bro. Bennet went into Michigan. I labored mostly in Elkhart Co., Ind., in different places, preaching where I could get a hearing, wearing my lungs so that at times I was very hoarse. Truly the Lord calls it labor in his vineyard. So it is. I had the bronchitis so bad I thought I should have to stop preaching. I also labored with my own hands where I was stopping as Paul said that I might not be chargeable to any. It is not necessary to mention all the scenes or particulars I have had to encounter on my mission. I will speak of the last part now. I left Bro. Bennet and wife in Bro. Bull's neighborhood. Bro. Bull and myself started for Stark County, forty miles, Dec. 22d. After a cold hard tramp the second day we arrived at Bro. Prettyman's, an old L. D. Saint. They were very glad to see us. I commenced a course of lectures at the county seat. A Methodist preacher was there holding a protracted meeting. Bro. B. and Bro. P. took it upon them to go and try to get a chance for me to preach there. He

said, I could preach there on Sabbath afternoon at 2 o'clock. I had heard that some one had handed him the following to preach on. "If any man come to 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." 2 John. 1: 10 and 11. The Methodist refused, but it was just good enough for me. I introduced the doctrine of Christ before a large congregation of attentive people. The said preacher was there before me. I had a good time and liberty thank the Lord. At the close there was a number of people surrounded me at the stand, asking questions. Two men wanted the Book of Mormon. I told them I had but two and I would fetch them next time or evening. One was the most prominent lawyer in the place, by the name of Howard, the other a brother to a Methodist, not one himself. They each paid me for a book the next time I came. The Methodist preacher came up the first time to the stand and asked if I believed that the Book of Mormon was an inspired book. I said "yes as much as the Bible." Do you believe the Bible is inspired? He said, "I don't wish to get into any argument," and turned on his heels and left the place. I preached at this county seat five times. The big men were out every time, that is the lawyers and county officers. Some were heard to say that Sectarianism must come down. Mr. Howard gave me a text to preach from. He asked me if I would. I said, "yes sir." It was in Isaiah 57: 16. It just applied to the restoration of Israel. A Methodist Bishop was there from Cincinnati, O. There was not one to move his tongue in opposition. I baptized one person at this place or within two miles on new year's day. I tried to get Bro. Bull to preach. He preached once, after which he left for home. I staid about a week after, and as I could not get farther into the State, having no conveyance, I concluded to return home. Yours truly,

A. M. WILSEY.

RECEIPTS—*For the Herald.*—J. Byrum, M. Randall, A. Vredenburg, D. Fisher, W. Redfield, T. Revell, R. C. Moore, J. Lytle, W. Barker, C. Milton, each \$2; N. J. Clayton, Saml. Campbell, W. Watson, J. M. Wait, W. Graves, J. M. Outhouse, M. Brunson, T. Williamson, A. J. Porter, Jas. Hodges, B. N. Gavitt, C. Mount, G. Smith, A. Gold, each \$1; W. Fisher, A. S. Chase, G. M. Scott, P. Bronson, I. Black, each \$1.50;

A. Timmins, \$2.35; T. J. Andrews, \$28.00. *For the Book of Doctrine and Covenants.*—Miles Randall, R. C. Moore, R. Groom, D. Edwards, each \$1.25.

For the Hymn Book.—R. C. Moore, \$0.85; E. A. Cross, \$1.65; D. W. Strong, \$3.30; J. Nesbit, \$1.10; Miles Randall, \$0.55; Marion Randall, \$0.55.

HYMN BOOKS are now on hand, and we shall send by mail immediately to all who have subscribed for them. Those who want Hymn Books should send for them immediately, for all which we have received will probably be sold in less than two months.

BRO. C. DERRY'S TRACT, called "The Gospel of the Kingdom of God," will be for sale about as soon as orders can be sent to us. The size and price will be advertized in our next 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—Spiritualism or Witchcraft—Order and Faith of the Church—Literal Gathering of Literal Israel, and Brighamite Doctrines. An assortment of these tracts will be sent, free of postage: 4 copies for 10 cents; 12 for 25 cents; or 100 for \$2.

TRACTS OF FOUR PAGES.—Two tracts, (Nos. 1 and 2,) called "Debate on Consciousness after Death."—No. 2 on the "Literal Gathering of Literal Israel." 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
The Voice of Warning (revised,)	0.50
Herald, six Volumes (bound in one)	8.75
Herald, 12 copies of any old numbers,	1.00
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Book of Mormon, bound in Muslin,	1.20
Extra bound,	1.40
Brown's Concordance of the Bible,	.55
Book of Jasher,	1.80

OTHER 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 ISAAC SHEEN.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20.*
TRUTH; RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOTH THE LATTER ABOUND.

No. 6.—Vol. 7.] PLANO, ILL., MARCH 15, 1865. [WHOLE No. 78.

DEBATE ON CONSCIOUSNESS AFTER DEATH—No. 2.

I have shown that the testimonies of Peter, Zechariah and Isaiah, harmonize in relation to the location of the spirits of the wicked, after the death of their bodies, and their deliverance from the prison or pit.

Mr. Smith says that there are a multitude of texts which teach a contrary doctrine, and that they should not be disregarded, while a few texts which are ambiguous in their meaning, stand apparently in the way.

I intend to show that there are a multitude of texts which represent that the spirits of the wicked, after the death of the body are kept in prison, and will there remain until the set time for their deliverance shall come, and that the texts which my friend construes to support an opposite doctrine, are misapplied by him. I will now quote the following text:

"I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. 42: 6, 7.

This is evidently the same prison which the other inspired men wrote about, and the same deliverance. Isaiah prophesied that Christ would open the blind eyes, and bring out the prisoners from the prison, and them that sit in darkness out of the prison-house; and Peter declared that He did go and preach to the spirits in prison, that they might live according to God in the spirit. As this was the effect which was produced by Christ's preaching to the spirits, He opened their blind eyes, as the Lord foretold by Isaiah. These prisoners sat in darkness, as Isaiah declared; so the Savior said concern-

ing him who came to the marriage of the king's son, and had not on a wedding garment, "bind him hand and foot, and cast him into *outer darkness*: there shall be weeping and gnashing of teeth." Matt. 22: 13.

Thus the Savior and Isaiah taught that the wicked are in darkness, and they both taught that the wicked are conscious after death, for the Savior said that there is weeping and gnashing of teeth in outer darkness, and Isaiah foretold that their blind eyes would be opened. Jude described one class of ungodly men as "wandering stars, to whom is reserved the *blackness of darkness* for ever." Jude 13 v.

The deliverance of the prisoners from their dark abode is also described in Isaiah 49: 7-10, as follows:

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

After the earth shall have been chiefly desolated, and when it shall be established, the Lord will say to the prisoners who shall be in the prison-house, "go forth," and to them that are in *darkness*, "shew yourselves."

They shall feed in the ways, and their pasture shall be in all high places. They shall not hunger nor thirst." Instead of annihilation, they will enjoy these blessings.

I will now quote Isa. 61 : 1, 2, as follows:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

In all the texts which I have quoted, "the prison" is spoken of, and not the *prisons*, which shows that "the prisoners" are in one great "prison-house." There may however be classifications of the prisoners, or divisions of the prison-house for the different classes of the prisoners. These facts are distinctly shown, that Christ will bind up the broken hearted, proclaim liberty to the captive, and the *opening of the prison to them that are bound*, as Isaiah foretold.

In a prophecy concerning Tyre, the prophet Ezekiel described the location of "the pit," into which the inhabitants of that city were brought. He said:

"Thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that, thou be not inhabited; and I shall set glory in the land of the living." Ezek. 26 : 19, 20.

This prophecy shows that the city called Tyre would be brought down into the sea, and that the people of Tyre would be brought down and descend into the pit, with the people of old time. He said that he would set them in the low parts of the earth, in places desolate of old. The pit can not be the grave, because graves are not set in the low parts of the earth. I will now call your attention to the word of the Lord concerning the multitude of Egypt, as follows:

"Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst

of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword." Ezek. 32 : 18-21.

The multitude of Egypt were to go down to the nether parts of the earth. The strong among the mighty was to speak to the multitude of Egypt out of hell. My friend says that hell is the grave, but as Solomon says that there is no knowledge nor device in the grave, how can "the strong among the mighty" speak to the multitude of Egypt out of the midst of the grave: "The strong among the mighty shall speak to him out of the midst of hell, *with them that help him*." Not only the strong among the mighty will speak to him, but He will speak with them that help the multitude of Egypt. They will be helped although they will be in hell. Who is the strong among the mighty? Is he not the Lion of the tribe of Judah, the King of Kings, He who preached to the spirits in prison? Ezekiel continues his description of the wicked nations in hell, which he also calls "the pit," and says:

"Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living." 22, 23 v.

The graves of men can not be "about" their bodies, but their bodies are *in* their graves, the prophet therefore evidently means that Asshur's graves are *about* his spirit, for he says that "his graves are about him." He also says that Asshur's "graves are set in the sides of the pit," therefore the graves are not the pit. One thing can not be round about another thing, and yet be that thing. Graves can not be round about the pit, and yet be the pit. The graves of men are near the surface of the earth, and the pit is below their graves. It is impossible that men's graves can be round about them, and their graves round about the pit, unless their spirits are in the pit, while their bodies are in their graves. Ezekiel in the next place says:

"There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst

of them that be slain." 24, 25 v.

Here is another multitude of people described as being round about their graves. They were "slain by the sword," therefore their bodies were in their graves, and their spirits were round about their graves: They, that is their spirits, went down uncircumcised in heart, to the nether parts of the earth. Their bodies have a bed in the midst of the slain, in their graves, and their spirits are round about their graves. If their spirits are *not* round about their graves, with what propriety could Ezekiel say, "her graves are round about him"? Elam and Asshur "caused terror in the land of the living," "yet have they borne their shame with them that go down to the pit." It was therefore because they caused terror in the land of the living, that they bore their shame with them that go down to the pit.

"Meshech and Tubal, and all her multitude," and other nations, kings and princes are next spoken of, as follows:

"There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians; which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God." 26-32 v.

These people (that is their spirits) all "go down to the pit." "Pharaoh shall see them, and shall be comforted over all his multitude," therefore *comfort* will be administered unto those who go down to the pit, and Pharaoh and all his multitude have been, or

will be comforted in the pit. They were therefore to be conscious in the pit, for no person can be comforted who is not conscious. Before comfort is administered in the pit there is *mourning*, for the wise man reproved the wicked, and said:

"And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof." Prov. 5: 11, 12.

How can a man mourn when his flesh and his body are consumed, if he is not conscious after death? My friend will probably say that the meaning is, that the wicked mourn when they are dying; but their flesh and their bodies are not consumed at that time, but they are generally consumed gradually after death. It is therefore after death that they mourn, therefore they have a *distressing* consciousness after death. This fact is also shown in Prov. 1: 24-28, as follows: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

Does not my friend believe that any man can call upon the Lord in this life, and that the Lord will answer? If he does, how can he say that this declaration of the wise man is fulfilled on the wicked in this life? The wise man can not have reference to this life where he says, "they shall seek me early, but they shall not find me," for he was speaking of those who had set at nought his counsel, and would hear none of his reproof, and when their fear cometh as desolation, and their destruction cometh as a whirlwind, and when distress and anguish come upon them, "*then* (the Lord says) shall they call upon me, but I will not answer; they shall seek me *early*, but they shall not find me." After they had thus set at nought the counsel of God, and fear, desolation, distress and anguish should come upon them, if they seek the Lord before death, it would not be seeking the Lord *early*, but late. The Lord could not consistently say concerning the wicked in this life, "they shall seek me early, but they shall not find me," for in Prov. 8: 17, He says: "Those that seek me *early* shall find me." The wicked will therefore seek the Lord *early* after death, but they will not find him *early*. "Distress and anguish" will first come upon them, and "after many days shall they be visited," and

"comforted." They must necessarily be conscious all the time after death, both while this distress and anguish shall be upon them, and when they shall be comforted.

John showed that the wicked are conscious after death. In Rev. 14: 9, he said:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

My friend may limit the words "for ever and ever" as much as he pleases, but he can not consistently deny the fact that they describe a period of time, and as the wicked are "tormented," and "have no rest day nor night," they are conscious all the time, both day and night, while their torment continues. If "they have no rest day nor night," they are in torment day and night.

I have repeatedly requested my friend to reply to my statements, but except in a few instances, he has neglected to do so. I therefore conclude that he knows that the facts and evidences which I have presented can not be refuted. Again I request him to show how it was that the rich man died and was buried, yet in hell that *man* was in torment, and conversed with Abraham; and how it was that Lazarus died and was buried, and yet was *comforted*? My friend says that this is a parable, but he might with no more impropriety, say that our Savior spoke a parable when He said to His apostles, "go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe." When our Savior described the conditions of the rich man and Lazarus, He evidently described them truly and literally, and it is very inconsistent in my friend to interpret that description of our Savior spiritually, or as a parable, while he protests against the spiritualized interpretation of the Bible, which is believed in by the popular sects. *Again* I ask my friend to show us what hell fire is, if it is not hell fire; and how the rich man was "in torments" after death, if he was unconscious; and how he could cry and say, "father Abraham, have mercy on me, and send Lazarus, that he may dip his finger in water, and cool my tongue: for I am tor-

mented in this flame." If this statement is a parable, who was Abraham? who was Lazarus? what was his finger? what was the rich man's tongue? what was the water? what was the torment, and what was the flame that the rich man was in, if this account is a parable, and if good and bad men are unconscious after death? *Again*, I request my friend to show what the bottomless pit is, and how the pit can be the grave, inasmuch as we read that men's graves are round about them, and that their graves are round about the pit? How can hell be the grave, and yet be a place of torment and fire? How can men's spirits be in their graves, for we read that their graves are round about them? It is therefore their spirits which their graves are round about.

There is an "outward man," and there is an "inner man." The outward man is the body, and the inner man is the spirit. Paul said: "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4: 16.

"For this cause I bow my knee unto the Father of our Lord Jesus Christ, * * that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3: 14, 16.

In these texts the body of man is called "the man," and the spirit of man is called "the man." The body is called the outward man, and the spirit is called the inner man. Man's nature is a duality, because he is composed of the outward man and the inner man. The body is the outward man, and it is called a living man when it is alive, and when it is dead it is called a dead man, therefore it is a man both when it is dead and when it is alive. The inner man, which is the spirit, is a living man always, both when the outward man is alive, and when it is dead. The life of the inner man is not dependant on the life of the outward man. The spirit *never* dies. A dead spirit was never seen by men or devils.

Beside the outward man and the inner man, there is "the old man" and "the new man." Paul said:

"Our old man is crucified with him, (Christ,) that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6: 6.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22-24.

"Lie not one to another, seeing that ye have put off the old man with his deeds;

and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 9, 10.

The old man is an unregenerated man, and the new man is a regenerated man, who is born again and become "a new creature." See 1 Cor. v. 7; 2 Cor. iii. 6; v. 17; Gal. vi. 15; Eph. ii. 15; iv. 24; Col. iii. 10. Man is spoken of in the Bible in all these, and other diversified ways, and to rightly understand which of these ways is referred to in each statement, we need the Spirit of truth, that we may rightly divide the word of truth. There are many texts in which man is spoken of, and where it is the outward man *only* which is spoken of, and there are many texts in which the inner man only is spoken of. I will first show that the outward man *only* is spoken of in many texts, and that the outward man (the body) is there called man, or spoken of as man.

"The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7.

Thus the *outward* man was formed of the dust of the ground, and here the inspired writer evidently means that God formed man's body of the dust of the ground, and in saying that man "became a living soul," it is admitted that man was made before he became a living soul. When "the Lord God formed man of the dust of the ground," he had not yet become a living soul, but when the Lord God breathed into his nostrils the breath of life, *then* he became a living soul, but the outward man continued to be called *the* man, and the inner man continued to be called *the* man. Job said:

"Man that is born of a woman is of few days." Job 14: 1. "Man dieth, and wasteth away: yea, man giveth up the ghost." 10 v.

The man which giveth up the ghost is the body of man. Thus it is here shown, that when man dies, (that is his body) then it gives up the ghost or spirit. There is a separation of the outward from the inner man. The former dies and wastes away, but the latter does not. The body of man is called man in Job 32: 8, as follows: "*There is a spirit in man.*" The body of man is also called man in Job 32: 18, as follows: "The spirit within me constraineth me." David said, "renew a right spirit within me." Ps. 51: 10. Thus David prayed that the Lord would renew a right spirit within *him*—that is his body which is here described as the man David. Zechariah said that the Lord "formeth the spirit of man within *him*." Zech. 12: 1. The spirit of man is within *the man*, that is, the outward man, the body. Paul said, "what man knoweth the things of a man, save the spirit of man, which is in

him." 1 Cor. 2: 11. This shows that the spirit of man is *in man*, that is in man's body.

Concerning Jesus we read, "they crucified him." Mat. 27: 35. "Then were there two thieves crucified with him." 38 v. The angel who appeared unto Mary Magdalene and the other Mary, after Jesus was risen, said, "ye seek Jesus which was crucified." Mat. 28: 5. The body of Jesus *only* was crucified. His spirit was not crucified, for His last words before His death were these: "Father, into thy hands I commend my *spirit*; and having said thus, he gave up the ghost." Luke 23: 46. This is therefore the way that Jesus gave up the ghost. He commended His spirit into the hands of His Father. They crucified Jesus, but it was His outward, and not his inner man that they crucified.

Where we read of the death of the body, the death of the spirit is in no case mentioned or included. James said: "the body without the spirit is dead." Jas. 2: 26. He did not say, "the spirit without the body is dead," neither does any inspired writer say so. Dead bodies are spoken of in a multitude of texts, but dead spirits in none. If the spirit dies, why do not the inspired writers say so? Why do they so often speak of dead bodies, but in no case of dead spirits? As there are as many spirits of men as there are bodies of men, why do the inspired writers say nothing about dead spirits. My friend says that the whole man, spirit and body, dies; but the Bible does not say so. My friend claims that man's body and spirit dies, and that there is nothing connected with man which is immortal. He not only teaches that man's body dies and is mortal, but he teaches that his spirit dies and is mortal. The Bible does not say so. It does not teach that any of the spirits of men shall *put on* immortality. Paul said:

"This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 53, 54.

Paul here shows that this corruptible *body* will put on incorruption, and this mortal body will put on immortality. There is no intimation in the Bible, that the spirit of man is corruptible or mortal. We read about mortal bodies, and corruptible bodies, but not of mortal spirits, or corruptible spirits, therefore these characteristics belong to the body only. Paul said, "He that raised up Christ from the dead shall also quicken your mortal *bodies.*" Rom. 8: 11. He does not say that He shall quicken your mortal spir-

its. Paul said, "let not sin reign in your mortal *body*." Rom. 6: 12. Why did he not say, let not sin reign in your mortal spirit?

The bodies of men and animals are often called souls. The Psalmist said, "He (God) seint leanness to their *soul*." Ps. 106: 15. It was their bodies and not their spirits which were made lean. Are there any lean spirits spoken of in the Bible? David said, "their *soul* abhorreth all manner of meat." Ps. 108: 18. Are the *spirits* of men nourished with meat, together with their bodies? Solomon said, "the liberal *soul* shall be made fat." Prov. 11: 25. Is the liberal *spirit* made fat? "An idle *soul* shall suffer hunger." Prov. 19: 15. Do *spirits* suffer hunger? "The full *soul* loatheth an honey comb, but to the hungry *soul* every bitter thing is sweet." Prov. 27: 7. Are there any full *spirits*, and do they loath honey combs? Are there any hungry *spirits* of men, who will eat every bitter thing? "The sword reacheth the *soul*." Jer. 4: 10. Does the sword reach the *spirit*? "Every living *soul* died in the sea." Rev. 16: 3. Is it not the bodies of every living creature which is here spoken of? In all of these texts, and many more which I could quote, it is the body—the outward man which is spoken of, and my friend has quoted many texts where the soul is spoken of, which are to be understood in the same way, but my friend claims that the word "soul" in these texts, describes the bodies and spirits of men combined. He quoted this: "Let my soul live," (Ps. 119: 175,) and represents that David prayed that his *spirit* and his body might live. The body of man is called the soul in Heb. 4: 12, as follows:

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

My friend says that the body is not the man, but Paul calls the body, "the outward man," and the bodies of men, both living and dead bodies, are now universally called men. They are frequently so called in the Bible. God calls them men. "God came to Abimelech in a dream by night and said to him, Behold thou art but a dead *man*." Gen. 20: 3. My friend says that spirits of men can not exist without their bodies, but in Heb. 12: 22, 23, we read that Paul said unto the Hebrew saints:

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and

to the spirits of just men made perfect."

Of course these spirits of just men made perfect, were spirits of just men who had lived in their bodies, but were then disembodied. The spirits of men live when their bodies are dead, for the Savior said unto the Sadducees:

"Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Mat. 22: 31, 32.

Inasmuch as Jesus declared that God was *then*, (when He spoke these words) the God of Abraham, Isaac and Jacob, and inasmuch as these men had not then been resurrected, therefore their spirits were then living, and had a conscious existence after they departed out of their bodies, and our Savior testified that they were living when He spoke these words, and He bore this testimony, that they were then living, for "God is not the God of the dead, but of the living."

BEWARE OF COVETOUSNESS.

The Savior said unto his disciples:

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15.

The Savior did not merely mean that they should not covet other people's property, for he explained what he meant, by a parable, as follows:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is rich toward God." Luke 12: 16-21.

This explanation shows that a man whose mind is set upon increasing his stock of worldly goods, and "is not rich toward God" is a covetous man. Can that man be rich toward God who professes to be a saint and yet sees the elders go forth to preach the gospel and will not help them in ministering to their temporal wants or the temporal wants of their families. Such men plainly show that they love the world and worldly riches, much

more than they love the brethren, or the spread of the truth. This covetousness prevents many elders from going forth to preach the gospel. Some stay at home because they would rather accumulate the riches of the world than be rich toward God in the enjoyment of His Spirit, and in receiving His approbation, while they are preaching the gospel. Such men are unworthy and unfaithful stewards in the kingdom. They are they who have buried their talents. They may imagine that it is more profitable for them to lay up treasures on the earth, but soon remorse of conscience for misspent time will seize hold of them when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" Dan. 12: 3. When a few more days or fleeting years have passed away there will be a change in the ideas of these dormant priests and elders. They will no longer congratulate themselves on their presumptive wisdom. They will no longer rejoice in their worldly riches but they will lay down in sorrow and grief.

There are however many who would go forth to preach but they are prevented by the selfishness and covetousness of others. Their families are dependent on them for subsistence, and while some of the rich members, and some possessed of only moderate means, liberally and cheerfully contribute of their earthly substance to minister unto them who are ministering unto others in spiritual things, there are many unto whom the Lord can truly say, "inasmuch as ye did it not to one of the least of these, ye did it not to me" Mat. 25: 45. There are others who contribute very sparingly and grudgingly and not according to their ability, but the Lord loves a cheerful giver. The result of all this neglect of duty is that many elders perform short missions because the covetousness of those unto whom they minister and many in the church is such that these elders are in duty bound to return home speedily to provide for their families. This state of things is not pleasing unto God. It is not right that apostles and elders should be allowed to have a reasonable excuse to stay at home. Let their families be provided for according to their necessities and wants while they are performing their duties as ambassadors of Christ, and let those who will not perform these duties be left without any just excuse. Let the apostles, elders and all the members of the church do all that is in their power to roll forth this work. The cause demands the faith, prayers and

works of all the saints that this work may roll on vigorously, that many who are saying "come over and help us," may be visited with the glorious light of the gospel, that the millions who are sitting in darkness and in the region of the shadow of death, may have an opportunity to obey or reject the fullness of the gospel, that all men may be left without an excuse, that Israel may be gathered and Judah restored, that Zion may be redeemed and Jerusalem become a praise in the midst of the earth, that the meek may increase their joy in the Lord when "the poor among men shall rejoice in the Holy One of Israel."

Brethren and sisters of the Church we must awake from our lethargy or the chastening hand of God will be upon us to chastise us. This cause is the noblest and best of all enterprizes which men and women can engage in. Will you engage in it with all your hearts, minds and strength? Will you serve God or will you serve mammon? Will you be as wise virgins and arise from your slumbers and trim your lamps? Will you thus hearken to the midnight cry and go out to meet the bridegroom, or will you be as the foolish virgins having no oil in your vessels so that when the Bridegroom shall come you may be shut out from the marriage supper of the Lamb? The subject is before you for your consideration, choose ye whom you will serve? Your responsibility is momentous. You can not escape from it. Remember and observe the exhortation of the apostle John where he says: "My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John 3: 18.

If we love in word and in tongue only wherein shall our righteousness excel the righteousness of those who draw near to the Lord with their mouths, and with their lips do honor Him, but have removed their hearts far from Him. "Be ye doers of the word and not hearers only, deceiving your own selves." Jas. 1: 22.

UNKIND AND UNREASONABLE LETTERS.

As an offset to the numerous congratulatory and encouraging letters which we are receiving almost daily we receive some which manifest a very unkind and unreasonable spirit in the writers, and an apparent ignorance in reference to what is right and customary in reference to subscribers to and publishers of periodicals. We will make extracts from two of these letters and endeavor to show

others who may possibly entertain the same erroneous ideas that they are deceived by a false spirit. One subscriber to the Herald wrote to us as follows: "If this dont finish paying for it, and speculation is what you are after please stop your paper." Now as to the speculation here refered to we would not presume to ask the writer nor any who may be deceived by such an idea, to receive our testimony in relation to the FACTS, but we would recommend them to enquire of those who are acquainted with the facts in the case and who know in part how much we have sacrificed in this work. We would also advise those who judge us so rashly and unjustly to enquire of them who say that we are a fool for sacrificing so much in this work. Let such accusers meet us at any Conference and we will introduce them to competent witnesses who will testify that such accusations are false.

We will now quote from another letter as follows:

"Brother SHEEN-Sir: I will inform you that I became a subscriber for the Herald on the ground that I was to have it one year for one dollar and still thought so until I had received the 3d or 4th number when I saw I was picked up. Then I thought when my time was up agreeable to your count you would stop the paper but instead of that they still come and you seem to want money very bad as you keep dunning me for pay that I never contracted. I will say to you that I pay all my just contracts and it is seldom I am ever dunned by any one who knows me so you will please to discontinue the Herald to me and oblige your BROTHER and friend."

We can not see how any person could have become "a subscriber for the Herald, on the ground that" he "was to have it one year for one dollar," for at the commencement, we published that the terms of subscription were 50 cents for six numbers, and after the first six numbers were published, the terms were published as follows: "Terms:—One Dollar per volume, (12 numbers,) in advance." The terms are the same now per volume, the only difference is that we publish two volumes per year instead of one, and instead of an advance in the price of the Herald per volume, it has decreased in price, for we now print in much smaller type than formerly, consequently they receive more reading matter in each number of the HERALD, than they did previous to our publishing two volumes a year, although

paper and the expenses of living have advanced about 100 per cent. We never promised to supply the HERALD to subscribers for one year for one dollar, regardless of how many numbers we might publish in a year. At first we did not publish 12 numbers in a year, but we have always published 12 numbers in a volume for one dollar. It appears that this subscriber has received 15 numbers more than he has paid for, and yet he says, "I saw I was picked up." Now we are willing to send him 15 numbers more, or as many as will satisfy him (if possible) that he is not "picked up," or swindled out of his precious money. According to the laws of the land, and the laws of God, a subscriber to a newspaper or magazine, is held responsible for such subscription as long as he continues to take it from the post office. This subscriber says, "you seem to want money very bad." Well we confess that we have not yet discovered how we can publish without money, nor how we can live without food. If our friend does not want money to purchase the necessaries of life, he is better off than we are in that respect. This subscriber also says, "you keep dunning," and it appears that he has kept receiving the Herald, and has thereby "contracted" for the payment of it. Our reasons for sending bills and notices to subscribers are these:

1st. Because we can not publish without means to publish with.

2nd. Because we want to know whether those subscribers are yet alive, or have removed, or desire to renew their subscriptions, or if delinquent that they may know it, and pay these "just contracts."

We have followed the general practice of publishers, and have given no occasion for such insulting letters to be sent to us.

The Savior enquired whether there was any man among the Jews, whom if his son asked for bread, would he give him a stone, or if he asked for a fish, would he give him a serpent? The authors of such letters as we have quoted from, would perhaps do so.

PITTSFIELD CONFERENCE.

Minutes of a Quarterly Conference of the Church of Jesus Christ of L. D.-S. for the Pittsfield District held at the residence of Bro. John Miller, Feb. 4, and 5, 1865 near Pittsfield, Ill.

Conference organized by electing L. W. Babbitt President and T. Williamson Clerk. The President stated the object of the Conference and gave instructions to the official members. He said that he had baptized

one and had done considerable preaching in his district, and he was anxious to see the elders all trying to open new fields for preaching. He advised the elders to get a supply of tracts for distribution. He labored to impress upon the minds of all who were entrusted with priesthood the necessity of magnifying their calling lest the blood of souls should be left on their skirts.

Bro. Mills reported that he had traveled with Bro. Babbitt by way of Hannibal to a Conference at Montrose, Iowa. He spoke highly of the saints in all places where they called. They had traveled once a month to Canton a distance of 18 miles to preach to them on the Sabbath. Bro. Williamson said he had not much to report of his labors abroad, owing to ill health. He had done his best in instructing the saints in his branch, and had attended to the Sabbath meeting every Sunday since last Conference, and believes his labors will result in good.

Bro. John Miller, priest, said that his heart was in the work and he would do what he could to move on the work. The above reports were unanimously accepted.

REPORTS OF BRANCHES.—Pittsfield Branch: 10 members, 2 elders, 1 priest; T. Williamson, President.

Atlas Branch: 18 members, 3 elders, 1 priest, 1 cut off: reported by L. W. Babbitt.

Canton Branch: 10 members, 2 added by baptism by C. C. Watson, one dead: Daniel Bowen, President.

Keyzer Creek Branch: 10 members, 3 elders, 1 teacher.

Magee Creek Branch, Brown County: 7 members; reported by L. W. Babbitt.

Resolved, That the elders preach as directed by the Spirit, and extend their labors as much as possible for the next quarter.

Resolved, That this Conference sustain by their prayers and faith the first Presidency of the reorganized Church, also the Presiding authorities of this District.

Resolved, That Bro. John Lytle be ordained to the office of a priest. He was ordained by Bros. Babbitt and Mills.

EVENING MEETING.—Bro. Babbitt preached on the first principles of the gospel.

Bro. Williamson said he endorsed what Bro. Babbitt had said and invited the congregation to compare what he had said with what is generally believed and taught by the sects and see if they could not ascertain their position.

SUNDAY MORNING.—President Babbitt preached in reference to the thief on the cross. He enjoyed much freedom and much light was shown on the subject.

AFTERNOON MEETING.—Sacrament was administered by elder Mills, after which the

brethren and sisters spoke, and many good instructions were given and received by each other.

Conference adjourned to meet in the Hyzer Creek Branch, May 6, 1865.

L. W. BABBITT, President.

T. WILLIAMSON, Clerk.

PLUM CREEK CONFERENCE.

Minutes of a Special District Conference of the C. of J. C. of L.-D. S. held in the Plum Creek Branch, in Fremont Co., Iowa, Feb. 4, 5, 1865.

Bro. Wheeler Baldwin was chosen President and S. S. Wilcox and D. Hartwell, Clerks.

As the roads were almost impassable there was but few in attendance; consequently the Nephi and Farm Creek Branches were not represented. The Pres. gave an outline of the business to be attended to. Afterward the Conference heard the reports of elders.

Bros. E. B. Gaylord, Dykes, Moses Gaylord, N. Green, J. Leeka, Gonsolly, Riley Briggs, D. Hartwell, and S. S. Wilcox, reported.

REPORTS OF BRANCHES.—Bro. J. Leeka reported Plum Creek Branch, 25 members, 1 high priest, 4 elders, 1 priest, 1 teacher.

Bro. Gonsolly, reported the Glenwood Branch, 17 members, 2 elders, 1 priest. The gifts are enjoyed especially that of healing.

Bro. Tuller reported Fremont Branch, 51 members, 1 high priest, 5 elders, 2 priests, 2 teachers.

Resolved, That the elders labor as circumstances will admit and the Spirit dictate.

Resolved, That we do not believe that dancing is in accordance with a Christian character, and therefore should be avoided.

Resolved, That Conference adjourn to meet at Manti, Fremont Co., Iowa, on the first Saturday in May next.

WHEELER BALDWIN, President.

S. S. WILCOX, Clerk.

SOUTHERN NEBRASKA CONFERENCE.

Minutes of a Quarterly Conference for the Southern District of Nebraska held February 19, 20, 1865.

Conference organized by choosing Wm. A. Litz as President. and Geo. R. Outhouse as Clerk.

Bro. Litz said that he had preached at Wyoming and had done all he could, and had baptized five.

Elder John Jemison said that he had preached in the branch.

Elder Jacob Jemison said that he had a mission in Richardson and Nemaha Co's., that he had preached in Tecumseh, Johnston Co., and the Lord blest him, and his heart was in the work.

Elder Henry Jemison said that his affairs had kept him at home.

Elder Samuel Campbell said that he had labored some in the Sabbath school in St. Louis.

Bro. George R. Outhouse reported that he had a mission appointed by the General Conference to Kansas, that 3 had united with the Church, 1 in Nebraska and 2 in Mo., that he had obtained 6 *Subscribers* to the *Herald*, and that there is a good prospect of several more uniting with the church soon.

Elder Doriman Lewis said that his heart is in the work.

The President said that there are many places where the people want preaching. We do not want any to say that they will preach and not fulfill their covenants before the Lord.

Resolved, That Bros. Wm. Gregory and W. J. Waldsmith's labors are approved, and their missions continue as before. It seems as if some have been ordained elders who never desired that *sacred office*. By instructions from the *President* of the *Church*; the licenses of all such should be given up. Bros. Osker and Merit Evans, gave up their licenses and stand as members.

Resolved, That Bro. Isaac Jemison be chosen to carry the church record to the June Conference.

Resolved, That all they who have no licenses procure them from the clerks of their branches.

Resolved, That this conference uphold all the members of the priesthood as long as they hold it in *righteousness*.

SUNDAY A. M. FEB. 20TH.—The President preached from Gal. 1: 11, 12, beautifully illustrating that the gospel of Christ, is a system of revelation. That apostles, prophets, evangelists, pastors and teachers are needed for the work of the ministry, for the edifying of the saints; so that they might never be deceived or led away from the *truth* by the wicked ways and cunning craftiness of men whereby they lie in wait to deceive.

AFTERNOON SESSION.—Bro. Geo. R. Outhouse spoke from Heb. 11: 1-3, and showed that faith is the moving cause, and the principle of power by which God and *man* work, and that the same cause would produce the same effect in all ages of the world, and by a careful reading of Ephesians 4 c. and 1 Cor. 12: c. they will see the order of the Church and kingdom of God on earth, and

that it takes the same authority to repeal a law that it takes to make it, and if these gifts are done away Christ and the apostles failed to record it, and he demanded the *repeal act before he would believe*.

Resolved, That this Conference adjourn to meet again the 3rd Saturday and Sunday in May next, in the Camp Creek School House.

WILLIAM A. LITZ, PRESIDENT.

Geo. R. OUTHOUSE, Clerk.

CORRESPONDENCE.

FROM BRO. DANIEL K. DODSON.

BRO. SHEEN:—I take this opportunity of informing you that God is beginning to show forth His power in this land where sin and oppression has long reigned. Hundreds of the saints are rejoicing and giving God the praise for sending them deliverance from bondage. I feel thankful to God that he has shown me the right way. The gospel has created that hope in my heart that I never felt before in my life. O how sweet is the hope of eternal life! O how cheering it is to the heart that has long sought for light and truth! O! I could feast on the love of God for ever and never be weary. I will describe my feelings when the gospel first came to me. I felt troubled in mind and body. I could not get it out of my mind, day or night. I turned my back to it at first, I thought it was not worth noticing, but it grew on me by degrees until I could not rest day or night, so I began to read the Book of Mormon and Book of Doc. and Cov., and to my great relief I found that this people here in the valleys were wrong, or the books were wrong. So I thought that I would ask God in an humble manner believing that he would show me if this doctrine was from heaven. I prayed to God with all my heart desiring to know for myself. While I was thus laying on my pillow thinking on the gospel of Jesus Christ, and His dealings with man on earth, thus pondering in my mind, I fell to sleep. In the vision of the night, I thought that I was in a building. It seemed to be about half finished. It seemed to me that I was standing on the middle floor. While thus standing, it seemed to be dark. All at once the roof parted and there came a light down through the centre of the building. It came close behind me I turned about half around. I said is this light from heaven. I turned the second time, thinking it might be an imagination. I said is this light from heaven. It seemed to me there was a woman and a child on the east side of the building. She spoke and said,

yes, yes, and the light disappeared, when I awoke. The thrill of joy that ran through my heart, no tongue can tell. I have ever since thanked the Lord for sending me this light. It has brought hope and love from above.

Payson City, Utah, Dec. 20, 1865.

FROM BRO. WM. ANDERSON.

BRO. SHEEN;—I have been buisly engaged in this part, the work has moved slow; in one place but fast in another. The prejudice was like mountains and opposition strong. It is astonishing how the mountains of prejudice have vanished. Many are now investigating in this region. There are many old saints here. I have organized a branch in Brookfield, Trumbull, Co., Ohio, called the Brookfield Branch, Edward J. Williams, Pres. There is a good prospect for a large branch here.

Brookfield Trumbul Co., O., Feb. 22, 1865.

FROM BRO. HENRY GREEN.

BRO. SHEEN.—Our branch is in good condition. The love of the truth is with the saints in general. The gifts of the gospel in great power are manifested in our meetings. Truly we have the tongues of men and angels, the gift of prophecy, singing with the Spirit and with the understanding, which makes our hearts to rejoice and often we feel to say that we are in the gate to heaven. Glory be to our heavenly Father for his heavenly gifts, and praise be to his holy name that we have a promise of still more blessings; notwithstanding the tempter with his false doctrines and false accusations is around us but has no power to destroy the peace and the joy of the saints. We believe that some will join the church before long.

Syracuse, Ohio.

FROM BRO. GEO. HATT.

BRO. SHEEN:—It may be interesting to the readers of the Herald to hear how the work of God is prospering in this district. The branch that was organized in Omaha has become broken up, the saints have nearly all moved from this Territory to the States. Those that remain become very luke warm and it seemed as though the gospel was not worth living for. A prophecy was given that the Devil desired to sift the saints in the Omaha Branch as wheat. It was done till but two was left that felt a desire to carry on the work of God. I was appointed at the October Conference in 1863, as

president of the Central Nebraska District. Bro. Joseph Gilbert was the only one that felt to have any desire to help to roll on the work of God. He expressed a desire to travel with me and do his best. We done so till a few of the saints come from Lalt Lake. Then we began to have regular meetings in Florence. I was impressed by the Spirit that we should pray for the people in Florence. We all felt to do so. Dec. 18th I was informed by the Spirit that on Jan. 1st 1865 we should have a day of fasting and prayer, and we had a good time and people testified to the work of God which were not of us. We sent over the river into Iowa to invite some brethren to come over and help us roll forth the work of God. The following brethren came over: H. S. Smith, H. Haliday and B. N. Gavitt. Our meeting was well attended. In less than a month we baptized ten and organized a Branch in Florence. James Hodges, President, James W. Webb, Clerk. Feb. 4th we bapitized 6 and on the 6th 3, making 19. All that was in our meetings bore testimony to the work, and the brethren who came to labor with us said they never was in such meetings in all their lives. The power of the Spirit was manifested upon all and the Lord showed by dreams and visions the work of the last days, to those who had never been in the church before, we have the good will of the people generally. The Florence Branch consists of 31 members, including 1 seventy, 7 elders, 1 teacher, 1 deacon, Eleven children blessed.

Florence, N. T. Feb. 11th, 1865.

FROM BRO. H. S. SMITH.

BRO. SHEEN:—I have just returned home from a short mission to central Nebraska, and I thought that a short sketch of our mission would be perhaps cheering to some of your readers. I left home on the 6th day of January in company with Elder Henry Halliday and Bro. Benjamin N. Gavitt, priest. We were absent from home nineteen days, baptized ten, nine in the town of Florence, one in Desota N. T. and ordained five elders, one teacher and organized a branch in the town of Florence, called the Florence branch, James Hodges, president. Elder J. W. Webb, clerk. And I can truly say that the work is onward in that place.

Union Grove, Harrison Co., Iowa, Feb. 2, 1865.

FROM BRO. E. C. BROWN.

BRO. SHEEN:—I am surrounded with

a large number who are anxious to hear the glad tidings. It seems as though a light had sprung up in a dark place. I know my inability to do justice to the cause and my prayer to the Father of light that he will send some laborer in the field and lead them this way. For I am as it were alone.

I would like to board some good elder for to preach here as long as any good can be done for I really think good can be done in this place. Direct to Fort Dodge Webster Co. Iowa, Pocahontas Box.

FROM BRO. WILSON SELLERS.

BRO. SHEEN:—As I have not written to you for some time I thought I would write to you and let you know what I have been doing since the October conference I carried at home one or two days after conference and then proceeded on my mission. I reached Illinois Oct. 27th with the intention of laboring in one of the localities where B. S. Parker and James Gilland had done considerable preaching in the winter of 1862, and where they had also baptized 2 members. I intended to hold a series of lectures in that region but to my astonishment I soon found the minds of the people very much unprepared for the reception of truth. Their minds appear to be absorbed with the political strife more than in the things of God. I was then prompted to believe that my labors would be more effectual elsewhere, trusting that the Spirit would dictate to me. I then personally reported to Bro. Gurley and gave him the localities of my mission and I told him that I had at that time started to prosecute the same by the help of God where the Spirit might lead me and he advised me to go where I could do the most good. My course was then southward. I commented to open a field of labor in a new place near to the county seat of Schuyler County where the gospel had never been heard since the dark days of apostacy from this church. A Brighamite elder happened to wander through that part of the country about 7 years since, and offered his services to the people but without much effect, so I was informed by those that heard him. I was also informed that he was very coldly received with one hearing and with rather an unfavorable impression upon the minds of his audience.

JERUSALEM.

The Revival, published in England, reports several statements made by

Mr. Minor, son of Mrs. C. S. Minor, who has traveled much in the East. The following will be read with interest:

Mr. Minor, an American gentleman, after reading and drawing attention to special portions of Ezek. 36: stated that, about thirty years ago, Ibrahim Pasha laid out large sums upon the land around Jerusalem, with a view of favoring agriculture, and of improving the state of things then existing. The report in 1836—37, as it regards those attempts, is that they had proved a failure. No harvest was gathered in, in consequence of their being no latter rain.

(See Joel 2: 21—23.) The "former (autumnal) rain" has always come moderately, but not the "latter (spring) rain."

. . . It is a fact, that until the last twenty years the Jews could not return to the Holy Land without having to import food. Since about 1840, the latter rains have fallen regularly; and now, instead of having to import food, agriculturalists are able to export wheat, barley, oil and wine; and this state of prosperity is growing each year, the population at the same time rapidly increasing. . . . From a recent interview he had had with Sir. M. Montefiore, he was able to assert that the value of the land in and around Jerusalem is more than double what it was some time ago, and that it is expected in ten years, or even in five years, to double again in value. The speaker drew especial attention to Ezek. 36' 4, 6, 8, as showing that, prior to the restoration, the land itself shall prosper. The improved condition of Israel as regards civil and religious privileges, was also pointed out as worthy of attention and of deep interest.—*Mil. Harbinger.*

RAILROAD IN PALESTINE.

A letter from Constantinople, dated Dec. 29th, says:

"I alluded, some months ago, to a Dr. Zimple, who was seeking here the permission to build a railway from Jaffa to Jerusalem and the Jordan, and also a good port at Jaffa, with special reference to the return of the Jews to Palestine, which he believes is to take place within a few years. This old gentleman has won the respect and admiration of those who do not sympathise with his millenarian views, but he has been badly treated by the Porte, and after wearing himself out in vain endeavors to obtain honest and definite replies, he left here some weeks since to preach a crusade in Europe against the Turks. He announc-

ed his intention to go, first of all, to the Emperor Napoleon. Fuad Pasha heard of his departure and his object, and seems to have been so thoroughly alarmed by it, that he instantly determined to grant the concession, and requested the American Embassy to telegraph to Dr. Zimble to return at once. It remains to be seen whether his promises will be fulfilled. If the work is accomplished, whether the Jews come back to Palestine or not, it will be an unspeakable advantage to the country and to the crowds of pilgrims who annually resort to Jerusalem; but if the Jews don't come back, the road will hardly pay very heavy dividends on the proposed capital of \$2,500,000."

CONDITION OF THE JEWS.

The Twenty-Seventh Report of the Episcopal Jews' Chapel Abrahamic Society, for visiting, corresponding with, and relieving the temporal wants of believing and inquiring Israelites. London, 1863. From this Report we learn the following facts;

"At the present moment there are about 20,000 Jews residing in the Holy Land. From the commencement of this century an unquenchable thirst after knowledge has manifested itself on the Continent amongst the Jewish people, which has no parallel in the history of any nation. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than Christian students throughout Germany, Austria and France. In Prussia seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts, and sciences. The fields of polite literature, journalistic, arts, and science, are filled with Jewish aspirants. Some of the best literary, political and scientific periodicals have been, and still are edited by Jews. Some of Germany's most conspicuous poets are Jews. Several of its most celebrated painters, engravers, medallists, musicians, and composers are Jews, while there is scarcely a university but one or more chairs are occupied by Jews; and we thankfully add, many more by believing Jews. . . . In England, in France, in Belgium, in Holland, in the kingdom of Italy, and in some minor states of Germany, the Jews have been entirely emancipated. In France and Belgium, all the officers of the synagogue are paid by government. The Jews in Poland who have hitherto groaned under much oppression, have obtained great privileges.

They are permitted to buy real estate all through the kingdom; they may live in any part of the country; their testimony is received in every court; Jewish children are admitted to all schools, and the Jews are allowed to open schools of their own. Then those countries and towns from which the Jews have been hitherto excluded, even to our days, open now the gates to them."

AN OFFERING.

"There is no fear in love; but perfect love casteth out fear."

CHAPTER I.

Around my heart there comes a fear
That my poor song will not sound well,
My thoughts seem weak when they appear

Or without beauty, who can tell.
But this is what we often say
When offering to God we make,
Not thinking that our Father may
Accept it for the motives sake.
But this may lead some soul to ask,
What is the motive urges me,
To take upon myself this task
I do so hesitatingly.
Well, well my friend it is not fame
That urges me to take my pen,
To have my poor and humble name
Repeated by the sons of men.
For if it were I then should take
Another subject for my song,
And sing of lust, of war, or hate,
Of passions weak, or passions strong.
If aught of good shall come to men
When this my feeble song is done,
My heart will answer gladly then,
The end I sought is truly won.
The poets harp sounds truly sweet
When lesser subjects tune its strings,
But O, with greater joy we greet
Its sound when praise to God it brings.
How many did our Father bless
To touch the harp with skill and might,
Have tuned it to unrighteousness,
Or that which was but half way right.
And men have listened to the song
Until they moved with every chord,
And thought they felt the spell was
strong,
It did not lead them to the Lord.
The gift they turned to fire at length
Burn'd out, and left them wretched
things.
No faith, no hope, no love, or strength
To keep their souls like cooling springs.
Others have raised a sweeter song,
Or unto us should sweeter be,
That lead mankind away from wrong,
Inspiring thoughts of purity.

Of such a number let us be
 And sing of hope serene and calm
 That others in our songs may see
 A gentle and a soothing balm.
 Though elves and fairies may be fair
 When dressed in green or gold and blue,
 But much more just and wise it were,
 To tune our songs to something true.
 And in our love for all things fair
 We still should question, are they good?
 And while admiring have a care,
 That beauty acts as beauty should.
 And what can be more wondrous fair
 Than where His mighty skill doth shine.
 How tall and grand the old oaks are!
 How graceful twines the clinging vine.
 And should it bring us more delight,
 To say when songs of them we sing,
 That ghosts and witches night by night,
 Dance round them in a wierd ring.
 In Jesus name bid such begone,
 And look at Nature as it is;
 And bless the Lord that we have known:
 Such beauty in a world like this.
 No doubt Herodias' child was fair,
 With shining locks and lovely face,
 Her step as though she walked the air,
 And floating garments full of grace.
 No doubt her smile was very sweet,
 As lightly fell her flitting tread,
 But all the while her cruel feet,
 Were dancing off another's head.
 Not so with Miriam's holy song,
 Her ringing timbrels' jubilee,
 While Israel's daughters glide along,
 For truly beautiful was she.
 Because her joy was in the right,
 Her beauty was of holiness,
 That shone with calm and peaceful light,
 And brought a state of blessedness.
 Then like king David let us raise
 Our songs of glory to the Lord.
 Let mercy, goodness, truth and grace
 Ring forth in each *melodious word*.

CHAPTER 2.

"Behold, I go forward but He is not
 there, and backward but I can not see
 Him." *Job. 23: 8*.
 A far too humble lot is mine
 To call upon the fabled nine;
 That such bright fancies could unfold,
 To bards of fame in days of old.
 On other help I fain would call,
 The mighty one who giveth all.
 And unto Him my prayer shall be,
 That He will kindly grant to me,
 The gift of thought the gift to sing,
 Those thoughts in words that sweetly ring.
 Come, since I sing of bad and good,
 What we should not and what we should,
 We will seek Him I sing about,
 And see if we can find Him out.

Down deep in earth we take our way,
 Where hidden things in silence lay.
 Far in some old caves arching hall,
 With level floor and lime-stone wall,
 We view the pendant stalactite,
 In polished beauty pure and white.
 While on the other hand behold,
 Wide curtains falling fold on fold.
 Tall fluted columns, strangely bright,
 And countless wonders in the light
 Of torches, show such wondrous skill,
 That mind and heart with awe are still.
 The fruits of that great skill we see,
 The workman who, and where is He?
 He had no pride, no wish for fame,
 On these bright walls He left no name.
 We quarry down through beds of stone,
 Layer on layer, one by one,
 And as we go we have a care,
 To read the record written there.
 Strange chambered shells that long ago,
 Held forms that bore them to and fro.
 And bones of beasts that ages gone,
 Have petrified to helpless stone.
 And monstrous mammoths side by side,
 With dainty snails that long since died.
 Come downward till the frames we view,
 Of quadruped and biped too.
 Of skinny serpents large and long,
 And plated fishes swift and strong.
 We seek, the black coal's dusky mine,
 And view the trees of ancient time,
 The fern, the brake, the cane, the leaf
 Imprinted there in bold relief;
 And shells, and insects, plants, and trees.
 The learned may name them as they please;
 And note their tribes, and calmly trace,
 How that each race, succeeded race.
 Our time would fail their names to call.
 Go down until you pass them all,
 Downward until you scarce can find,
 Of life a vestage left behind.
 Until you scarce can keep a light,
 To aid thy weak uncertain sight.
 Until the granite's flinty grain,
 Cuts off thy way, and saves thy pain.
 And then return up to the sod,
 And tell me, didst thou find out God?
 The creature's footprints there you see,
 But the *Creator who is He?*

CHAPTER 3.

O! God thou art my God; Early will I
 seek thee. *Psalms. 63: 1*.
 Go search the surface of the rolling earth,
 And mark the forming of each leaf and
 flower
 Observe the forms of life that here have
 birth.
 And mark how many pass away each
 hour,
 Go learn each science that earth's children
 know.

Use all the powers that belong to man
Go deep, go high, go far as you can go,
And solve this mighty question if you
can.

Is there no power by which man's own
mind

Can find out God? [aside from one great
light,

To mention which I feel not now inclined,
Until at other things we get a better
sight.]

You say there is a candle in the brain
Called reason; which some great things
can unfold.

Perhaps its light can make the question
plain.

Come light it up and see what we behold.
The order of the world from day to day,
Proclaims that it a great beginning had.

But who begun the work can reason say?
Or will the mighty end be good or bad?
Why does she leave the heathen still in
doubt

Lo! they bow down to gods of wood
and stone

Ah me! I fear we could not find him out
If we but looked with reason's light
alone.

Go from effect to cause and back again,
And search and argue now with all
your might

And in the end acknowledge for your
pain,

Reason is after all a feeble light.

Yet for all that I would not put her out.
Without her help how dark would be
our way.

And many wonders has she ciphered out,
And made some mysteries as bright as
day.

We look upon the beauty here we know,
No matter where it shines, it brings us
bliss.

We say tis good for reason tells us so
And bids us know there is a cause for
this.

There is a worker who made all we see,
His wonderous skill has made it
wonderous fair,

But who, and where, and how, and what
is He?

Reason is dumb and helpless to declare.
I fain would now present another light
And what appears a brighter one to me.
With stronger rays to aid our trembling
sight,

To solve the darkness of this mystery.
The light of revelation; but my friend,
I see you backward start with open eye,
Your hands uplifted; your hair on end,

While reason from delusion seems to fly.
Go call her back and let us look once more,

At this strange word that brings you
such affright

And view with closer gaze than heretofore
With the full blaze of reason's boasted
light.

Say has God placed us in this world of care
To struggle through its paths as best
we may,

Where scenes of pain and sorrow
sometimes are.

Without some certain chart to guide
our way?

And hath He given us a burning thirst
To know the great first cause of all we
see,

Who planned these dispensations from
the first,

And what at last will be our destiny.
Say, hath he given us a taste of life
And what a blessing it is to exist,

Although we spend our lives in toil and
strife,

And occupy a place where trouble is.
With that sweet life to fear our coming
death,

With all its griefs that rise so mournfully.
Then all at once to stop our joyous breath,
And cast us in the grave no more to be,
Without a single hope to still our troubled
mind,

And light the bitter darkness as we go?
No, reason says it would be too unkind.
The God she testifies of does not so.

What power so able as that God of might
To teach His erring children here below,
Bring to their longing eyes the precious
light,

And show to them the truth that they
might know.

Say, who can tell us how the world begun,
As well as he who brought it into light;
And how its mighty working still goes on,
So well as He who keeps it in His
might.

Then let us listen to that gentle voice,
That would speak peace unto the sons
of men.

That they by doing good might thus
rejoice.

Meanwhile may glory be to Him, Amen.
ABEL.

A VISIT TO KEWANNEE.—Mr. Foster
(Adventist,) had agreed to discuss the
following question with us near Kewan-
nee on the 25th ult. "Are the spirits of
all men conscious after death." We
accordingly went there by the invitation
of the branch but he did not appear,
therefore we preached two sermons on
that subject. The branch at that place
is in a prosperous condition.

NEWS FROM UTAH.—The Chicago Journal, a few days since, represented that a Colorado paper said that Brigham Young was preparing to drive the Provost Guard out of Salt Lake City, and that Gen. Connor fired a cannon ball over the city to intimidate Brigham.

DIED.

At Duck Creek, Outagamie Co., Wisconsin, of Cancer in the breast, Feb. 17th, 1865, Sister SABBINA KENT, wife of Ezra Kent, President of the Duck Creek Branch, aged 58 years and 6 months. Sister Kent joined the Church in the days of Joseph the Martyr, and was always bold in giving her testimony for the truth. She died firm in the faith of a glorious resurrection.

At his residence in Bethel, Branch Co., Mich., Oct. 28th, 1864, LYMAN OMSTEAD, in his 47th year. He left 7 children, 4 at home.

A CONFERENCE will be held in the city of PITTSBURGH, Pa., March 19th, commencing at 9 o'clock, A. M. Traveling elders who may be in the neighborhood are respectfully requested to attend.—Enquire for Bro. Joseph Parsons, 99 Smithfield street, or at the Hall, 76 Wood street. JOSIAH ELLS.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-Day Saints, is appointed to be held in the Academy, in Plano, Kendall Co., Ill., April 6, 1865. Plano is situated on the direct line of the Chicago, Burlington & Quincy R. R., 57 miles west of Chicago.

SUBSCRIPTIONS for Bro. CHAS. DERRY'S tract called "The Gospel of the kingdom of God," should be sent to us without delay, and before the end of this month, that we may know how many to print. It will probably contain 16 pages and the price will be proportionately higher than our smaller tracts.

RECEIPTS.—For the Herald.—S. Williams, D. Maule, Mrs. Coalburn, E. Warren, J. Thornton, D. Griffith, A. W. Bell, R. L. Peaslee, C. Nichols, W. Franklin, each \$2; H. Jones, T. Bell, V. B. Smith, M. Streeter, L. Rice, D. Comstock, B. S. Jones, W. Wilson, D. M. Lewis, W. D. Williams, E. E. Williams, W. F. Cooke, S. Davenport, G. Spencer, J. Bradley, W. Higginson, each \$1; B. V. Springer, \$1.45; J. Plested, \$1.40; J. Houston, \$0.50; Wm. Alden, \$3; J. Askin, M. Warnock, each \$5.00.

For Book of Doctrine and Covenants.—G. W. Shute, A. Ballentine, J. Parsons, D. Webster, each \$1.25.

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—Spiritualism or Witchcraft—Order and Faith of the Church—Literal Gathering of Literal Israel, and Brighamite Doctrines. An assortment of these tracts will be sent, free of postage: 4 copies for 10 cents; 12 for 25 cents; or 100 for \$2.

TRACTS OF FOUR PAGES.—Two tracts, (Nos. 1 and 2,) called "Debate on Consciousness after Death."—No. 2 on the "Literal Gathering of Literal Israel." 8 for 10 cents, 24 for 25 cents, 100 for \$1.

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L.-D. S. Hymns, with an Appendix,	0.55
The same, (gilded)	.85
The Voice of Warning (revised,)	0.50
Herald, six Volumes (bound in one)	8.75
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 " " " "	2.00
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The Works of Josephus, 2 vols.	5.40
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New Lute of Zion: Sacred Music,	1.75
50 Envelopes with scriptural texts,	.40

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 ISAAC SHEEN.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16 : 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOTH THE LATTER AROUND.

No. 7.—Vol. 7.] PLANO, ILL., APRIL 1, 1865. [WHOLE No: 79.

DEBATE ON CONSCIOUSNESS AFTER DEATH.—No. 3.

My friend misconstrues the words "perish" and "destroy" and contends that they are used in the Bible to teach that the spirits as well as the bodies of the wicked will die and be annihilated. It is in reference to the death of the body that these words are used in many texts and in none are they used in reference to the death of the spirit also. It is the death of the body only which is spoken of in Dan. 2: 17, 18, where we read that Daniel requested his companions to pray "that Daniel and his fellows should not *perish* with the rest of the wise men of Babylon." Was Daniel afraid that Nebuchadnezzar would annihilate them? He requested his companions to pray to God that they might not die by the hands of Nebuchadnezzar. He had threatened to cut in pieces the magicians and sorcerers, "and commanded to *destroy* all the wise men of Babylon * * and they sought Daniel and his fellows to be slain," (Dan. 2: 12, 13,) therefore Daniel and his fellows prayed that they might not *perish* or be *destroyed*, that is be killed. Will my friend claim that the words "perish" and "destroy" mean annihilate in these texts? If these words mean annihilate then Daniel and his fellows prayed that Nebuchadnezzar might not annihilate them. Does my friend believe that Nebuchadnezzar could have annihilated any man, and especially these prophets of the living God? Jesus said, "it cannot be that a prophet *perish* out of Jerusalem." Luke 21: 18. Did God or the Jews annihilate any of the prophets in Jerusalem? It is evident that Jesus meant that it could not be that a prophet would be killed out of Jerusalem. In Luke 15: 17,

the prodigal son is represented as saying, "I *perish* with hunger." He evidently meant, "I *die* with hunger." In Micah 7: 2 we read, "the good man is *perished* out of the land." If the word "perished" means annihilated, then this text shows that the good man will be annihilated, and will not inherit the earth.

In Luke 11: 51, we read that Jesus said: "The blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."

Was Zacharias annihilated when he was slain, as all the prophets had been slain from Abel down to him? Does God annihilate His prophets, or can wicked men annihilate them? As it is evidently the death of the body which is spoken of in the foregoing texts, so it is in the following:

"By the blast of God they *perish*, and by the breath of His nostrils are they *consumed*. * * They are *destroyed* from morning to evening; they *perish* for ever without any regarding it. Doth not their excellency which is in them go away? they *die* even without wisdom." Job 4: 9, 20, 21. The death of the body is here spoken of. So Job said concerning his friends: "The paths of their way are turned aside, they go to nothing and *perish*." Job 6: 18.

In Ecc. 7: 15, we read that "there is a just man that *perisheth* in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." If our friend's definition of the word "perisheth" is correct, then this text should read as follows: "There is a just man that is *annihilated* in his righteousness." The same alteration would also be needed in the following text:

"The righteous *perisheth*, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous

is taken away from the evil to come." Isa. 57: 1.

The audience will see that my friend's interpretation of scripture is destructive to his own system of theology. If he proves that perish means annihilate, then he will prove that all men, good and bad, will be annihilated. He will thereby prove more than he wants to prove. He would then prove that the earth will be annihilated, and that it will not be renewed, for Jer. 9: 12, reads thus: "The land perisheth, and is burnt up like a wilderness."

I will now examine some texts which contain the word "destroy."

"He (God) *destroyeth* the perfect and the wicked." Job 9: 22. If my friend wants to interpret this text as he has interpreted others, he can represent that God annihilates the perfect and the wicked. If the word "destroy" means annihilate, then wicked men will annihilate the earth, for John the Revelator says that God will "*destroy* them which *destroy* the earth." Rev. 11: 18.

My friend truly holds that the bodies of the righteous will be resurrected, but if destroy means annihilate, the bodies of the righteous will be annihilated, for Job said:

"Though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 26.

Job was speaking in reference to his body, but he could not mean that his body would be annihilated, for matter can not be annihilated. My friend quoted this text: "All the wicked will He destroy." Ps. 145: 20. This, and many similar texts my friend has quoted, and claims that they show that God will annihilate the wicked, but I have shown that if the word destroy means annihilate, then the righteous and the earth will both be annihilated.

My opponent says that the primary definition of destroy, in Webster's Unabridged Dictionary, is annihilate. Now I have examined it, and I find that the primary definition is "to demolish, to pull down, to separate the parts of an edifice * * to destroy a house.

2. To ruin, to annihilate anything by demolishing or by burning.

3. To annihilate; so as to destroy a theory or scheme."

In all these definitions there are none which indicate that to destroy is to make nothing out of something, or to reduce anything to nothingness. When a house is burnt the ashes remain. When a man's body dies and wastes away, the dust thereof remains. When God created the heaven and the earth, He made them out of materials which had no beginning, and therefore

they will have no end. "The earth was without form, and void, and darkness was upon the face of the deep," (Gen. 1: 2,) until "the Spirit of God moved upon the face of the waters." 2 v. Thus the work of organization commenced. The earth was in this chaotic state until "the Spirit of God moved upon the face of the waters." Paul said:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3.

The worlds were therefore "framed" as a carpenter frames a house, with materials which had a pre-existence. Paul says: "things which are seen were not made of things which do appear." They were therefore made of *things* which do not appear to us, but as they were made of *things*, they were not made out of nothing. Ten thousand nothings will not make something. It is absurd to talk about making something out of nothing, or nothing out of something. Whatsoever has had a beginning will have an end, and whatsoever has not had a beginning will not have an end. Eternity had no beginning, therefore it will have no end. Space has no beginning, and it has no end. A circle or a ring has no beginning, therefore it has no end. The spirits of men had no beginning, therefore they will have no end. If our spirits had a beginning they will have an end.

"There was a man sent from God whose name was John." John 1: 6. This text shows that John lived in the presence of God before he came into a fleshly tabernacle. His "inner man"—his spirit—had a pre-existence. He was a man before he received a body, and his name was John before he received a body. The pre-existence of Jesus is described in the same manner, and with the same kind of testimony. Jesus said, "I came out from God." John 16: 27. "I came forth from the Father." 28 v. "Glorify thou me with the glory that I had with thee before the world was." John 17: 5. If John had a pre-existence, so had all men. I shall now show that the Lord knew, sanctified and ordained Jeremiah, to be a prophet unto the nations before he was born.

"Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. 1: 4, 5.

I shall now show that the righteous live after death, and are conscious, and that their spirits never sleep.

An angel, who was one of the old proph-

ets, appeared unto John, as we read in Rev. 22 : 8, 9, as follows :

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

My opponent has misquoted a part of this text, in the following manner: "I am thy fellow servant, and *the fellow servant* of thy brethren the prophets." You will perceive that he has assumed the fearful responsibility of inserting three words in this text, which entirely changes its meaning, and he has done so without informing us of the fact, or telling us by what authority he has done it. This interpolation is antagonistic to a doctrine which he has advocated during this discussion. He has told us that God made man a little lower than the angels, but by this misquotation he teaches that this angel spoken of in the quotation, was "the fellow-servant" of John's brethren the prophets, so he represents that angels are lower than men. As he has given no reason, good or bad, for inserting these words: "the fellow-servant," I shall receive the text as it is, and not as he misquotes it. I shall not "add unto these things," for John says in this chapter, "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." 18 v.

The angel said unto John, "I am thy fellow-servant, and of thy brethren the prophets." He was therefore one of the old prophets, who had lived and prophesied in the flesh, on the earth, before that time.

My opponent says that we read that God made man a little lower than the angels, therefore he says that angels existed before men, and angels are not men. Truly angels did exist before men existed in the flesh, because men's spirits existed before they received bodies. There were angels existing before they received bodies, and they are angels when they are disembodied. Angels are spirits, for Paul said concerning angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. Therefore righteous men in their disembodied state, are ministering spirits, and are sent forth to minister unto them who shall be heirs of salvation.

Angels frequently can not be distinguished from men in the flesh, for Paul said:

"Be not forgetful to entertain strangers:

for thereby some have entertained angels unawares." Heb. 13: 2.

We read that Jesus said: "When the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Mat. 25: 31.

In Zech. 14: 5, we read thus: "The Lord my God shall come, and all the saints with thee." The Savior said that "all the holy angels" will come with him, and Zechariah said that "all the saints" will come with Him, so that all the saints who shall come with Christ are angels.

In Gen. 19 c, we read that two angels appeared to Lot, and they are there called men and angels, as follows: "There came two *angels* to Sodom." 1 v. "The *men* put forth their hand, and pulled Lot into the house." 10 v. "The *men* said unto Lot." 12 v. "When the morning arose, then the *angels* hastened Lot." 15 v. "While he lingered, the *men* laid hold upon his hand." 16 v. These texts show that angels are men. Whosoever says that angels are *not* men, contradicts these statements of the inspired writers.

My opponent referred to what Peter preached on the day of Pentecost, concerning Christ and David. Peter said that David spoke concerning Christ, and then he quoted from Psalm 16: 8-11, which contains these words: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Acts 2: 27. David did not speak these words with reference to himself, for Peter said that "he (David) seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." 31 v. This prophecy of David concerning Christ, was fulfilled when Christ preached to the spirits in prison. He was not *left* there, but after He had preached the gospel unto them, His soul was not left in hell.

Job said concerning the wicked, "they shall go down to the *bars* of the pit, when our rest together is in the dust." Job 17: 16.

Job evidently meant that the *spirits* of the wicked would go down to the bars of the pit, when their *bodies* would rest, together with his body, in the dust.

There is a description of the condition of the wicked after death, in Ps. 49: 14, as follows: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Their bodies decay in the grave, and "the upright shall have dominion over them in the morning." The morning spoken of is evidently the morning of the resurrection. 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." Dan. 7: 27. The saints will therefore have dominion over those who were wicked in this life, therefore the wicked will not be annihilated, but they will live and be under the dominion of the saints.

The extent of God's power and presence in the depths of hell, and in heaven above, is described in Amos 9: 2, as follows:

"Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down."

The extreme point upward which is here spoken of is heaven, and the extreme point downward is lower than the grave. It would make the words ridiculous to interpret them as meaning that God's presence and power only extended downward to the grave. It is here shown that they extend to the utmost limits upward and downward, therefore hell which is spoken of is much lower than the graves of men.

Through Moses, the Lord said: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut. 32: 22.

Here hell is represented as being lower than the foundations of the mountains, and as the graves of men are not dug so low as that, the lowest hell can not mean the grave.

The Psalmist describes the extent of the presence of God's Spirit as follows:

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Ps. 139: 7-12.

If hell means the grave, then a part of this quotation should read thus: "If I ascend up to heaven thou art there. If I make my bed six feet below the surface thou art there." Men make their own beds in hell, but they can not make them in the grave. My friend's translation of the word "hell" would make this and many other texts ridiculous, and it would represent that God's Spirit only extends downward to the graves of men, that it does not extend downward to the deep pits and mines which men have made, nor to the nether parts of the earth, where the spirits of the ungodly are in prison. It would indeed have been ridiculous,

if the Psalmist had said that the Spirit of God is in heaven, and in the uttermost parts of the sea, but it only descends a few feet below the surface of the earth, to the graves of men.

In Prov. 9: 18, we read, "he (the simple man) knoweth not that the dead are there; (in the foolish woman's house,) and that her guests are in the depths of hell." Was Solomon speaking of the depths of the grave? Surely he would have said nothing about "the depths" if he had been speaking of the grave.

The Psalmist said: "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9: 17.

The Psalmist could not mean that the wicked shall be turned into the grave, because the righteous are turned into the grave also. There is no difference between the fate of the righteous and the wicked on this point. It is evident that the Psalmist was speaking of a place into which the wicked only are turned, and as the bodies of the righteous and the wicked are both turned into their graves, the place spoken of is the place where the spirits of the wicked only are turned into.

The Psalmist said: "The pains of hell got hold upon me: I found trouble and sorrow." Ps. 116: 3.

The pains of the grave is an inconceivable idea. "There is no work, nor device, nor knowledge, nor wisdom in the grave." Ecc. 9: 10.

There can therefore be no "pains of the grave," but there are pains of hell, and when the Psalmist found trouble and sorrow, a small portion of the pains of hell got hold upon him.

In Prov. 15: 24, we read that "the way of life is above to the wise, that he may depart from hell beneath." The way of life is not above to the bodies of the wise, but to their spirits. The way of life is not above to the wise, that they may depart from the grave or "avoid" it. Isaac Leeser translates this text as follows: "Avoid the nether world beneath," instead of "depart from hell beneath." We know that the wise do not avoid the grave, but they do avoid the nether world (hell) beneath.

I will now examine two texts of scripture where *sheol* is translated "grave" in King James' translation, and "nether world" in I. Leeser's. In Job 21: 13, we read that the wicked "spend their days in wealth, and in a moment go down to the grave." It is entirely unimportant whether a man's body goes down to the grave in a moment or in many moments, and the bodies of the righteous go down as quick as the bodies of the wicked, therefore we infer that Job

meant that the spirits of the wicked go down to *hell*, the nether world.

In King James' translation, we read that Hezekiah, king of Judah, wrote as follows: "I said, in the cutting off of my days, I shall go to the gates of *the grave*." I. Leecer translates this text thus: "I had said, In the midst of my days, must I enter the gates of the nether world." It would be foolish, incomprehensible and inapplicable, to talk about *the gates of the grave*, therefore the last mentioned translation is undoubtedly the most correct.

In Hab. 2: 5, we have the following statement: "Because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." The *grave* can not enlarge its desire, but the inhabitants of *hell* can.

I will now examine some texts in the New Testament, where the word "hades" is appropriately translated "hell." Jesus said: "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." Mat. 11: 23. Here the Savior announced the contrast between the height of heaven and the depth of hell, and that *the people of Capernaum* had been exalted to heaven. He could not mean that *the city of Capernaum* had been exalted to heaven, but that the privileges which that people had under his ministry had exalted *them* to heaven, but that *they* should be brought down to *hell*. The Savior could not mean that the people of Capernaum should be brought down to *the grave* because the righteous are also brought down to *the grave*. On this point there is no difference between the fate of the righteous and the wicked, and the Savior declared that there would be a difference between the fate of the people of Capernaum, and the fate of the people of the land of Sodom. He said to Capernaum, "it shall be *more tolerable* for the land of Sodom, in the day of judgment, than for thee." 24 v. The Savior was representing that a *special* judgment should come upon Capernaum, and being brought down to the grave would not be a special judgment, but the common lot of man.

The Savior said to Peter: "Upon this rock will I build my church; and *the gates of hell* shall not prevail against it." Matt. 16: 18. Is there *gates of the grave*? My friend says that "hades" should always be translated *grave*. Let him therefore show what the gates of the grave are, how long

and how wide they are, and what materials they are made of.

John the Revelator said that he saw one like the Son of Man, who said: "I am he that liveth, and was dead, and behold, I am alive forevermore, Amen: and have the keys of hell, and of death." Rev. 1: 18.

Are these keys the keys of *the grave*? If so it belongs to my opponent to show what the keys of the grave are, and this will be a difficult task for him to perform.

DIVINE AUTHORITY OF JOSEPH SMITH THE MARTYR. No. 1.

Heretofore we have shown, by a multitude of evidences, that Joseph the Martyr was a true prophet. We now intend to combine in this article some of those evidences, and produce others which we have not published before. In the HERALD of August, 1862, we published a letter which Joseph wrote to N. E. Seaton, Editor of a New York paper, dated Jan. 4, 1833, and which was published in the *Times and Seasons* of Nov. 15, 1844. In this letter Joseph said:

"The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations; when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. * * The governments of the earth are thrown into *confusion, division, and destruction*, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion, and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the holy scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the

requisitions of the new covenant, or first principles of the gospel of Christ: then "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity; (or love,) and if these things be in you, and abound, they make you neither to be barren, nor unfruitful, in the knowledge of our Lord Jesus Christ."

* * * * *

And now I am prepared to say by the authority of Jesus Christ, that *not many years shall pass away, before the United States shall present such a scene of bloodshed, as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country.* The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, 'fear God and give glory to Him, for the hour of His judgment is come.' Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth, whose eyes shall not be closed in death, until they see all these things which I have spoken fulfilled. *Remember these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant.*

Now we would particularly call attention to that part of this letter where Joseph said, "I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the *United States shall present such a scene of bloodshed as has not a parallel in the history of our nation.*" This prophecy is not only being fulfilled, but it is admitted by many of the journalists and politicians, that this is a more terrible war than any that is recorded in history, which is not only an acknowledgment that it "has not a parallel in the history of our nation," but that it has not a parallel in the history of any nation. The fulfillment of this part of this prophecy, is an indication that all the judgments connected therewith will follow. When this prophecy was published, and until this bloody scene overwhelmed the nation in pungent grief, it was not a demon-

strated fact, but now many begin to realize that it is a true prophecy of a true prophet of the Lord.

We will now quote from Joseph Smith's letter to John C. Calhoun, dated Jan. 2, 1844, which was published in the *Times and Seasons*, in January, 1844. In that letter Joseph said:

"Remember if the Latter-Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that *God will come out of His hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and woe, as independence has blazed through with pleasure and delight.*"

The fact is here demonstrated that Joseph foresaw the present "distress and woe" which has come upon this nation, and he declared that it would come upon the nation if the Latter-Day Saints were not "restored to all their rights, and paid for all their losses." Martin Van Buren was President of the United States when, the saints appealed to him to redress their wrongs, and he said, "your cause is just, but we can do nothing for you." Thus he, and the Congress of the United States excused themselves, and did not redress the wrongs of the saints, and their decision was as destructive to the nation, as the decision of the Jews to their nation, when they said concerning Christ: "His blood be on us, and on our children."

The Prophet Joseph brought forth the word of the Lord, in which it was declared that "the time speedily cometh that the Lord God shall cause a great division among the people; and the wicked will he destroy." 2 Book of Nephi, (Book of Mormon) 2: 12.

Rebellion is a division among the people, therefore we are now witnesses to the fact that this prophecy is being fulfilled.

The Prophet Joseph also brought forth the word of the Lord, whereby it was foretold in the Book of Mormon, that after that book should come forth,

"There shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and *the blood of saints shall cry from the ground against them.*" 2 Nephi 12: 1.

The Book of Mormon was published in 1829, and the Church of Jesus Christ of Latter-Day Saints was not organized until April 6, 1830, and then with only six members. How then did the Prophet Joseph

know, before the church was organized, that the members of that church would be so much persecuted that the blood of some of them would be shed? Aside from the evidence which he had that this prophecy was a revelation from God, he could not have expected that this event would transpire, for other denominations were not persecuted unto death. The persecutions of one sect against another, which had been prevalent in New England was known no more, but had become very unpopular, and it was generally regarded as a foul stain on the character of the (so called) "pilgrim fathers." Thus when this nation had arisen at its zenith of glory as a land of civil and religious liberty, and when it was distinguished from all lands, and superior to all nations in this characteristic, this prophecy was published, and in the fourth year after it was published in the Book of Mormon, it began to be fulfilled. In July 1833, No. 2 of Vol. 2, of the *Evening and Morning Star* was published by the church, in Jackson Co. Mo., and in it was an address from "the elders stationed in Zion, (Jackson Co., Mo.) to the churches abroad," in which they said:

"We have abundant reason to thank the Lord for His goodness and mercy manifested unto us, since we were planted in this land. * * Many have been planted upon their inheritances, where blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life, in connection with *peace*."

That number of the *Star* which contained these remarks, was the last which was published in Jackson Co. Before the time arrived for the publication of the next monthly issue, the printing office and press was destroyed, and from time to time the saints were attacked by the mob, and in November following they were driven out of the country. The next number of the *Star* was published in Kirtland, Ohio, in which Oliver Cowdery addressed the readers of that periodical in an editorial capacity, as follows:

"The freedom of speech, the liberty of conscience, and the liberty of the press, are three main principles in the Constitution of a free government; take from it these, and adieu to the blessings of civil society: deprive a citizen of the enjoyments guaranteed in these, and his life is not worth possessing. Men shudder at the thought of the dissolution of States, and the breaking of those links which hold governments together: but whenever those sacred principles are suffered to be trampled upon, and no arm raised to defend them, the lengthy documents, the long harangues, the great parade and the splendid show, are like the idle wind; they are like vain tales; they

are beneath the empty fable, for they can profit no man.

It has become our duty to relate one of the most shocking scenes, which has disgraced the character of any citizen of the United States, since her freedom was purchased by the shedding of blood. We recollect the history of the persecution of the Quakers, and of the Baptists, in time gone by, but we thought we could with propriety, cherish a belief, that no set of creatures wearing the human form, and enjoying the privilege of being classed as citizens of this Republic, could be so blind to all feelings of common humanity, laying aside patriotism and liberal principles, as to rise up in open violation of the Constitution of our country, and persecute, even unto death, a fellow-being for his religion."

In the next number of the *Star*, the same editor said:

"The blood of innocence has been shed; the cries of helpless women and infants have ascended up before the throne of Jehovah; men who never harmed the hair of any individual, have been hunted like the wild hart; the great charter of American liberties has been wilfully assailed; the Constitution of our country shamefully trodden down by a lawless set of miscreants, and our land, which has drunk the blood of our fathers while fighting for freedom, that consciences might be uncontrolled, has been stained, in consequence of this right being freely exercised."

Thus the prophecy in the Book of Mormon, that "the blood of the saints shall cry from the ground against them," began to be fulfilled. The saints were driven from one county to another until they were driven out of the State of Missouri, and from time to time the blood of saints was shed, and the blood of the Prophet Joseph and his brother Hyrum Smith has cried from the ground against the murderers of prophets and saints as the blood of Abel cried against his brother Cain. See Gen. 4: 10.

The effect, which Oliver Cowdery said would follow such violations of the constitutional rights of the saints has been realized. It has been "a sure course to rid our happy country of a large portion of its citizens to seek an assylum among strangers, or like the ancient saints, to wander in deserts, in mountains, and dens of the earth, casting every look in vain, to the peaceful place that gave them birth, till God relieves them of their mourning and distress for their once lovely country, by calling them to an eternal world." Jesus said unto the Jews: "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: 16.

Jesus had a fold in and around Jerusalem before His crucifixion. He gathered sheep into that fold *only*, but after His crucifixion He gathered "other sheep" into another fold that finally there may be one fold and one shepherd. The "other sheep" heard His voice and He preached unto them the same gospel which He had preached unto the sheep of His fold in and around Jerusalem. *Some* of the other sheep which He brought into His fold and who *heard His* voice, lived on this continent and He said unto them :

"Ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham, and in thy seed, shall all the kindreds of the earth be blessed; the Father having raised me up unto you first, and sent me to bless you, in turning away every one of you from his iniquities; and this because ye are the children of the covenant. And after that ye were blessed, then fulfilleth the Father the covenant which He made with Abraham, saying, in thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through Me upon the Gentiles, which blessing upon the Gentiles, shall make them mighty above all; unto the scattering of my people, O house of Israel; and they shall be a scourge unto the people of this land. Nevertheless, *when they shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father.* And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father." Book of Mormon, Book of Nephi 9 : 8.

The fulness of the gospel was preached unto the Gentiles on this land after the Book of Mormon came forth and many received it who afterwards hardened their hearts against the Lord and He has returned their iniquities upon their own heads by bringing judgments and woe upon them.

There is a prophecy in the Book of Mormon concerning the time when that book was to come forth where the inspired writer said :

"It shall come in a day when the blood of saints shall cry unto the Lord because of *secret combinations.*" B. of Mormon 4 : 1.

In the Evening and Morning Star of Jan. 1834, page 243, it is stated that the mob who drove the saints from Jackson Co., Mo., had "their secret constitution," there-

fore it was by secret combinations that the blood of saints was shed, as it had been foretold in the Book of Mormon.

It is recorded in the Book of Mormon that two nations were destroyed upon this land, anciently, by secret combinations, and that by them, in the last days, the blood of saints would be shed, and that a secret combination shall be among the Gentiles, and they are there warned to repent of their sins and suffer not that these murderous combinations shall get above them and they are there commanded to awake to a sense of their awful situation, because of this secret combination which the writer said, should be among them. This prophecy is now being fulfilled for by secret combinations, the blood of saints has been shed and by a secret combination "the work of destruction" has come upon this nation. In the Book of Mormon we have the following statements and prophecies on these topics :

"Now, I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites, and they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi: and whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you; yea, even the sword of the justice of the eternal God, shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of *this secret combination which shall be among you.*"

This prophecy appears to be especially in reference to secret combinations on this land, for the Book of Mormon teaches that the Jaredites lived upon this land and that after they were destroyed by secret combinations, the Nephites and Lamanites inhabited it and that the Nephites were destroyed in like manner. These are the nations

which are spoken of in the quotation which were destroyed anciently, and the prophecy concerning the saints has been fulfilled on this land, and the prophecy concerning the Gentiles is being fulfilled. We say therefore that Joseph the Martyr, was a true prophet for he brought forth these prophecies.

He brought forth also the following prophecy which was fulfilled after he brought forth the Book of Mormon.

"After the book of which I have spoken (Book of Mormon,) shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written." B. of M., 2 Nephi 9: 12. When Joseph brought forth the Book of Mormon how did he know that this prophecy would be fulfilled? There was only one way that he could know it and that was by a revelation from God. He could not know it by the progress which he had made in making converts to the doctrines which he advocated, nor in his success in convincing people that his testimony concerning his visions and revelations were true, for he had his first vision early in the spring of 1820, the second, Sept. 21, 1823, and he obtained all the plates of the Book of Mormon, Sept. 22, 1827, but on the 6th of April 1830, the Church of Jesus Christ of Latter-Day Saints was organized, with *only six members*, therefore Joseph could not have been encouraged by his past experience, in believing that many would believe the words which are written in the Book of Mormon. We presume that there has not been less than 500,000 persons who have believed in the words which are written in that book.

THE GOSPEL OF THE KINGDOM OF GOD No. 1.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, AND THEN SHALL THE END COME." Matt. 24: 14.

The gospel is defined as being "good news and glad tidings," but in order that it may be good news to us, it must be something of importance, and that pertains to our welfare, and the fact that it is revealed from God to us, is an evidence of its great importance. But the Apostle Paul more plainly defines it as being the power of God unto salvation, which definition reflects a greater light upon this momentous subject, and at the same time gives us some idea of the situation of the human family, suggesting to our minds the fact that we are in an unsaved condition. All experience proves that we are in a

condition from which we would gladly be delivered. We are the subjects of pain and sorrow, disappointment, fear, misery and death, or as one of old has truly written: "Man is born to trouble as the sparks fly upwards." "He cometh up like a flower and is cut down." So much our experience teaches us. We do not need revelation to make us acquainted with the fact, for we live in the painful reality all the days of our lives; but beyond this, all is darkness and gloom. The cause of our existence, the purpose of our creation, and how we became the subjects of evil, and to what extent we are thus subject as well as the great means by which we may be delivered from the same—all these facts must have forever remained a hidden mystery but for the revelation of the gospel of Jesus Christ, hence it may be truly called "good news and glad tidings," but the voice of inspiration tells us it is more than this. It is the power of God unto salvation. Surely all will agree with me, that it is of infinite importance that we should be acquainted with it, and that the knowledge of it, is infinitely more precious than fine gold, or the most brilliant diamonds, or the richest gem that ever adorned the costliest diadems that encircled the proudest monarch's brow. Yes, the knowledge of it is as superlatively higher than these in value as the heaven of heavens is higher than the dark dominions of Lucifer. It is the knowledge of the gospel that makes all things else valuable. Without it everything is as dross and man's existence worse than a blank. Then let us try to understand it, but remember that as in every science, in order to get a thorough knowledge of it we must commence with the first principles without which all will be a hidden mystery.

The first truth that is revealed in the gospel is that there is a God, the Creator of heaven and earth, who is infinite in wisdom, knowledge, power, goodness, truth, justice, love and mercy, and who is unchangeable, and with whom there is no respect of persons. This glorious fact is the foundation of all revealed religion. The rock on which all true faith is founded and from whence springs every glorious hope, for a due contemplation of this great truth will show unto us that because of his infinite wisdom and knowledge, He comprehends all things and hence was amply capable of devising such means as would produce the highest honor to himself, and bring the greatest possible good to all of his creatures, and that because of His Omnipotence He could ex-

could all his purposes and none could stay his hand. Again because of his infinite love and goodness He would ordain such means and bring about such purposes as would result in the eternal well being of all that depend upon him, and however dark and mysterious things may appear to our finite minds, and however opposite the dispensations of providence may appear to our present interest, yet this revelation of himself assures us that "all things shall work together for our good;" for "He is too wise to err and too good to be unkind," while His truthfulness assures us that He will make no promises that He will not abundantly and graciously fulfill, and His justice is a standing monument of the immutable truth that while He will mete out to His creatures a just reward, He will demand implicit obedience to His Divine will. At the same time His infinite mercy, (the offspring of every other excellence combined) shines forth as the crowning attribute of Deity and is a glorious assurance that He will consider all our weaknesses and the ten thousand adverse circumstances that surround us in life's rugged path and make ample provisions for our deliverance from every evil. Here then, is a sure foundation for our hope and faith. None need despair who will seek unto Him for such a being can turn none empty away. Another glorious truth, revealed in the gospel, is that by His infinite knowledge He knew that man would become a fallen being, subject to sin and the prey to eternal misery, sunken and degraded far beyond any power of redemption on his own part, and that it would require nothing less than an infinite atonement to redeem him from his accursed thralldom, and God in His infinite love found a ransom for man. Hence we read that Jesus Christ was as "a Lamb slain from before the foundation of the world," Rev. 13. 8. In connexion with these important and glorious truths, the gospel reveals to us that the great purpose of God in the creation of man (for whose well being all things else were created,) was that he might be endowed with wisdom, knowledge, power, truth, holiness, love and goodness, in fine all the excellencies of God, and be crowned with glory and eternal life, yea even the fulness of God. But in order that he (man) might attain to this exaltation it was necessary that he should pass through a state of probation or trial in which state he might see the contrast between good and evil, having his agency given him, to act for

himself or according to his own will, that he might learn the priceless value of good by its contrast with evil—the excellency of wisdom and knowledge by their contrast with vanity and folly, the true use and infinite benefit of power by a deep sense of his own utter weakness, the blessedness of purity and holiness by a knowledge of the awful degradation of filth and pollution, the glorious liberty of the children of God by its contrast with the bondage of sin and Satan, and lastly the inestimable value of eternal life having tasted the bitterness of misery and death, and to this end our first parents were placed in the garden of Eden, in a condition which the Psalmist calls "a little lower than the Angels," that they might open the ways of life unto all whom God had ordained should come forth upon this earth and be the means of placing them in this condition that they might obtain this knowledge of good and evil. It is evidently shown in the following text that this was the purpose ordained in the infinite wisdom of God: "For the creature was made subject to vanity not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 20, 21. "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." 17 v. "As we have borne the image of the earthy we shall also bear the image of the heavenly." 1 Cor. 15: 49. In another place the same apostle speaking of this great purpose speaks of "the wisdom of God in a mystery even the hidden wisdom which God ordained before the world unto our glory." 1 Cor. 2: 7. Well may the saints of the last days exclaim with the apostle of old, "eye hath not seen nor ear heard neither hath it entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." 9, 10 v.

Truly the gospel is good news and glad tidings and when rightly understood it will call forth the holiest and heartiest aspirations of gratitude to the Author of our being; and glorious anthems of praise and glory will swell the chorus of the redeemed of all worlds and of all ages. This glorious revelation is given that we may be led to believe in God and in his Son Jesus Christ, and this is the first commandment revealed in the gospel,

viz., that we should believe in God and in Jesus as our Redeemer. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3: 16. But "he that believeth not the Son shall not see life but the wrath of God abideth on him." John 3: 36. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4: 12. "For Christ died for our sins according to the scriptures." 1 Cor. 15: 3. "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. 2: 5, 6. "Who hath abolished death and hath brought life and immortality to light, through the gospel." 2 Tim. 1: 10. "By him all that believe are justified." Acts 13: 39. "But without faith it is impossible to please him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." Hebrews 11: 6. In consequence of the numerous contradictory faiths in the religious world a grave question arises here, viz., How shall we believe in Him? Shall we believe Him to be the author of exclusive unconditional salvation to a favored portion of Adam's race while the remainder are as unconditionally doomed to eternal perdition? No, for God is just and impartial, and gave unto all men their agency and has pledged His veracity that whosoever believeth in him should not perish but have everlasting life. "For God sent not his Son into the world to condemn the world but that the world through him might be saved." John 3: 16, 17. "For God hath concluded them all in unbelief, that He might have mercy upon all." Rom. 11: 32. The gospel of Christ is the "power of God unto salvation unto every one that believeth." Rom. 1: 17. "For God is no respecter of persons." Acts 10: 34. Shall we believe that He is the author of salvation unto all, irrespective of their obedience or disobedience? No for it was disobedience that has made man an alien from God and reduced him to the most degrading of all conditions, and "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1: 18. "But He became the author of eternal salvation unto all that obey him." Heb. 5: 9. Shall we believe that He is the author of a plan, of which some parts or principles were not absolutely neces-

sary to our salvation? This would be charging infinite wisdom with dealing with nonessentials and tampering with our most sacred interests, leaving us in doubt as to what is and what is not essential, inasmuch as He has never said what part is not essential. On the contrary of this, He has declared that His word (meaning all of it) "shall not return unto Him void," and it is written "whoso heareth these sayings of mine and doeth them I will liken him unto a wise man who built his house on a rock. * * And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand; and the rain descended and the floods came and the winds blew, and beat upon that house; and it fell." Mat. 7: 24, 26, 27. With respect to the Mosaic law, He declared that not one jot or tittle should pass away until all was fulfilled. And have we any reason to suppose that He will respect His gospel less, or that He will allow it to be neglected with impunity? Listen to his word on this point: "See that ye refuse not Him that speaketh, for if they escape not who refused Him that spake on earth, *much more shall not we escape if we turn away from Him that speaketh from Heaven.*" Heb. 12: 25. James, calls it "the perfect law of liberty," James 1: 25. Hence, while there is nothing lacking that would be requisite to bring salvation unto man there is not one iota that is superfluous. Every principle and ordinance is absolutely necessary and must be obeyed or we come short of eternal life. Reader if you say that you believe the word of God and yet reject any portion or neglect to comply with the same, you are building your house on the sand, and that too, with untempered mortar. Do not seek shelter under the flimsy pretext that "dead forms are not necessary." There are no dead forms in the gospel of Jesus Christ. All are saving principles and will bring eternal life unto all that obey the same. Look around in the natural world and see if there is one law there that is not necessary for the harmonious working of the whole. Is there one blade of grass, one grain of corn, one atom of earth, one drop of water or one ray of light more than is absolutely necessary for the harmonious working of all parts of this ponderous machinery called a world and for the carrying out of the purposes of God toward mankind? If God in his infinite wisdom is so particular and exact in his calculations in the natural world dare we

say that He is less so in regard to the spiritual interests of his creatures? Let us then seek to have a living faith, the fruits of which are obedience to every principle of the gospel and which lays hold upon every promise that is made therein. "The faith which was once delivered to the saints," that shut the mouths of lions, quenched the violence of fire, turned the edge of the sword, opened the windows of heaven, raised the dead, healed the sick, cast out devils, gave sight to the blind, made the lame to walk and communed with God face to face, and by ministrations of angels, the visions of eternity, or by heavenly dreams that faith which enabled men to prophesy by the Spirit of God, and to speak with the tongues of angels the wonderful works of God. This is the faith that brings salvation. This is the faith of the Gospel. Is it not a precious gem? It is as much superior to the mutterings and table rappings of modern Spiritualism as truth is superior to error, or light is superior to Egyptian darkness. Seek for it then as for a hidden treasure and hasten to manifest its first fruits, viz., repentance which is the second great principle of the gospel of the kingdom of God. You have sinned. All have sinned and have become aliens from the family of God, yea, all have come short of the glory of God. Rom. 3: 23. God has called upon us to repent of every thing that is hateful to Him and degrading to humanity. Everything that is opposed to truth, righteousness, love and purity, is opposed to God and to the best and eternal interests of the human family; and he calls upon us to forsake it. The forerunner of the Redeemer, cried "repent ye, for the kingdom of Heaven is at hand." Jesus heralded the same throughout the streets of Jerusalem and declared, "except ye repent ye shall all likewise perish." Luke 5: 32. His apostles echoed the same with all the earnestness of inspiration, telling the people to repent and be baptized for the remission of their sins. Without repentance we have no interest in the blood of Christ and consequently no forgiveness of our sins, hence we must remain in a state of condemnation. How can we expect to dwell with God and Christ if we do not prepare ourselves by the practice of holiness and truth, for "without holiness no man can see the Lord." Heb. 12: 14. Sin is not only offensive to God but it is destructive to man and this is one thing that renders it offensive to him. Every thing that is

calculated to bless and happy is pleasing in His sight, and only that is hateful that does not have this tendency; hence He calls upon us to forsake sin in every form, because it degrades us far lower than the beasts, nay man is the most if not the only really degraded being in all this part of God's creation. The practice of sin blunts our noblest faculties, sullies our holiest aspirations, blights our fondest hopes and blasts our brightest prospects, whether pertaining to earth or heaven, and fixes a barrier between God and man that can never be removed, but through implicit faith in God and His Son Jesus Christ as the Savior of the world and repentance in all the divine significance of that word, and then, in obedience to the divine law, being baptized in water for the remission of sins, as declared by Peter on the day of Pentecost, which is the third preparatory principle of the gospel of the kingdom. John the Baptist was administering the gospel of the kingdom, and as many as believed were baptized in Jordan for the remission of their sins. Among the number who were baptized was the Son of God who had "taken upon Him, the sins of the world" and "who was made sin for us." He requested that He too might be baptized, at the same time declaring that it became Him to fulfill all righteousness. See Mat. 3: 13-17. How condescending! He by whom all things were made thought it not beneath Him to enter into the sheep-fold by the door. How meekly He calls upon the porter to open the door. See John 10: 3. Here truly was "an example that ye should follow His steps." 1 Peter, 2: 21. And surely, "he that saith he abideth in him ought himself also so to walk, even as He walked." 1 John 2: 6. Reader, are you willing to follow the footsteps of your risen Redeemer? Think you that you can reign with Him if you will not walk with Him? Mark His words to a ruler of the Jews: "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: 5. What are the flatteries of so-called "divines" and the conscience crushing sophistry of the "Learned" that they should be received in opposition to this unchangeable mandate of Him "who spake as never man spake?" "He that rejecteth me and receiveth not my words hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day." John 12: 48.

CHARLES DERRY.

HENDERSON GROVE CONFERENCE.

Minutes of a Quarterly Conference of the C. of J. C. of L.-D. S., for the 1st Division of Northern Illinois, held at Henderson, Ill., March 3rd and 4th, 1865.

Pursuant to adjournment the Conference met, and proceeded to organize by appointing Z. H. Gurley, President, and E. Stafford, Clerk.

On account of Bro. Gurley's feeble state of health, he called on Elder John Landers to take the lead of the Conference for the time being, who said: "Beloved brethren, through the goodness of our Heavenly Father, we are permitted to assemble here this morning; and I trust that our meeting together will be for our benefit, and would say let us cast aside every weight, and every thing that would hinder us from enjoying the blessing. In consequence of the feebleness of Bro. Gurley's health, I am appointed to address you this morning. I am willing to stand up before you and do my best until his health is restored. The business we are called upon to transact here, is of the greatest importance. We are favored, in that we are called to unite with all the ancient servants of God, to bring about man's salvation, and in the dispensation of the fulness of times, to usher in the millennial reign. We are here to tell of the wonderful works of God, and tell of the welfare of Zion, and tell of our missions, and how we are prospering in the work of God. I feel, brethren, that my heart and soul is in the work, I wish not to boast, but God has brought me down, and humbled this proud heart of mine to preach His word. When I look around on your countenances, and see that there are a number of men that God has called to "thresh the mountains," (it was "worms" who were to thresh the nations, according to the prophet,) I exclaim, O that God would prepare us to thresh. If God makes you threshing instruments, then you can thresh. I thank God that I hear brethren tell of their weakness, I love to hear them talk so, for then God can work through them."

Bro. Gurley said: "I know of no language that conveys the feelings of my heart this morning better than these of the poet: 'When all thy mercies, O my God,' &c. When I contrast the present with the past, truly I can say as did one of old, and truly of the Latter-Day Saints in this section of country when comparing them with what they were twelve months ago, 'what has God wrought?' At our first Conference all who were there no doubt recollect the promises made to us by the Spirit, on condition of the elders laboring in the vineyard, viz.: that God would give us power, &c. Have

we not realized it? Some of our brethren have become men of power, and men of God, I feel truly grateful. When I first heard of Bro. Landers being here, tongue cannot express my feelings. We were at one time laboring together, according to the light we had, in Canada, although he was a preacher of the Baptist persuasion, and I a Methodist exhorter: but blessed be God, we now see eye to eye. Well now, here in this place, beloved brethren, what has God done for us? We have received testimony that we wanted. How is it at Kewanee? They have received blessings there. At Bro. Fletcher's, the Spirit told the elders to go forward and preach the word, and God would bless them, and add many to the church, and God is fulfilling His word, and those around them begin to see that there is a power with them. How was it at Buffalo Prairie? They were told, (the elders) to preach the word, and they have done it, and the consequence is that numbers have been added, and there is scarcely a member up there in that section but what enjoys the blessings of the gospel. All these blessings, brethren, come to us in consequence of our obedience to God. I will relate a circumstance that befell us at Sandwich. On my arrival there some time ago, the first man I met was Bishop Rogers. I asked him how the church in that place was prospering. He said that he would not tell me anything about it, that I would learn enough of that before I got away. I got to enquiring what was going on. I found them in darkness, and I learned that the principal cause of the darkness was, that the elders in that neighborhood had not done their duty in preaching the word. It was shown unto me that if those holding the priesthood would go forward and preach the word, that the Spirit of God would come to them as it formerly had done. The elders resolved to preach the word. When I left them the spell was broken. I left them rejoicing, and at the next Conference the President of the branch bore testimony that the neglect to preach the word was the cause of the darkness, and that the elders went forward and did their duty, and the consequence was that the gifts of the gospel were again poured out upon them. In Corinthians, Paul speaking on this subject said: "To some we are the savor of life unto life, and to others of death unto death." Well, the principle is true. When a man enters into a covenant with God, He requires the fulfillment of that covenant, and when it is fulfilled he is a blessing to himself and all around him. I will close by saying that God is blessing the feeble exertions that have been made, and are still making to

spread His work. I remember when four individuals bowed before God, and asked Him to tell us who the successor of Joseph Smith should be. We were laboring to bring about the work of the Lord. We used to think if we could live to see brother Joseph take his place, we should be satisfied. Well, I have lived to see our missionaries cross the Atlantic. I have lived to see them go to Utah, and there heard the lion in his den. They went to Brigham Young and asked the privilege to preach, but were refused; nevertheless they labored and set the work going, and their lives were preserved by the God of Jacob. The Lord is working in the old countries. We hear glad tidings from Denmark. It was told us in a prayer meeting at brother Brown's, that we were to pray for the Lord to open the way for the preaching of the word in England and Wales, and all European countries. Let the elders be men of God. Let them pray always, pray in their closets, pray in public, let them fast and pray, and humble themselves before God. The first thing in order is the reports of elders; I will give in mine. Since I met with you at Princeville, I have met in Conference at Amboy. Since then I have been to Buffalo Prairie and labored considerably; and since then I went on a short mission with Bro. John Adams, of Buffalo Prairie, to Lewistown, Fulton Co., and labored to the best of my ability, and I have endeavored to be instant in season, and more than that, what little time I have to live on this earth is the Lord's, not mine. It is truly of invaluable worth to be accounted as one who is worthy to help carry on the work of the Lord in these last days, and my determination is to do my utmost to help carry on the work. The following elders gave in their reports, which on motion were received: John Landers, Amos Bronson, Geo. Lindsley, John D. Jones, Joseph Boswell, Wm. Grice, Jas. Lord, Geo. Hickling, Jacob Brown, C. M. Brown, Geo. Braby, Jeremiah Jeremiah, Benj. Williams, Daniel Strong, Wm. A. Moore, E. Stafford.

AFTERNOON SESSION.

Bro. Gurley spoke at some length encouraging the elders to faithfulness and diligence in laboring in the vineyard; and also discussed the question of a more uniform method of distributing tracts. Several of the elders spoke on the same subject, and showed a lively interest in the spread of the work by this important lever, viz: tract distributing. In accordance with a suggestion from Bro. Gurley, it was

Resolved, That this Conference purchase, for distribution, the tract on the first principles of the gospel, written by Bro. Chas. Derry, who was appointed by a Conference

held at Mission, La Salle Co., to write said tract.

The President gave much useful instruction relative to the elders preaching the first principles of the gospel, to take up each principle separately and show it clearly, making the connection, for a great deal depends on the elders making themselves understood, and to accomplish this desired object, seek and obtain the Spirit of truth, otherwise it will be a failure.

The elders spoke considerably on the "Emigration Fund," desiring to stir up each others minds by way of remembrance. The Kewance brethren especially, having from sad experience been brought to know of the condition of the poor saints in England, spoke feelingly on the subject, and implored us to a faithful remembrance of our duty in this respect.

SUNDAY MORNING SESSION.

Owing to Bro. Gurley's ill state of health, he did not meet with us on Sunday.

Bro. J. Landers preached from Malachi 3 c., to an attentive audience and a crowded house, the aisles being full, with some seated and some standing. He was followed by E. Stafford, who spoke in connection on the same subject. Bro. C. M. Brown bore testimony to the truth of the work.

AFTERNOON SESSION.

Bro. J. Landers preached from 1 Cor. 15 c., and truly the good Lord enabled him by His Spirit, to speak to the understanding of the people. He was followed by the elders bearing their testimony, and truly such a "cloud of witnesses" must not have borne their testimony in vain.

The greater portion of the saints gathered together on Friday, March 2d, but on account of Bro. Gurley's sickness, Conference did not convene until Saturday, but the saints met in prayer meetings on Friday afternoon and evening, and were truly blessed of our Heavenly Father by the gifts of the gospel. On Saturday evening we likewise met in prayer meeting capacity, and were truly blessed with tongues, interpretation thereof, and prophecy. Bro. Landers prophesied that there was a time close at hand that would appal men's hearts, and exhorted the saints to faithfulness and diligence in keeping the commandments of God.

On Sunday morning prior to our assembling together, Cynthia L. Graham, and Catharine Williams, were baptized by E. Stafford. On Sunday afternoon, Mary Jeremiah, (wife of Bro. Jeremiah) and Benjamin Hughes, a citizen of Wisconsin, (formerly of Wales) were baptized by Bro. John D. Jones. They were all confirmed at the Sunday evening prayer meeting, by el-

ders J. D. Jones, C. M. Brown, E. Stafford. Conference adjourned to meet at Kewanee, on the first Saturday in June, 1865.

Z. H. GURLEY, PRESIDENT.
E. STAFFORD, Clerk.

NORTH STAR CONFERENCE.

Minutes of a Quarterly Conference for the District of Iowa, of the Church of J. C. of L. D. S., held at the North Star Branch, Feb. 25, 26, 1865.

Conference convened pursuant to adjournment, by choosing Elder Geo. Sweet, President, and D. P. Hartwell, Clerk.

The President made some brief remarks on the duties of the ministry.

The following elders reported: George Wright, Geo. Sweet, J. M. Putney, D. P. Hartwell, and R. W. Briggs.

APPOINTMENT OF MISSIONS.—Bros. Wright and Hartwell's missions to be continued; Bro. Putney to labor at home and vicinity; Bros. Henry Righton and Levi Graybill to preach in Cass Co.; Bro. Horace Gladwin where the Spirit may direct; Elders Nathan Lidget, Wm. Williams and Pryor Stephenson," at Trader's Point.

SUNDAY MORNING.

The President spoke concerning the duties of the elders, and the importance of their magnifying their calling.

Elder Deiggle stated that he had no mission appointed him, but that he had preached in Harris' Grove, and baptized one. The Conference gave him the privilege of preaching where his circumstances would permit.

Elder A. J. Field was appointed to labor in company with Elder Kemmish, in Cass Co.

The case of Wm. Lewis, in regard to his membership was considered. The Conference voted that he retain his membership.

AFTERNOON SESSION.—The case of Joseph Burchell was considered, and according to law, the Conference cut him off from the church.

The President addressed the congregation from Ephesians 3d chapter.

Resolved, That this Conference adjourn till the last Saturday in May, 1865.

GEO. SWEET, PRESIDENT.
D. P. HARTWELL, Clerk.

CORRESPONDENCE.

FROM BRO. J. W. WALDSMITH.

BRO. SHEEN—I thought that I would send a few lines giving you a sketch of a discussion held at Wyoming, Nebraska, Feb. 27, 1865, between Elder Wm. A. Litz, and W. Tipton, a Protestant Methodist minister, on the following question:

"*Resolved* that Joseph Smith the martyr was a true and an inspired Prophet

of God." Elder Litz opened the discussion, by producing some of the revelations of Joseph Smith, concerning the present war, and other events that have already transpired, as evidence to substantiate his arguments, treating principally on the Revelation given December 25, 1832, concerning the present war. He commented upon the same, giving a large and attentive audience the views now entertained by the Reorganized Church of J. C. of L. D. S. He in all probability did not speak with as much eloquence, as Clay, or Webster, but his language was plain, explicit, and to the point, so that the most ignorant, as well as the learned could not help but comprehend the principles that he then and there advocated.

Mr. Tipton said that Mr. Smith, and the Mormons were good guessers, that Smith had guessed well in regard to the war, but he said that it was all human sagacity, that men in these days, could prognosticate, or predict future events without inspiration. He quoted Tipton, Washington, Humbolt, Monroe, Jefferson, and others, concerning slavery, and showed what their opinion (as he termed it) was in regard to the subject of slavery. He had himself predicted too years before the war, that a war of opinion would rage throughout the United States until it would come to a final consummation. He said that his prophecy was just as good as Mr. Smith's was. He quoted from a production of the Rev. Asa Shinn, what he had predicted at the time that the Methodist Church first split or divided, that every man must take sides for or against this position, (slavery) and that ere long, they would hear a voice from heaven, exclaiming, "come out of the midst of her, (*the South*) partake not of her sins, and receive not of her plagues."

He said that his opponent claimed no part or portion with the Salt Lake Mormons. He wanted to know how they were going to arrange their temple, so that both sects could worship, as they both intended going to the same place, to build their City. He said that Smith had not suffered martyrdom, but had received his just dues, that he had been lodged in jail awaiting justice for his crimes, that he had previously committed, that he had been shot and then had his throat cut, and as an evidence that he was not prepared to meet his God in peace, his last words were "my God, my God hast thou forsaken me." He

said, "a true prophet must confirm his mission by working miracles as did Elijah."

Elder Litz closed by inquiring, how they (the Methodists) could hear the voice from heaven, (as spoken of by Asa Shinn) when they did not believe in any more revelations and by whom could these sentences have been spoken, inasmuch as their God had no mouth by which to utter a word. He also said that he would answer the question in regard to the two sects of Mormons building the temple in Missouri, by simply asking another question, viz.: where are the Protestant and Episcopal Methodists, going to settle their difficulty, in heaven when they get there or are they going to hell to settle it? As for Joseph Smith having his throat cut, he boldly asserted that, that was not true, and if Joseph was not prepared to meet his God judging just by his dying words, that Jesus Christ was also under the same condemnation. He also stated that Elijah had shed blood which was a thing that Joseph had never done.

I have since understood by disinterested persons that the sympathies of the congregation mostly ran in favor of the Mormon arguments. I also understand that the men were to have another discussion on the following day, in the Camp Creek Branch.

FROM BRO. J. M. WAIT.

BRO. SHINN—I have just returned home from a mission, having travelled about 50 miles. I baptized eight and organized a branch of ten members there and called it the Pittsfield Branch, Wm. Franklin Pres. I would be willing to preach all the time if I was able to do so, for I feel a great interest in this work but I am compelled to work to support my family. I will do all that I can for the cause.

Stephensville, Wis., Mar. 6, 1865.

RECEIPTS—*For the Herald*—J. Matthews, S. Hughs, D. Jones, C. Kemmish, S. Deigle, J. Bullard, G. Davis, (of Iowa) D. Martin, J. M. Tousley, A. J. Field, J. Wild, R. Price, A. Griffith, each \$1; W. O. Clark, E. S. White, P. Manzer, D. Williams, W. F. Cooke, J. Raymond, each \$2; W. Jenkins, \$1.25; B. Austin, \$0.35; J. Pearson, \$3; E. Wells, \$0.50.

For the Book of Doctrine and Covenants.—B. Austin, A. Delap, J. M. Tousley, each \$1.25.

THE ANNUAL CONFERENCE of the

Church of Jesus Christ of Latter-Day Saints, is appointed to be held in the Academy, in Plano, Kendall Co., Ill., April 6, 1865. Plano is situated on the direct line of the Chicago, Burlington & Quincy R. R., 57 miles west of Chicago.

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—Spiritualism or Witchcraft—Literal Gathering of Literal Israel—Brighamite Doctrines—Gospel of the Kingdom, (by C. Derry,) and Divine Authority of Joseph Smith, the Martyr.

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 Conscience after Death."—No. 2 on the "Literal Gathering of Literal Israel." 8 for 10 cents, 24 for 25 cents, 100 for \$1.

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L.-D. S. Hymns, with an Appendix,	0.55
The same, (gilded)	.85
The Voice of Warning (revised),	0.50
Herald, six Volumes (bound in one)	8.75
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 " " " "	2.00
Book of Jasher,	1.80
Hall's Expedition to the Polar Sea;	4.50
Catherwood & Stephens' Travels in	
Central America, &c., 2 Vols.,	6.60
Travels in Yucatan, by same, 2 vols.,	6.60
Wonders of Earth and Heaven, 2 v.,	6.00
Mosheim's Ecclesiastical History, 2 vol.	4.50
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The Works of Josephus, 2 vols.	5.40
Buck's Theological Dictionary,	3.00
New Lute of Zion: Sacred Music,	1.75
50 Envelopes with scriptural texts,	40
English, Danish and German Bibles and Testaments, of various sizes and prices.	

OTHER 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 ISAAC SHINN.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOTIE THE LATTER AROUND.

No. 8.—VOL. 7.] PIANO, ILL., APRIL 15, 1865. [WHOLE No. 80.

THE GOSPEL OF THE KINGDOM OF GOD. No. 2.

It is not dying testimonies of friends, however sincere they may be, if their testimonies conflict with God's word, nor yet is it the word of men who wrest the scriptures that will judge thee, dear reader, but the word of God that shall condemn or acquit according as thou shalt receive or reject the same. Not only did Jesus set us the example, but He preached the same and ordained His disciples to preach and administer it. He commanded them to go into all the world and preach the gospel to every creature. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16: 16. On the day of Pentecost this glorious mission was began and three thousand souls were convinced of the truth and "cried out men and brethren what shall we do?" True to the instructions and example of their great Master, and true to the inspirations of the Holy Ghost, Peter boldly, but with meekness and faithfulness, commanded them to "repent and be baptized for the remission of sins." Acts 2: 38. Jesus said that the Pharisees and Lawyers rejected the counsel of God against themselves being not baptized of John. See Luke 7: 30. He also said, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. Reader, avoid the leaven of the Pharisees, whether of ancient or modern time and repent and be baptized for the remission of your sins, like Saul and the devout Cornelius, and the trembling Jailor, the "Ethiopian Eunuch," with the people of Samaria and the twelve disciples, and in fine all the church of God in ancient times, and you

will realize the blessings promised on the day of Pentecost. This is the fourth principle of the gospel, viz., the reception of the gift of the Holy Ghost, through the ordinance of laying on of the hands of those men whom God had sent forth to build up His kingdom. See Acts 8: 14-19. Here is a key by which you may know those whom God has sent, and those who have run without tidings. Paul gives us to understand that no man can preach the gospel except he be sent. See Rom. 10: 15. Hence those who only preach a partial gospel are not the messengers of God, but are acting without authority, therefore it is no wonder that they should be so divided as to what is the gospel. The messengers of God will declare the whole counsel of God, as Peter, Paul, and all the true servants of God did. Sincerity in a cause is no evidence of the truth of it, but if a man is sent of God, he will speak according to the law and the testimony. See Isa 8: 20. He will not only teach faith, repentance, and baptism for the remission of sins, but, like Peter, he will hold out the promise made by Jesus in the 14th, 15th and 16 chapters of John, and in the 16th of Mark, that the true believers should receive the gift of the Holy Ghost; for this "promise is unto all that are afar off, even as many as the Lord our God shall call." Acts 2: 39. This gift is manifested by visions, dreams, prophecies, divers kinds of tongues, and the interpretation of the same, &c. Acts 2: 4-18. It enables the true believers to "cast out devils and lay hands on the sick, and they shall recover." These glorious gifts of the Spirit were promised and given for the perfecting of the saints, and for the work of the ministry, and for the edifying of the body of Christ, 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: 12, 13. No true servant of God will tell you that these blessings were given only for the ancient church. They will declare with Peter: "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." Is there any limit mentioned here? How many will the Lord call? "Go ye into all the world, and preach the gospel to every creature," was the divine command. Hence it is to every creature, if they will avail themselves of the proffered blessing. This promise is as illimitable as salvation itself. It is part and parcel of that salvation. It is the armor of God, with which He clothes His saints, and by which they fight the good fight of faith. Did the ancients need it? Are we not as weak as they? Has the great adversary of souls ceased his warfare against the kingdom of God? Has wickedness diminished? Then why do we not need the same divine assistance, and the same blessings? If we are deprived of these, we are at the mercy of the adversary. Strip the gospel of these blessings, and you take away its all-conquering power, and leave but a dead form of words, you deprive the gospel of its light, and make the plan of salvation an empty fable, you rob God of His truth, and tear the brightest gem from the diadem of the Eternal; shut out all hope from the hearts of men, and leave them a dark, cold, cheerless wilderness, wherein only grows thorns and thistles, instead of the bright flowers of hope, peace and joy, that should bloom while immortality endures. But glory be to His holy name, His promises are as firm and unchangeable as the pillars of heaven, and with Him there is no respect of persons, hence these blessings are for the people now, and the way to obtain them is to have a lively faith in God, and in His Son Jesus Christ. Forsake every sin, and be baptized in water for the remission of them by one of God's *authorized* servants, and have hands laid upon you for the reception of the Holy Ghost. See Acts viii. 14-19; xix. 6, and Heb. 6 c. and you will realize the fulfillment of the prophecy of Joel, and will realize that this is the true order of adoption into the kingdom of God. We do not depend upon the testimony of the ancients alone, but with Peter, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1: 19. This sure word of prophecy bears witness that these things remain unchanged in the economy of heaven, and the only reason that men do not enjoy them now, is that they have departed from the

true faith, and they reject the gospel of Jesus Christ. We testify that God in His love has restored that gospel, with all its powers and blessings, and has sent forth His servants with the cry, "fear God and give glory to him for the hour of His judgment is come." Rev. 14: 7. This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." Mat. 24: 14. Reader, will you receive this gospel—this warning message to the nations, or will you reject it? It will sustain you in every hour of trial, shield you from God's judgments, heal your wounded souls, and you will realize that inasmuch as you walk in the light, as He is in the light, His blood will cleanse you from all sin, and prepare you for a glorious resurrection at the coming of our Lord Jesus Christ, who will take vengeance on them that know not God and obey not His gospel, "when He shall come to be glorified in His saints, and admired in all them that believe." 2 Thes. 1: 9.

Do not reject these truths, heed not the worn out cry of "false prophets," "delusion," "give us a sign," &c., which is frequently used, by professedly pious, and perhaps sincere men, but come forward, manifest your faith by your works, and claim the promised blessings. It was the Redeemer of the world that made the promise, and His inspired apostles declare that "it is to you, and to all that are afar off," and here let me inform you that the Holy Ghost is not only to confer those outward manifestations, but it is also the testimony of Jesus, the glorious seal of our adoption, and earnest of our inheritance of the purchased possession, which is to be given to the saints, (see Eph. 1: 13, 14,) whereby we are enabled to cry "Abba Father," and it maketh intercession for the children of God, and claim divine mercy in behalf of their infirmities, (see Rom. 8: 26,) and helpeth us to overcome our infirmities, and to destroy the works of the flesh, by purifying the body and mind from every corruption, and thus preparing us for a glorious resurrection. Furthermore it is the power of the resurrection, for Paul declares that "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." Rom. 8: 11. This then is a part at least of the work of the Holy Ghost, which was promised to all true believers.

Obedience to the gospel requirements through the ordinance of laying on of the hands of the servants of God, and faithful earnest prayers, are the means by which it is obtained. As in the case of the Samari-

tans who had received the word, but not the Holy Ghost, "for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus," (Acts 8: 16,) therefore Peter and John were sent unto them to administer this ordinance unto them, "who when they were come down prayed for them, then laid they their hands on them and they received the Holy Ghost." 17 v. Reader, this is no fiction, it is one of the gospel ordinances, if not, why should these two holy mess be sent down to Samaria? The people had received the word and been baptized in the name of the Lord Jesus, and as far as simple prayer was concerned, could have claimed this blessing, if prayer alone was sufficient, for God is no respecter of persons, and it was evident that they had faith in the name of Jesus, for they had received His word, and been baptized in His name, but they had not received the promised blessing, nor did they receive it until the apostles laid their hands upon them, which is an evidence to us that God requires implicit obedience unto all His commands, and it is also an evidence that the laying on of hands is one of the commands.

An inspired historian says that "Simon saw that through laying on of the apostles' hands, the Holy Ghost was given." If it had not been given in that way, and Simon had only imagined it to have been so, then the historian, as a truthful writer, would have said that Simon thought, or imagined, it was thus given, and would not have left the impression that it was really given in that way, but as it is, we are bound to admit and receive it as one of the gospel ordinances.

Another instance is recorded in Acts 19 c. and in Heb. 6 c., it is spoken of in such a manner as to leave no doubt on the matter, and is incorporated with the principles of the doctrine of Christ, as being one of the same, telling the church that they ought to go on to perfection, and not by their follies and corruptions render it necessary to lay "again the foundation of repentance from dead works, and of faith toward God; and of the doctrine of baptisms, and of laying of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6: 1, 2. Who will presume to say that all the other principles named here are principles of the gospel, but that the laying on of hands is not? I dare not make the separation, they who fear not Paul's curse may preach another gospel, but "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

Reader, do you want a part in the first resurrection? Seek then to be prepared in God's own appointed way; you might as

well expect your grain to come to perfection, after it is buried in the earth without one ray of light, or one drop of rain to strengthen and enliven it, as to expect to come forth a glorified and perfected being yourselves, without those divinely appointed means, and purifying influences of the Holy Spirit, through its various manifestations before named. The Author of our being knows best what will restore us to His likeness, and unless we become like Him we cannot dwell with Him, and would have no part in the first resurrection. I think I hear some reader ask, "do you believe in more than one resurrection?" All mankind must rise from the dead, "For since by man came death, by man (the man Christ Jesus) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." 1 Cor. 15: 21-23. Paul had a hope before God that there should be a resurrection of the dead, both of the just and of the unjust." See Acts 23: 8.

Jesus said: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28-29.

Those that rise to everlasting life will reign with Christ on the earth a thousand years, according to the revelations of John on the Isle of Patmos: "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 5, 6. These are they to whom "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given," when the promise of Jesus shall be realized. "Blessed are the meek, for they shall inherit the earth." Then the glorious hope of the patient Job shall have a glorious realization. Yes, reader, these are the blood washed through that have come up through great tribulation, and join in this triumphant anthem: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth." Rev. 5: 9, 10. Would you not wish to be one in that glorified band, and avoid the mortification of sleeping in the dust at least one thousand years after the resurrection of the just? Remember that even after that time you must stand before God to give an account for the deeds done in the body, and stand liable to the second death, and to hear the awful and soul-crushing mandate:

"He that is filthy let him be filthy still." Rev. 22: 11. Be wise in time, and obey the gospel. God's mercy is boundless, and His justice endureth forever. His love is infinite, and His truth also is eternal; but mercy has no claim on the impenitent. Persistent rebellion spurns His love and rejects His kindly offers and invitations, and place those that adhere to sin far beyond the reach of mercy, and for such the blood of Christ has been shed in vain:

"For this eternal truth is given,
That God will force no man to heaven."

Reader, I have now delivered unto you the message borne by the angel spoken of in Rev. 14: 6, to the Prophet Joseph Smith, whose name has been added to the glorious list of Martyrs for the testimony of Jesus, and who proclaimed with a loud voice to all nations, that "the hour of God's judgment is come," and who called upon all men to "fear God and give glory to Him; . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters," (Rev. 14: 7,) that they might escape the judgments, and be made the happy recipients of eternal life. Every thing around us testifies that God's judgments have commenced to be poured out. We hear of wars and rumors of wars. Nation has taken the sword against nation, and kingdom against kingdom, and to-day there is no nation under heaven but what is afflicted either with intestine broils or foreign wars, or are in perpetual dread of the dreadful something at hand, and they know not what it is, and all faces pale with fear, and all hearts fail them for looking after those things which are coming on the earth, and know ye that when this gospel of the kingdom shall have been preached in all the world, for a witness unto all nations, then shall the end of abominations, and of all nations and things that are opposed to the kingdom of God most assuredly come, for God hath declared it. See Luke 21 c. The things that you see and hear to-day, are but the beginning of sorrows. O then, make God your friend in time, and do not be deceived by popular appearances. Mistake not the popular professions of religion for the religion of Jesus Christ, nor yet the mutterings and rappings of table turners, and necromantic communications that now overflow the land, for the divine whisperings, glorious visions, and celestial communications of the Holy Ghost, which alone can reveal the mind and will of God. These attempts of the wicked one to deceive the world by his lying wonders, are as far beneath the true manifestations of the Holy Ghost, as the dark dominions of Lucifer are beneath the throne of the infi-

nite and all-wise God. But it is written of them, they "shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24. Obey the gospel, and receive the great key to all the mysteries of the kingdom of God. The infallible test by which all spirits can be tested, the key of knowledge, the Holy Ghost, the Comforter, and you will prove that the gospel is not only good news and glad tidings, but also the power of God unto salvation, and you will realize that your salvation does not consist in the multitude of hills, or in the height of mountains, nor yet inaccessible valleys, but that in the Lord our God is our salvation, and He has declared that He will preserve His people, even if it be so that He must destroy the wicked by fire.

May God assist you, gentle reader, to see the truths that are here but feebly portrayed, obey them and walk worthy of the vocation whereunto all the saints of God are called; that you may secure a glorious resurrection, and an abundant entrance into the Celestial Kingdom of God, is the earnest prayer of your humble friend and brother,
CHAS. DERRY.

DEBATE ON CONSCIOUSNESS AFTER DEATH.—No. 4.

In Rev. 6: 8, John says: "I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him." Now I can not understand how *the grave*, or *graves*, can follow after a man, but I can understand how the people of hell can follow after a man when deliverance is preached to the captives, and the opening of the prison doors to them that are bound. Hell is as appropriate a name for the people of hell, as Zion is an appropriate name for that class of people who will inhabit Zion, or Jerusalem for the people of Jerusalem, or Capernaum for the people of Capernaum.

In Rev. 20: 14, John says: "Death and hell were cast into the lake of fire. This is the second death."

Will the grave be cast into the lake of fire?

John said: "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Rev. 20: 10.

This text shows that the devil, beast and false prophet, will exist day and night in the lake of fire and brimstone, for they can not "be tormented day and night for ever and ever," if they do not exist and be conscious "day and night for ever and ever." My opponent may attempt to limit the meaning of the words "day and night for ever and ever," as much as he pleases. He can

not show that these words mean instantaneously, in a moment, or in the twinkling of an eye. I presume that my opponent will not undertake to show that the words "day and night," mean less than *one* day and night, therefore the false prophet will live in the lake of fire and brimstone, and be tormented there, at least *one* day and night, and that is one day more than the position of my friend will allow him to acknowledge.

The Savior said concerning the rich man, "in *hell* he lifted up his eyes, being in torments." Luke 16 : 23. Will my friend tell us how he lifted up his eyes in the *grave*, and how he was in torments in the *grave*? I know that he has made a sheer assertion, without any evidence, or even argument, that this is a parable, but he says that *hell* should be rendered *grave*, and if he is correct in making this assertion, *hell* should be rendered *grave* in this text also. Perhaps he would not agree to have it mean *grave* in this text, because then it would represent that the rich man, lifted up his eyes in the *grave*, being in torments, and thereby he would represent not only that the wicked are conscious after death, but that they are conscious in the *grave*, and lift up their eyes there, and are in torment.

The Savior said, "whosoever shall say, Thou fool, shall be in danger of *hell* fire." Mat. 5 : 22. Will my friend show us what *grave* fire is? Such an explanation would be applicable to the following text: "It is better for thee to enter into life with one eye, than having two eyes to be cast into *hell* fire." Mat. 17 : 9. The Savior also said :

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of *hell* than yourselves." Mat. 23 : 15.

Will my friend show us how the scribes and Pharisees could make their proselytes twofold more the children of the *grave* than themselves? If *hell* is the *grave*, how shall we understand these words of the Savior?

The doctrine of annihilation is contrary to the doctrine of Christ, for He taught that "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke 12 : 47, 48.

If all the wicked will be annihilated, then there will be no difference between the punishment of one class and another class of sinners. If great sinners and sinners of less

magnitude will all be unconscious from death to the resurrection, and will then be raised from the dead, and forthwith annihilated, some will not be punished with "many stripes," and others with "few stripes;" but all will be punished alike. This mode of procedure would not be rewarding every man according to his works. Jesus said: "The Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Mat. 16 : 27.

If my friend's doctrine is true, how can the following declaration of the Savior be true:

"When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14 : 13, 14.

These people are to be rewarded at the resurrection of the just, and as men can perform this act of benevolence who are not disciples of Christ, they will be rewarded at the resurrection of the just, although they may not be disciples of Christ. This fact is also explained by these words of the Savior:

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Mat. 10 : 42.

Thus those who are not disciples of Christ may minister unto and supply the smallest wants of His disciples, and they will not lose their reward; but how will they be rewarded if they will be annihilated? At another time Jesus showed how they will be rewarded who minister unto His brethren, and how they will be punished who saw His brethren hungry, athirst, or strangers, or naked, or sick, or in prison, and did not minister unto them. See Matt. 25 : 31-46, where there are three classes of people described by the Savior. There is one class who are called sheep; these are they who minister to Christ's brethren and supply their wants when they see them hungry, thirsty, strangers, naked, sick or in prison. The sheep will be called righteous, because they ministered unto Christ's brethren. There is another class who are called goats, who will be punished because they would not minister to Christ's brethren, when they saw them suffering under any of these afflictions. The third class are the brethren of Christ who are ministered unto by the sheep, but not by the goats. My friend says that the sheep which are here spoken of are Christ's brethren, but Jesus did not say so, according to what is here recorded. They will enter into a kingdom which was prepared for them from the foundation of the world, but this

is not the kingdom which Christ promised to prepare for His brethren.

Jesus said unto His disciples, and not unto the world: "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. Thus it appears that the place, or kingdom, which He promised to prepare for *them*, which He prepared from the foundation of the world, therefore the kingdom which was prepared for the sheep who ministered unto His brethren, is another kingdom. The idea that all men will be annihilated who were not disciples of Christ in this life, is contrary to the doctrine which is taught by Paul. He says that in the resurrection, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15: 40-42.

It is here shown that there will be as much difference in the glories which the dead will inherit in the resurrection, as there is in the glories of the sun, moon and stars. The glory of the celestial, is called the glory of the sun. It is the glory of the Son of God, for it is the highest glory, and it is the glory which the saints will inherit, for John said: "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." 1 John 3: 2.

As the saints will be like Christ, they will inherit the celestial glory with him. They can not be like Him if they inherit an inferior glory. They can not be like Him if they inherit a glory of which the moon is typical, or a glory which is typified by the stars, therefore those who shall inherit these glories are not sons of God, or saints of the Most High. Thus the wicked will come forth in the resurrection, having been previously punished for their sins, and fitted and prepared for lesser glories. Before that day shall come they will be punished, for James said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5: 1. This weeping and howling can not be where there is no consciousness. In Rom. 2: 6-8, we read that God "Will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." These miseries can not be experienced where there is no consciousness.

I shall now show that the spirits of men are transferred to another state of existence when they are separated from their bodies, by the death of their bodies. In Ecc. 8: 8, we have the following evidence that the spirit can not be *retained*, consequently that it is transferred to another sphere of action: "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." In Ecc. 11: 5, it is shown that there is a way which is called "the way of the spirit," as follows: "Thou knowest not what is the way of the spirit." The way of the spirits of the righteous is upward, therefore this question is asked: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Ecc. 3: 21. This text not only shows that the spirits of men exist after the death of their bodies, but the spirits of beasts also.

It was revealed unto Simeon by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple. "Then took he him up in his arms, and blessed God, and said, Lord now lettest thou thy servant *depart* in peace, according to thy word: for mine eyes have seen thy salvation." Luke 2: 28-30.

Simeon did not pray that his body might "depart in peace," but that when he should "see death," that his spirit might *depart* in peace. He did not pray that it might be unconscious, and if it departed in peace, it was not annihilated. Simeon spoke of the departure of his *spirit* as *his* departure. He spoke of his inner man as *the* man—as himself, the same as if he had no body.

Paul wrote concerning his spirit, and his departure in the same manner, as follows: "I am now ready to be offered, and the time of my departure is at hand." In Phil. 1: 21-24, this subject is also explained, as follows: "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." When Paul said, "if I live in the *flesh*, this is the fruit of my labor," he evidently knew that he could live *out* of the flesh. If he could not live *out* of the flesh, it was foolish for him to say anything about living *in* the flesh. If men have no consciousness after death, he should have said, "if I live, this is the fruit of my labor." He did not know what he should choose, whether to live in the flesh, or "to *depart* and be *with* Christ." Paul did not anticipate that he would be unconscious after death, but he

knew that he would live out of the flesh and depart, and be with Christ. He was then living in the flesh, or abiding in the flesh, and thus he described his life in the flesh, and thus he spoke of his body as a covering of himself, or a tabernacle in which he dwelt. He also said :

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. * * Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him.” 2 Cor. 5: 1, 6-9

According to this statement, a life in the body is *absence* from the Lord, and when the saints are *out* of the body, they are present with the Lord. This was the faith of Paul, therefore he said, “we walk by faith, not by sight.” He represents that he would exist when he should “be absent from the body,” and that then he would “be present with the Lord.” Thus he speaks of himself as a man in the flesh, and in the body, and a man who would live out of the body, “and be present with the Lord.” The saints therefore go into the presence of the Lord (Christ) when their bodies die. They go to Paradise, where the thief went to who was crucified with Jesus. He said unto Jesus :

“Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.” Luke 23: 42, 43.

My friend says that Paradise is not heaven. He says that Christ did not go to heaven that day, and to defend this assertion, he quotes these words, which Jesus spoke unto Mary, after His resurrection: “Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.” John 20: 17.

Now I shall show, that although Jesus had not ascended to the Father, that He had been to that heaven which is called Paradise, and that the “third heaven” is called Paradise. Paul said :

“It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body,

or out of the body, I cannot tell: God knoweth;) how that he was caught up into *paradise*, and heard unspeakable words, which it is not lawful for a man to utter.” 2 Cor. 12: 1-4.

Thus Paul, before his death, was “caught up into Paradise,” and he says that he was “caught up to the third heaven,” consequently Paradise is the third heaven. Paul says that he could not tell whether he was in the body or out of the body, therefore Paul knew that he could exist either in the body or out of the body, and he knew that he heard “unspeakable words” in Paradise, either in the body or out of the body. If my friend had heard Paul make this statement, he would probably have said unto him, “Paul, you need not say, or insinuate, that you could exist out of the body, or that you could hear unspeakable words out of the body. Why do you say that you can not tell whether you was in the body or out of the body? Do you not *know* that you could have no consciousness *out* of the body, that you could not hear *any* words out of the body, that you would be *nothing* out of the body, and that therefore you would not be Paul out of the body?” If my friend had been acquainted with Paul, he would probably have talked to him in the above style, and would have told him that there is only *one* heaven, and that a belief in three heavens is a heresy. Jesus had not ascended to the Father when He arose from the dead, but he had been to Paradise, which is the third heaven. We read that Solomon said: “Will God indeed dwell on the earth? behold the heaven and heaven of heavens can not contain thee; how much less this house that I have builded?” 1 Kings 8: 27.

The heaven of heavens is therefore the highest glory of the Most High, the place where God dwells in the light which no man can approach unto. See 1 Tim. 6: 16. No man hath immortality dwelling in that light, and as those men who have obtained immortality can not dwell in that light, therefore the saints and apostles do not go to that heaven when they die which is “the heaven of heavens.” This heaven is *one* heaven, and the heavens which it is the heaven of, are *two* more heavens, which makes *three* heavens, therefore the testimony of Paul concerning the third heaven, agrees with the testimony of Moses concerning “the heaven of heavens.” He said: “Behold, the heaven and the heaven of heavens is the Lord’s thy God, the earth also, with all that therein is.” Deut. 10: 14. It agrees also with the testimony of Solomon, as we read in 2 Chron. 6: 18, which is a repetition of that which we have quoted. See also 2 Chron. ii. 6; vi. 35; Ps. cxv. 16; Gen. ii. 4,

and many other texts where the heavens are spoken of.

My opponent has said that Christ's disciples could not go, after death, to the place which He went to, because He said unto them: "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you." John 13: 33.

Now Jesus did not say unto them that they should not be with Him after their death, or after their "departure" out of the body, but there was a little while after Jesus died before they died, and during that time, although they might seek Him, wither He went, they could not come; but He said unto them: "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." John 16: 16. The Savior did not say to His disciples that they should *never* go where He would go. Jesus was going to the Father, and His highest glory is in "the heavens of heavens." Into that glory the saints cannot go when they die.

My opponent says that the words of Jesus to the thief should be punctuated differently, and that then they will not show that the thief went to Paradise, that they should read as follows: "Verily, I say unto thee to-day, shalt thou be with me in Paradise?" Truly that would be tantalizing a penitent sinner, who had been praying to Jesus that he might be remembered when Jesus should come in His kingdom. Why would Jesus ask such a question as my friend insists that He did? Did He not pray for His murderers at the same time, and say, "Father forgive them, for they know not what they do?" Is it reasonable to suppose that He would thus pray for His murderers, and at the same time reject the petition of the penitent thief? If my friend could make us believe that he has a right to punctuate the Bible, and insert questions wheresoever he pleases, he might make a Bible which would endorse his doctrine; but I ask, by what authority does he do such things, and who gave him such authority. If I should undertake to do it, he would no doubt protest against such acts.

Now I will show that Moses died and was buried, and that he afterward was alive, and appeared on the mount of transfiguration unto Jesus, Peter, James and John. In Deut. 34: 5, 6, we have the following account of his death and burial:

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."

The Lord also said unto Joshua, "Moses

my servant is dead." Josh. 1: 2. The appearance of Moses and Elias is thus spoken of: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." Mat. 17: 1-3.

My friend says that Elijah (Elias) did not die, and that there was a controversy about the body of Moses, between Michael, the archangel, and the devil, and he believed that Moses was resurrected. I would ask whether that controversy might not have been as to the right of Moses to come forth in the resurrection of the saints, because he committed a heinous sin at the waters of Meribah, when he said, "hear now, ye rebels; must we fetch you water out of this rock?" Num. 20: 10.

Moses could not have been resurrected, for Christ is called, "the beginning, the first begotten from the dead." Col. 1: 18. In 1. Cor. 15: 22, 23, it is declared that "as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: *Christ the first fruits.*" If Moses was resurrected before Christ, then Christ was not the first begotten from the dead, nor the first fruit of them that had died.

My friend quoted the following words of Peter, to endeavor to show that the righteous do not go to heaven: "David is not ascended into the heavens." Acts 2: 34. Peter was speaking of David's body, for he had been saying: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." 29 v. David's body had not ascended into the heavens, neither had it ascended to heaven, neither had his spirit ascended into the heavens. The spirits of the saints do not ascend into the heavens, but into the third heaven, which is only *one* of the heavens, therefore Peter could have said the same concerning all the saints. He could have truly said, "they have not ascended into the heavens, but they have ascended into the third heaven, which is the Paradise of God." In Rev. 5: 8-10, there is evidence that the spirits of the saints are in the presence of the Lamb after death; and that they are conscious, for we there read as follows:

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps; and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals there-

of: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

My opponent says that this song will be sung by these men in the Millenium; but it is here shown that it would be sung before the book with six seals would be opened. The next chapter shows that great events would transpire after they would sing this song, and after each of these seals would be opened. After the opening of the first seal, John said, "I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6: 2. After the opening of the second seal, John said, "there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." 4 v. It was to be before their resurrection that they were to sing this song, for they said, "we shall reign on the earth." When they shall be resurrected they will reign on the earth, therefore they sing this song before that time. These events were to all transpire before the opening of the fifth seal, and we read that John said:

"When he (the Lamb) had opened the fifth seal, I saw 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 fellowservants also and their brethren, that should be killed as they were should be fulfilled." Rev. 6: 9-11.

These people had been "slain for the word of God, and for the testimony which they held." Their blood had been shed, therefore they said, "how long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" They were conscious, otherwise they could not ask this question, neither would it have been said unto them in reply, 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. My friend says that this altar under which these martyrs lay, could not be in heaven. He says that they have no altars there on which they sacrifice lambs and oxen. That may be, that there are no altars there of that character, but there are altars on which no sacrifices of that kind are offered.

A communion table is an altar, according to Webster, and the writer of Heb. 13: 10 said, "we have an altar, whereof they have no right to eat which serve the tabernacle." This altar appears to have not been such an altar as my friend talks about; neither was the altar which the Savior spoke of when He said: "if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Mat. 5: 23, 24.

My opponent says that the "souls of them that were slain," can not be spirits. He says that they are persons who had spirits and bodies. I will show, however, that the spirits of men without their bodies, are often called *souls*. I have shown that many texts describe the bodies of men without their spirits as souls, but I will also show that there are many texts which describe the spirits of men without their bodies, as souls. This fact is demonstrated in the following texts: "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 very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5: 23. "But his flesh upon him shall have pain, and his soul within him shall mourn." Job 14: 22. "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" Job 27: 8. "He keepeth back his soul from the pit, and his life from perishing by the sword." Job 33: 18. "Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul." Ps. 86: 4. "Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Mic. 6: 7.

As spirits are called souls in these texts, this objection of my friend is untenable;

Thus I have shown that the spirits of the martyrs are conscious after death, and that they can cry with a loud voice, and can hear. I have also shown, by a multitude of evidences, that all men are conscious after death, and that the consciousness of the wicked is a tormenting consciousness, and that the consciousness of the righteous is a joyful consciousness. I have also shown that many great events will transpire on the earth after the elders in the presence of the Lamb, (who were to be redeemed out of every nation) would say "we shall reign on the earth." The book with six seals was not to be opened until after they had sung this song, and we have shown what mighty events were to follow the opening of five of

these seals, but they will not reign on the earth, until the great events will transpire which will succeed the opening of the sixth seal. See Rev. 6: 12-17.

These events are to transpire after 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?" After they have presented this petition, they will have to rest for a little season, until their fellow-servants shall be killed as they were. The saints therefore who have gone to the Paradise of God, can sing and pray while they are waiting for the redemption of their bodies, and for their subsequent reign with Christ on the earth.

We have now shown, by an insurmountable collection of evidence, that the spirits of all men are conscious after death, and that they will be conscious throughout a never ending eternity; that the saints will *reign with Christ* in the world to come, and in the celestial glory, which the glory of the sun is typical of; that the heathen will inherit the terrestrial glory, which the glory of the moon is typical of; and that the wicked, after they have been punished sufficiently for their sins, will inherit a glory which the stars are typical of.

DIVINE AUTHORITY OF JOSEPH SMITH THE MARTYR. No. 2.

The following prophecies concerning the Jews, which we will quote from the Book of Mormon, has commenced to be fulfilled:

"And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions. * * And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land." B. of M., 2 Nephi 12: 9, 12.

When these prophecies were published in the Book of Mormon, there did not appear to be any preparation among the Jews to gather to the land of their fathers, but after it was published, the Pacha of Egypt restored to the Jews their liberty, and the privilege of rebuilding Jerusalem. Encouraged thereby, the Jews in that city sent forth a circular, which was addressed to all the descendants of Abraham to the uttermost ends of the earth, to invite them to return and build up the Holy City. The gathering of the Jews has been gradually progressing ever since, and it is believed by many intelligent men, that the

English and French governments will soon establish a Jewish government in Jerusalem.

When the Book of Mormon was published, there were scarcely any acknowledged Jews in the world, who believed that Jesus was the Christ, but now there are many thousands of Jews who believe that fact. There are many Jews in Jerusalem who believe that Jesus was the Christ, and that He will soon return to reign in the midst of His people, Israel.

When the Savior appeared unto the Nephites after His resurrection, He said unto them:

"It shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, (Israel) and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance." B. of M., B. of Nephi 9: 9.

This prophecy was to be fulfilled when the "fullness of the gospel" should be preached. Men commissioned of Jesus Christ, began to preach the *fullness* of the gospel after the Book of Mormon was brought forth, and then this prophecy began to be fulfilled.

It was foretold in the Book of Mormon, that the following prophecy would be fulfilled, after that book should be revealed in the last days:

"My words shall hiss forth unto the ends of the earth, for a standard unto my people who are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say a Bible, a Bible, we have got a Bible, and there can not be any more Bible." 2 Nephi 12: 6.

Since the Book of Mormon was revealed, the words of the Lord which it contains, have hissed forth unto the ends of the earth, for a standard unto God's people, the house of Israel, therefore many of the Gentiles have said, "a Bible, a Bible," &c., as it was foretold in this prophecy. The Latter-Day Saints did not, and do not now call it a Bible, but the Book of Mormon. Thus many of the Gentiles, of their own free will and accord, have fulfilled this prophecy, and have thereby added to the evidences which prove that Joseph the Martyr was a prophet. Annexed to the foregoing prophecy, the word of the Lord unto the

Gentiles who say "a Bible, a Bible," is as follows:

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?"

"O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord, hath not forgotten my people. Thou fool, that shall say, a Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever.

"Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: for I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written.

For behold, I shall speak unto the Jews, and they shall write it: and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it." 2 Nephi 12: 6-8.

Many of the Gentiles say that God has given no revelations to man since John received his revelations in the Isle of Patmos, and that the canon of scripture was then closed. To endeavor to substantiate these assertions, they quote the following text: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. Rev. 22: 18.

This text has no reference to the Old and New Testament, as some assert, for "the Book of the Revelation of St. John" was not then compiled with any other book under heaven; therefore if this text destroys the validity of the Book of Mormon; it destroys the validity of every book in the Bible, except the Book of the Revelation of St. John. It is generally acknowledged, even by the popular theologians, that the book called the gospel of St. John, was written after John's Revelations. Therefore if this text is to be understood in this sense, John was probably the first person who added to the words of the prophecy of his revelations, and became subject to the penalty of having the plagues which are written in that book added unto him. When John testified concerning "the words of the prophecy of this book," he could only have reference to his Book of Revelations, for Moses said unto the children of Israel, "you shall not add unto the words which I command you, neither shall ye diminish aught from it." Deut. 4: 2. If Moses meant that there should be no sacred scriptures, or revelations, or commandments written after his day, then John and all the later writers of the Bible, disobeyed this command of Moses, and added unto his words which he commanded the children of Israel. Moses and John meant that no person should add unto their words by any interpolations in their writings, and thus represent that they wrote such interpolations, for instance, in a debate which we held with an Adventist, he added to the words of the angel who said unto John, "I am thy fellow-servant, and of thy brethren the prophets," and he asserted that the angel said, "I am thy fel-

low-servant, and the fellow-servant of thy brethren the prophets." The above mentioned words of the angel are in the 9th verse of the same chapter where John says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." The revelations which God gave unto the Nephites, the seed of Joseph in America were published in the Book of Mormon, and as such these revelations were revealed again to Joseph the Martyr. Therefore this objection to the Book of Mormon, and the prophetic calling of Joseph the Martyr is groundless.

We shall now proceed to revise some remarks of a writer, who has written in defence of the calling of Joseph as a true prophet:

If the Latter-Day Saints are not what they profess to be, one thing is certain, that no person will be able to confute their doctrines by the scriptures. However imperfect this people may be, their doctrines are irrefutable. Can this be said of any other people who have lived on the earth during many centuries? No. Their doctrines have been an heterogeneous mixture of truth and error that would not stand the test one moment when measured by such a pattern of inspiration. In all such cases a great disparity can be seen and pointed out, and a great deviation either in their organizations or teachings concerning the gospel can be shown. And now after so many centuries have elapsed, and after human wisdom has been exerted to its utmost strength, and the most exalted and gigantic talents displayed, to lay a stable foundation whereon to build, we awake and behold that all their exertions are an empty bubble—a vain show—a phantasm which men have created, with scarcely a vestige of the ancient "form of godliness," and "denying the power thereof." In the midst of all this confusion and spiritual ignorance, a young illiterate, obscure and inexperienced man announced a message from heaven, before which darkness began to flee away; human dogmas to be overturned, the traditions of ages to be uprooted, all forms of church government to tremble like an aspen leaf at its approach, and the mighty fabric of popular sectarianism to be convulsed and shaken to its very foundation. How did these wonderful events come to pass? If Joseph Smith was an impostor how did he obtain this superior wisdom? What power inspired his mind and showed him how to lay the foundation of a church

according to the ancient order? How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonize with the system of Jesus and His apostles in every particular? Could an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced? The idea is preposterous! The *purity* and *infallibility* of the doctrine of this great modern prophet is a presumptive evidence of no small amount in favor of his divine mission.

Swedenborg, Irving, Campbell and many others have taught doctrines which, in some respects are true, in other respects false; hence their authority should be rejected although they should perform miracles. We have no examples in the records of history, of a doctrine perfect in every respect, being taught by any person who was not inspired and who had no authority from God.

ANNUAL CONFERENCE.

Minutes of the Annual Conference of the Church of J. C. of L. D. S. held in Plano, Kendall Co., Ill., April 6, 1865.

APRIL 6TH, AT 10, A. M.

Conference convened by calling Pres. Joseph Smith to preside. Pres. Wm. Marks, associated. Isaac Sheen and J. W. Gillen, Clerks, and Charles Derry, Reporter.

Pres. Joseph Smith delivered an address in which he recommended that a library should be established for the benefit of the church, and in reference to the necessity of making our Conferences representative bodies.

REPORTS OF BRANCHES.

BUFFALO IOWA: 15 members, 3 elders, 2 teachers, 1 deacon.

AMBOY, Ill., 5 members baptized and 2 cut off since last reported.

ALLEGHANY, PA.: 30 members, 1 high priest, 4 elders, 2 priests, 6 cut off, 1 dead.

VALLEY, VA.: 22 members.

ABINGDON, ILL.: 11 members, 4 elders, 1 teacher.

HENDERSON GROVE, ILL.: 43 members, 1 apostle, 1 Seventy, 4 elders, 1 priest, 1 teacher, 8 Disfellowshipped, 19 children blessed. C. M. Brown, Pres., T. J. Taylor, Clerk.

ATLAS, ILL.: 18 members, 3 elders, 1 priest, 1 died, Henry Huffman, Pres. Thos. Lambert, Clerk.

CANTON, ILL.: 9 members, 1 Seventy.

PITTSFIELD ILL.: 10 members, 2 elders,
1 priest, L. W. Babbitt, Pres.

KIZER CREEK: 10 members, 1 seventy,
3 elders, 1 teacher.

BUFFALO PRAIRIE: 43 members.

BLK GROVE, Wis.: 11 members, 2 elders.

NORTH STAR, Iowa.: 187 members.

GENEVA, Wis.: 27 members, 3 elders, 1
priest, 1 teacher, 1 deacon; Caleb Hall,
President.

FREEDOM, Wis.: 28 members, 3 elders, 2
priests, 1 teacher, 1 deacon; Jas. Rathford,
President.

SWAN CREEK, MICH.: 23 members, Chas.
Hutchins, President.

HYDE PARK, PA.: 18 members, 6 elders,
1 teacher.

FORT DES MOINES, IOWA, 18 members, 3
elders, 1 priest.

HANNIBAL, Mo.: 8 members, John Taylor,
President.

GALIEN, MICH.; 4 baptized and one added
by letter since last report.

AFTERNOON SESSION.

Official members present: Of the Quorum
of the twelve: Z. H. Gurley, James Blakes-
lee, John Shippy, W. W. Blair.

High Priests: I. L. Rogers, Isaac Sheen,
O. P. Dunham, J. C. Gaylord, Wm. Ald-
rich, Edwin Cadwell, Jesse Price, Jacob
Doan.

Of the Quorum of the Seventy; A. M.
Wilsey, C. Derry, C. G. Lanphear, J. W.
Gillen, R. W. Briggs, Jas. Burgess, L. W.
Babbitt, S. Stone, R. Partridge, Wm. D.
Morton, Isaac Bogue.

Elders: Josiah Ells, Briggs Alden, Geo.
A. Blakeslee, Frederick Squires, Caleb
Hall, Horace Bartlett, E. M. White, Philo
Howard, Thomas Stafford, Wesley Horton,
George Rogers, A. G. Jones, Wm. Swett,
Henry Holmes, Yancey Jacobs, Wm. Hazel-
dine, M. Madison, P. S. Wixom, J. T. Ad-
ams, G. Braby, C. M. Brown, Thos. Hougas,
Joseph Parsons, David H. Smith, Andrew
Hayer.

Priests: Austin Hayer, G. W. Shute.

Teachers: Robert Moore, Silas Rogers,
Hans Hayer.

Deacons: Samuel Reynolds.

Many official members arrived afterward.

LINDSEY, C. W.: 18 members including 1
elder, 1 priest, 1 teacher, 1 deacon.

BUCKHORN, C. W.: 32 members including
1 elder, 1 priest, 1 deacon.

UNION WIS: 10 members, including 2
elders.

MISSION ILL.: 44 members, including 4
elders, 2 priests, 1 teacher 1 deacon.

BATAVIA, Ill.: 36 members, including the
officers.

TRAFALGAR, C. W.: 9 members, 1 elder,
1 priest.

The following Presidents of Districts re-
ported: Z. H. Gurley, J. Blakeslee, J. Ship-
py, W. W. Blair.

The following presidents of sub-districts
reported: L. W. Babbitt, C. G. Lanphear,
Joseph Smith, C. Derry, J. Jeremiah, J.
Ells, R. Briggs, and A. M. Wilsey.

APRIL 7TH, A. M.

REPORTS OF BRANCHES.

STRING PRAIRIE, IOWA: 79 members, in-
cluding 1 high priest, 5 elders, 2 priests,
1 teacher, 1 deacon, Ira Parrish, Pres.,
Wm. Haskins, Clerk.

PLANO, ILL.: 20 members, including 1
high priest, 2 seventy, 1 elder, 1 priest,
one cut off.

FOX RIVER, ILL.: 76 members, including
1 bishop, 1 apostle, 1 high priest, 5 seven-
ties, 9 elders, 1 priest, 1 teacher, 2 deacons,
Wm. Hart, Pres. and Clerk.

LAKE MICH.: 12 members, 1 priest, 1
teacher.

PRINCEVILLE, ILL.: 45 members, 1 high
priest, 3 elders, 1 seventy, 1 priest, 1 teach-
er, R. J. Benjamin, Pres. and Clerk.

WILLOW, Wis.: Organized Oct. 12, 1863,
with 7 members. Cyrus Newkirk, Pres.
Elder, E. C. Wildermuth, Clerk.

Resolved, That John Landers and George
Lindsay be sent on a mission to New Brun-
swick.

Resolved, That John D. Jones and Joseph
Boswell be sent on a mission to Wales.

Resolved, That Geo. Hatt and John Lewis
of the Iowa district be sent on a mission to
England.

Resolved, That all appointments of mis-
sions by the Conference are made with the
understanding that they are to labor in
their ministry under the direction of the
presidency of countries or pastorates in
which their fields of labor lie.

Resolved, That the title of the English
mission be changed and called the European
mission.

Resolved, That Hiram P. Brown, preside
over the Pastorate of Northern Iowa, and
that the limits be defined by the Quorum
of Twelve.

Resolved, That Pres. Joseph Smith be re-
leased from the presidency of the Nauvoo
Pastorate.

Resolved, That all that part of Illinois,
north of Madison Co., be attached to Bro.
Gurley's District.

Resolved, That the two eastern tiers of
counties of Iowa be added to Bro. Gurley's
district.

Resolved, That the State of Missouri and
all that part of Illinois which is south of
the northern line of Madison Co., Ill., be
added to the St. Louis Pastorate or District.

Resolved, That all of Iowa west of the

two eastern tiers of counties, and Kansas and Nebraska be known as the Iowa Kansas and Nebraska Pastorate.

Resolved, That Minnesota and Wisconsin be known as the Minnesota and Wisconsin District.

Resolved, That Michigan and Indiana comprise one district which shall be called the Michigan and Indiana District.

Resolved, That Ohio, Pa., Va., Del., N. J., N. Y., Md., and the New England States shall comprise one district.

Resolved, That the above mentioned district shall be called the Eastern District of the United States.

Resolved, That James Blakeslee preside over the Michigan and Indiana District.

Resolved, That Wm. W. Blair preside over the Eastern District of the United States.

Resolved, That John Shippy preside over the Canada, Nova Scotia and N. B. district.

Resolved, That Z. H. Gurley preside over the Northern Illinois and Eastern Iowa district.

Resolved, That Bro. J. W. Gillen go with Bro. W. W. Blair on his eastern mission.

Resolved, That Bro. C. G. Lanphear and S. J. Stone go on a mission to eastern New York.

Resolved, That Bro. Josiah Ells preside over the west part of Pennsylvania and Western Virginia, and that this district be called the Pittsburgh Pastorate.

Resolved, That Wentworth Vickery labor in the ministry in the Canada District.

APRIL 8, A. M.

Resolved, That a committee be appointed by the President to settle difficulties in the church in St. Louis.

The president appointed W. W. Blair and J. W. Gillen to be the said committee.

Resolved, That Bro. Wm. Hazeldine be ordained a high priest.

Resolved, That the names of Daniel B. Razy, David Newkirk and Geo. White be stricken from the Quorum of the Twelve.

Resolved, That the President appoint a committee of three to select two men to fill the places of Daniel B. Razy and David Newkirk.

The President appointed Z. H. Gurley, W. W. Blair and A. M. Wilsey.

Resolved, That we return the thanks of this Conference to our Methodist friends, in Plano, for their kindness in granting us the use of their house of worship for the purpose of attending to the funeral of Bro. and Sister Patrick's child.

The committee which was appointed by the President, nominated Josiah Ells and Charles Derry to fill the places of D. B. Razy and David Newkirk in the Quorum of the Twelve.

Resolved, That Josiah Ells be ordained to the Quorum of the Twelve.

Resolved, That Bro. Charles Derry be ordained to the Quorum of the Twelve.

Resolved, That J. W. Briggs be continued in the European mission.

Resolved, That the Publishing Committee be released from their office.

Resolved, That Pres. Joseph Smith be appointed to take charge of the publishing and editorial department of the Herald and of all our publications.

Resolved, That a vote of thanks be tendered to Bro. Sheen for his unceasing efforts in the editorial department of the Herald.

Bro. Josiah Ells and Charles Derry were ordained apostles by Jos. Smith, Z. H. Gurley and Jas. Blakeslee.

Wm. Hazeldine was ordained an high priest by Joseph Smith, Jas. Blakeslee and Z. H. Gurley.

Resolved, That Bro. Chas. Derry preside over the Iowa, Kansas and Nebraska district.

Resolved, That Isaac Sheen be appointed to receive donations for the purpose of defraying the expenses of the Conference in the use of the hall in which the Conference is held.

Resolved, That Bro. Henry Holmes be appointed on a mission to Canada.

Resolved, That Bro. Caleb Hall be appointed on a mission to Northern Wisconsin.

Resolved, That Jesse L. Adams and J. D. Bennet be appointed to a mission in Indiana.

Resolved, That Edwin Cadwell and Horace Bartlett be appointed to go on a mission to Elk Grove, Lafayette Co. Wis., and that they be authorized to settle the difficulties in the church at that place.

PRINCEVILLE, ILL., branch reported.

SUNDAY, APRIL 9, was devoted to the preaching the word. The house was filled and good attention paid.

Bros. D. H. Smith, Joseph Smith, Riley W. Briggs and Josiah Ells, spoke in much good feeling.

APRIL 10, A. M.

Bro S. Powers was appointed to preside over Minnesota and Wisconsin District.

Resolved, That Bro. E. C. Briggs be sustained as the President of the Utah and Pacific District.

It was *Resolved*, that the Conference sustain the following officers in their respective offices: Joseph Smith, President of the church; Wm. Marks, Counsellor; J. W. Briggs, Z. H. Gurley, Jas. Blakeslee, W. W. Blair, John Shippy, Josiah Ells, S. Powers, R. Newkirk, Chas. Derry and E.

C. Briggs, apostles; I. L. Rogers, the bishop of the church; the high council; Isaac Sheen, President of the high priests' quorum; A. M. Wilsey, and all the other Presidents of the Quorum of Seventies, and all the spiritual authorities of the church.

Resolved, That all the Conferences of Districts are advised to recommend the branches to receive donations monthly from members of the churches, for the purpose of assisting poor saints to emigrate from Europe to this country, and to send such donations to the bishop.

Resolved, That the necessities of the church require a Concordance and synopsis, suited to the proper promulgation of the faith of the church.

Resolved, That the Emigration fund remain in the hands of the Bishop until called for by a Conference of the church in Europe, and endorsed by action of the General Conference of the Church in America.

Resolved, That the necessities of the church require the publication of a series of tracts, for distribution.

Resolved, That the necessities of the church require the establishment of a church Library.

Resolved, That the Conference adjourn to meet in the North Star Branch, near Council Bluffs, Iowa, Oct. 6, 1865.

JOSEPH SMITH, PRESIDENT.

ISAAC SHEEN, } Clerks.
J. W. GILLEN, }

OBITUARY NOTICES.

SANDWICH, Ill., April 11, 1865.

Again death has invaded our midst, taking from us a brother, a friend, a husband, and a father. Bro. WILLIAM H. Cox departed this life March 23, 1865. He was born Feb. 10, 1831, in Clinton Co., Ohio. United with the church at Whites-town, Ind., under the ministerial labors of Bro. Samuel Powers, May 24, 1861. He was ordained an elder by Elders Blakeslee, and Powers, Feb. 15, 1863, and for a time presided over the Whitestown branch. He died as he had lived, loved and respected by all who knew him, it being his chief desire to make all happy around him, and to emulate the character of his Redeemer; a firm believer in the fulness of the gospel, and the latter-day work, having received a testimony for himself, (as the writer has often heard him declare.) He leaves a wife and three children to mourn his loss, but they mourn not as they who have no hope. He has taken his leave of the trials and

sorrows below, for a pure land, where rivers of pleasure doth flow; he has taken his leave of the troubles and trials of earth, for a pure land, where joys everlasting have birth. J. B. HENDERSON.

At Buffalo Prairie, Ill., Nov. 30, 1864, WENTWORTH HOLMES, sen., aged 57 years, 10 months and nine days. Bro. Holmes united with the church at an early day, and has kept the faith. He has never had any connection with any of the different factions that have sprung up since the death of Joseph the Martyr, but has lived his religion, and was looking forward to the time when young Joseph would take his father's place, accordingly when the glad news reached him, in the Fall of 1861, it caused his aged heart to rejoice exceedingly; he immediately united with the Reorganization, and was elected President of this Branch. Since then he has faithfully presided over the same, and by the blessing of God has done much good. His only brother, MOSES HOLMES, died December 20, 1864; aged 49 years, 8 months and 17 days. They united with the reorganization at the same time. Their funeral sermon was preached by Bro. Z. H. Gurley. It was a solemn and appropriate discourse, from Rev. 14: 13, to a large and attentive congregation, who had come to pay the last tribute of respect to our brethren, who will be greatly missed by all. Bro. W. Holmes leaves a wife and seven children, mostly grown, and members of the church.

Rest brethren, rest in peace
With those whom God hath blest,
Where the wicked they shall cease,
And the weary are at rest.

At Hannibal, Mo., March 23rd, 1865, JANET S. C. TAYLOR, aged 5 years 2 months and 3 days.

At Plano, Ill., April 5, 1865 of diptheria, CORA A. daughter of Theodore J. and Amanda E. Patrick; aged 3 years, 5 months and fifteen days.

A SPECIAL CONFERENCE of the church for the District of Michigan and Indiana, will be held at Galien, Berrien Co. Mich., commencing June 2, 1865. It is desirable that we should hear from the saints in all parts of these States at the Conference.

JAMES BLAKESLEE.

PRESIDENT OF THE MICH. AND IND., DISTRICT.

THOMAS J. ANDREWS is our authorized Agent in California, for the Herald and

other Publications. Address Box 513,
SAN FRANCISCO, CAL.

BOOK OF DOCTRINE AND COVENANTS.—
A supply of these books have been received. We have supplied the orders which we have received, and are now prepared to supply more orders for this book.

RECEIPTS FOR THE HERALD.—H. Parker, N. B. Gose, H. Randall, N. S. Cotton, J. Cook, H. Scofield, J. H. Davis, M. E. Duncan, M. A. Carlton, U. Roundy, E. Reed, W. Berry, Mrs. Alsam, E. Clothier, N. Brown, A. Randall, W. Williams, J. Doan, W. Marks, J. Jeremiah, H. W. Robinson, Y. Jacobs, L. B. Richmond, T. Thomposon, B. Robinson, G. Braby, P. Howard, C. H. Jones, L. P. Hewitt, J. T. Barret, S. Pease, S. Badham, W. Grady, S. Tripp, T. C. Birkett, H. Halliday, J. Hall, D. P. Hartwell, H. D. Reshton, J. M. Putney, each \$2; A. Smith, J. Dereemer, T. H. Boscow, J. Osbourne, C. H. Haskins, W. Gess, J. Cramer, A. B. Alderman, W. Stevens, W. E. Beven, E. Burcher, C. Loomis, R. S. Shackleton, G. Hatt, J. C. Christenson, D. Sherrer, H. Perham, H. Huffman, H. Wetherby, R. Richards, W. Vaughn, M. Madison, B. Hughes, M. Hunter, A. Landers, W. Livingston, J. O. Montgomery, H. Scarecliff, W. H. Blair, E. Stone, D. Williams, H. N. Wright, W. Monroe, R. P. Baldwin, E. A. Rice, D. Fisher, E. Forney, J. Holt, J. R. Goodchild, W. T. Richardson, J. Haskins, T. Haggart, W. J. Champlin, H. L. Briggs, E. L. Kelley, each \$1; S. Hickey, D. J. Coon, J. Stuart, J. A. Forgeus, G. Medlock, T. Machen, each \$1.50; H. Bartlett, \$1.10; W. Haskins, \$0.50; R. R. Partridge, \$2.23; G. Mefford, \$0.75; M. McFadden, \$2.50; E. J. Hough, \$1.10; J. Conyers, \$1.20; R. Cobb, \$3; E. R. Feavel, \$2.80; S. Richardson, \$4; W. Harson, \$2.75; G. Blakeslee, \$5; H. Bronson, \$4; W. Aldrich, \$4; D. C. Reid, \$1.25; W. Souders, \$2.50; J. Hoggard, \$0.50.

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—Spiritualism or Witchcraft—Literal Gathering of Literal Israel—Brighamite Doctrines—Gospel of the Kingdom, (by C. Derry,) and Divine Authority of Joseph Smith, the Martyr.

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 Conscience after Death."—No. 2 on the "Literal Gathering of Literal Israel." 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
The Voice of Warning (revised,) 0.50
Herald, six Volumes (bound in one) 8.75
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
Hall's Expedition to the Polar Sea, 4.50
Catherwood & Stephens' Travels in
Central America, &c., 2 Vols., 6.60
Travels in Yucatan, by same, 2 vols., 6.60
Wonders of Earth and Heaven, 2 v., 6.00
Mosheim's Ecclesiastical History, 2 vol. 4.50
Ecclesiastical History of Eusebius. 3.00
The Works of Josephus, 4.50
Buck's Theological Dictionary, 1.25
Testimony of the Rocks, by Hugh
Miller, - - - 2.00
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" Nineveh and Babylon, 4.40
Dictionary of Greek and Roman Antiquities. Revised by Prof. Anthon, 6.50
Rollin's Ancient History, 4.00
The Holy Land, by W. C. Prime, 1.90
Egypt and Nubia, " " 1.90
The Holy Land, W. M. Thomson, 2 v. 5.00
Wrangel's Expedition to the Polar Sea, .80
Tytler's Northern Coast of America, .80
50 Envelopes with scriptural texts, .40
English, Danish and German Bibles and Testaments, of various sizes and prices.

OTHER 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 ISAAC SHEEN.

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COMMUNICATIONS on doctrine, for the HERALD, must be sent to President JOSEPH SMITH, Box 22, PLANO, Illinois.

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. 7.] PLANO, ILL., MAY 1, 1865. [Whole No. 81.

SALUTATORY.

In taking charge of the editorial department of the HERALD, I am acting in accordance with the expressed wish of the saints, and in so doing am entitled to their faith, their prayers, and their upholding in righteousness, in love and in peace.

I am, by no means unaware of my want of ability, of my lack of qualifications, nor yet of the arduousness of the undertaking; but feeling a desire to do that which seems to be for the best, I place myself in the hands of Him who hath been good to me in time past, and who has promised to hear even the young ravens when they cry.

Frequently solicited, and as urgently pressed to take the present responsibility, I have as uniformly refused to do so, having my eyes open to the requirements of the position, and to my almost utter destitution of them.

I feel the necessity for an extended, united and strenuous effort being made for the advancement of the work of the last days; and am assured that the HERALD should be made to answer the ends of its establishment for the perpetuation of *our unity*.

I can make no promises other than this, to study the nature of the wants of the church, and to minister unto them according to the best of my ability. I hope for the cordial support of every one in the church who can use a pen for the cause of truth, and hereby ask for contributions for the columns of the HERALD, upon the various subjects connected with our faith.

We must awaken from our lethargy; we must put on our armor for the good fight; we must march out manfully, letting those who will be sluggards, lag behind; and those who will be mockers, stand upon the way-side, marking our onward progress by the bitterness and activity of their vituperation.

If our range of thought and vision has been too limited for want of culture in the things which make for peace, it is attributable (to a degree at least) to the want of some of the things which ought to be and abound in us, that we may neither be barren nor unfruitful in the knowledge of the Son of God.

With this short salutation, I greet you, one and all in the bonds of peace, committing myself with all the things entrusted to my care, to the protecting providence of that God who receiveth our prayers, and answereth them according to His wisdom, for our good.

JOSEPH SMITH.

DEATH OF THE PRESIDENT.

President Lincoln is dead. Stricken down by the hand of a murderer, an assassin, who by the act has shown that he has not eternal life abiding in him.

Every channel through which intelligence of so startling an event could reach the citizens of the republic has been used, in order that as extensively as he was loved, admired, or respected, so universally might a people mourn for him.

He was taken from earth at the zenith of human ambition, incumbent of the highest office in the gift of a republican people, and might it not be truthfully said, holding the highest, noblest and best office known to the political world.

To us, the staff of his office, the insignia that marked him the President of the United States of America, far surpasses in grandeur and worth the proudest diadem ever worn by crowned head.

We speak not thus of him as the exponent of party principles, or as the embodiment of every quality that would make the statesman of our choice; but as the representative of a people; of a great republican

state, brought into being that the oppressed and down-trodden of *all* nations might find an asylum and a home, as the foremost soldier in the warfare of liberty against might, of principles of equity and right against rebellion and wrong.

It is not our intention to eulogize President Lincoln as a politician. We leave this for those who have followed his lead in the political struggle of the past five years; neither is it our intention to find fault with him as a man, nor try to darken the bright page of history where his name is written in letters never to be effaced, by defaming the character of his public administration. Far, far from this, for we too mourn in Lincoln slain, the loss of the honest man, the upright politician and the conscientious ruler, who with all the faults he may have had, has given such strong and undeniable proofs that he had a heart to feel the woes of man, and a head to put in execution the means that in his view seemed best calculated to enhance the achievement of good to the mass of mankind.

The hand that laid the President low in death, was not raised for the mere purpose of taking out of the way of unwise, evil-minded men, who designed to aggrandize themselves, a single man as a man only, but it was raised to strike down the principles on which this government was founded, to subvert and overthrow that broad declaration of human rights which we say God inspired men to make, and which He was good enough to permit our sires to protect and bequeath to us as a rich legacy. It was a determinate plan to paralyze the life-giving power of the nation, to perpetuate the dark principles of evil in authority over the people, through the exercise of which the nation has been brought under the chastening rod of an offended God, and we as a separate people have mourned these thirty years. Had the principles of right between man and his fellow reigned in the councils of the nations ages ago, God would have needed no Columbus to discover America, no Washington to defend against foreign tyranny, nor yet an Abraham Lincoln to stand in the breach where rebellion from within tried to break in pieces the country we all love so well.

If when oppression laid heavy hand upon the weak and the helpless, honesty and love of right had held place in the bosom of those in whom the nation trusted, we to-day as a nation, would have had no relics of past barbarism, no remembrance of human chattels held in abject servitude to the darkness and passions of fallen man, nor yet would we at a separate people have had a festering cancer within our breasts of homes invaded

and destroyed, of rights outraged and redress refused, nay more, no innocent blood spilled by assassins' hands would be crying out of *Illinois* soil to the great God in whose hand is retributive justice.

When the advocates of religious liberty and toleration were lying within the pales of civilized law, awaiting trial upon accusations made and urged against them by men of like ilk as the agents of rebellion against the laws of the land, and enduring the pains of men imprisoned without just cause, asked that the strong arm of that civilized law might be raised for their protection, and the sacred pledge of an integral portion of the whole government given that a fair and impartial adjudication should be had, a ruthless band of just such (shall we call them men?) assassins, as he who has struck so heavy a blow to the heart of the nation, knowing that innocense would triumph, and that if the principle of peace and good will to men prevailed, those advocates of holy principle would live, slew them, struck them down as fell he who was so happily chosen to do battle for the right just a little over four years ago.

How startling to contemplate, how full of ominous teaching to us is this event of the assassination of Abraham Lincoln. Twenty-one years ago next June, two men, strong, faithful, honest and true, fell by the hands of assassins. As individuals they were perhaps no more entitled to consideration under the law than any other: but as reformers, as men doing battle for the right against oppression, against wrong and spiritual wickedness, they were entitled to the care of just administrators of the law to which they had yielded themselves. In them, those who robbed them of life, hoped to crush and destroy those principles for which they had so long struggled, toiled and suffered. Did they succeed in so crushing them out?

In the death of President Lincoln they who slew him trusted to destroy all hope of the success of the government to crush out the rebellion, and through him was the blow aimed at the great truths of the *rights of man*.

On the soil of Illinois now remains the bright blood of men murdered for their advocacy of human freedom. On Illinois now falls the heavy hand of ruthless murder, in the person of one of her best and noblest sons, and that too, while in the advocacy of the rights of men.

Let us hope that now the grief which opens the fountains of a nation's tears, may also open a nation's heart to feel that while men have suffered in America for their advocacy of right, and the powers of the law have been inoperative for redress of their

wrongs, God has been withdrawing His hand from them, and that when the principles of the Declaration of Independence, and of the Constitution of the United States shall be better understood and appreciated, and the laws made in pursuance of them better administered, God may again take us into favor, and permit peace to chase away the gloom caused by the ruthless taking away from us, by the hand of assassins, the virtuous, the upright, the great and the good.

ADVICE TO PARENTS.

At an informal council the question was asked :

What amusements for the youth are to be considered admissable for practice by the church ?

Considerable discussion having been had it was finally agreed, to request that instruction be given through the HERALD concerning the matter.

Pursuant to such request, and feeling that something might be written concerning it that would be of value to the saints at large, we essay the task.

We can not speak from experience concerning the bringing up of children, not having as yet attained to the years necessary to acquire such experience.

We hold however that man may learn some things without being taught them by suffering, and if we may suggest in an humble way that which will be of service to any one in carrying out so important a labor as the preparing their children for a life of usefulness, the object of this article will have been accomplished.

The object of amusement should be to instruct and improve as well as recreate. This taken as a guide, may keep us from permitting amusement to degenerate into the complete absorption of all the faculties of the mind and body, thereby; becoming a business to be followed as such, to the exclusion of that which is of a more essential character.

We would suggest to the minds of the saints this truth: The surest way to keep the little ones with the larger youth at home, is to make that home to them a home indeed; the best, the brightest, the holiest and the happiest spot in all the wide earth; where all that is lovely, all that is good, all that is desirable may be allowed to concentrate; where the chief object kept in view by both father and mother with regard to the children is to make them better, wiser and holier. Everything then of a tendency to *cultivate* the mental and the physical would come under the observation of the parent, or guardian of the little ones. Too much

carelessness has crept into our habits upon this subject, and that which is often uppermost in our minds is how to get rid of the trouble incident to the care of the children, and obvious duties are avoided altogether, or only half discharged, so that when our children left to themselves acquire those pernicious habits tending to death, we lift our hands in holy horror, and cry, Oh the depravity of man! Oh the instability of human hope! Oh the ingratitude of our children, when the fault is more than half our own. We remember, once to have quoted a proverb, like the following: "How sharper than a serpent's tooth it is, to have a thankless child." We attributed it to the wise man of the Bible, when questioned, we could not find it, but it *ought* to have been there.

A prominent feature of our faith is, that little children are of the kingdom of heaven. If so, are we not accountable for them if we suffer them to grow up to sin and Satan? We are. Let us impress upon your minds the importance of this thought, that your minds may go out from the narrow selfishness of the motive, which impels us to put our little ones away from us, "to get rid of the trouble of them." Shame on the thought. Cast about you for the way. Ask where are the bright, the good and the happy families of saints, or of sinners, and you are answered, without waiting for the echo; where father, mother, husband, wife, brother, sister, father and child, mother and children, are on the best of terms, being *one* in love, *one* in pursuit of good, and *one* in the enjoyment of all that God has destined for the benefit of man.

That this view of the case imposes much on the parent we are well aware; but we ask the question, was it contemplated in the economy of God when He instituted the relationship of husband and wife? We can only answer that it was. This being the case, no liberty is given us to avoid the conclusions, or to neglect the duty.

The minds of the young are easily impressed either for the good, or the evil, and first impressions, are oftentimes the hardest to efface, and if for evil, what a world of mischief is the result. It is also a well implanted principle in the young to be impatient of restraint, and when positive law is laid down for their guidance, unless made conscious of its efficacy for their good, or given to understand that to command implies obedience, they are inclined to rebel. The necessity then is to decide whether parental authority is to be enforced by the resident power, by the exercise of physical restraint, or by moral culture.

That there is need for an immediate and

decided step in advance in this direction, among the saints; none are so blind as to deny; therefor let us step forward, not to the rear, but abiding in the faith let us work cheerfully and manfully to place ourselves foremost among reformers, the place where we ought to be.

Amusements, to be lawful in the sight of God, must be innocent, and of this nature are many that are tabooed among very sanctimonious people, who have had the life crushed out of them while young, and who seem to think that human nature requires to be contracted by the same narrow views. *Care* will be necessary in the selection to exclude those really obnoxious to the spirit of the work of the last days.

They must also be instructive, calculated to develop some faculty of the mind, or body, not brought into play by either close study, or labor. That they should be of an *amusing* character is a self-evident fact, else a part of the purposes of recreation is lost.

To sum the matter up then in the limits of this article, we can only say: provide for your children, little ones and large ones; suitable, innocent and instructive amusements, making home the centre of their joys; and by this means prevent them from seeking amusements in the streets first, and finally in the haunts of vice.

DIVINE AUTHORITY OF JOSEPH SMITH THE MARTYR. No. 3.

Where is there a man who can show that the doctrine which Joseph the Martyr published to the world was false? Did the ancient saints teach baptism *for the remission of sins* to the penitent believer? So did Mr. S. Did the Former-Day Saints teach that apostles, prophets, evangelists, pastors, teachers, deacons, bishops, elders, &c. are necessary in the church and that they should all be inspired and sent of God? So did Mr. S. Did the ancient saints teach that dreams, visions, new revelations, ministering of angels, healings, tongues, interpretations of tongues, and every spiritual gift are necessary in the church? So did this latter-day prophet. Where then is the discrepancy between the doctrine which he taught and the doctrine of ancient servants of God? There is none. One is as perfect as the other; and we again assert that this perfect coincidence in teaching, in every point, is a strong presumptive evidence that Mr. Smith was sent of God.

In what manner did Joseph Smith declare that a dispensation of the gospel was committed unto him? He testified that an angel of God whose name was

Moroni, appeared unto him, that this angel was formerly an ancient prophet among a remnant of the tribe of Joseph on this continent, that Moroni revealed unto him where he deposited the sacred records of his nation about 1400 years ago; that these records contained the "everlasting gospel" as it was anciently taught and recorded by the prophets of this branch of Israel. The Lord sent him to reveal unto Mr. Smith the contents of those records that he might make it known to the nations of the earth. How does this testimony of Mr. Smith agree with the Revelations of John given on the isle of Patmos? John testified that when the gospel should again be preached unto the nations it should be through the ministrations of an *angel*. He said:

"And I saw another angel "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This prophecy shows that when "the hour of God's judgment" would come it would be necessary that an angel should be sent from heaven to earth to preach to them that dwell on the earth, and this angel could only perform this work in one of two ways, either by preaching to all the inhabitants of the earth himself, or by preaching it to one or more men who should be *commissioned* to preach it, and cause it to be preached in all the world. He was therefore sent to preach it to one man—to Mr. Smith—that he (Mr. S.) might be commissioned to preach it, and to ordain others to preach it to them that dwell on the earth. If "the everlasting gospel" could be preached on the earth, and its ordinances administered with divine authority, and without an angel being first sent to preach it, there would be no need of an angel being sent for that purpose at all, but John testified that an angel would be sent to preach the gospel when the hour of God's judgment should come. The hour of God's judgment has come, and when it came, Mr. S. testified that this angel came to him and preached the everlasting gospel unto him, that it might be preached unto all men. John published the prophecy, and Mr. S. testified that it was fulfilled. If Mr. S. had taught a perfect doctrine, yet if he had testified that his doctrine was not restored by an angel, he would thereby have shown that he was an imposter. If he was

an imposter, how did he not only discover a perfect doctrine, but discover the precise medium through which that doctrine was to be restored to the earth. Have any other religious teachers, in this hour of God's judgment taught a pure system, and at the same time have they declared that the gospel was thus preached unto them? Have any of the religious teachers, since the days of John, taught a pure system, and declared that it was preached unto them by an angel? Did Swedenborg, Irving, Wesley, Luther or Calvin do so? If they did not, however pure their systems might be, they were not divinely authorized to administer the ordinances of the gospel. If Mr. Smith had professed to have accidentally discovered those records, and that he was inspired to reveal their contents through the Urim and Thummim; or if he had professed to have received a message of the gospel through the inspiration of the Holy Ghost, or the Urim and Thummim, or in any other way than that of the ministering of an angel, his testimony would have shown that he had no authority. If Mr. S. was a deceiver, how came he to think of all these things? Did Luther, Calvin, Wesley, Whitfield, Fox, Swedenborg or Irving make their doctrines coincide so precisely with the scriptures? Why did Joseph have such superior intellect, depth of understanding, and extensive foresight, that he should so far surpass all former imposters for 1700 years? John testified that when the everlasting gospel should be restored to the earth, when the hour of God's judgment should come, it should be by an *angel*. Joseph testified that it was restored by an angel, and in no other way. *This is another presumptive evidence that he was sent of God.*

A revelation and restoration to the earth of the everlasting gospel through the angel Moroni, would be of no benefit to the nations, unless some person should be ordained with authority to preach it, and administer its ordinances. Moroni might reveal a book containing the same plan of salvation which is contained in the Bible, and with more plainness, but no one could obey even its first principles without a legally authorized administrator should be ordained, and thereby have authority to preach and baptize for the remission of sins, and lay on hands for the gift of the Holy Ghost, &c.

Mr. Smith testified that John the Baptist ordained him to the Aaronic priesthood. Thus he was authorized to preach the gospel, and baptize for the remission of sins, but this ordination did not authorize him to lay on hands for the gift of the Holy Ghost. So the gospel was first preached in the days of Christ, by a man who held this authority

only. John the Baptist did not have authority to baptize with the Holy Ghost, or to lay on hands for the baptism of the Holy Ghost. John said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Mat. 3: 11. The authority of the lesser priesthood was first given in that day, so it was first given in the last days to Mr. Smith, by that man who was the first authorized preacher of the gospel in the days of Christ. Such an exact fitness and coincidence was not connected with the introduction of any other system of religion that we have received any information of. But if Mr. Smith's doctrine had not included the doctrine of laying on of hands for the gift of the Holy Ghost, it would not have harmonized with the doctrine of Christ, for His apostles and others whom they ordained, laid on hands for the gift of the Holy Ghost. The apostles were *ordained* to the authority which they held, for Jesus said unto them, "ye have not chosen me, but I have chosen you, and *ordained* you." John 15: 16. Thus another order of priesthood was conferred, and by this authority the apostles, and those whom they ordained to the Melchisedek priesthood, held authority to lay on hands for the gift of the Holy Ghost, &c. So Mr. Smith professed that Peter, James and John superintended his ordination to that authority. Is not this fact another evidence that Mr. Smith's doctrine harmonizes with the doctrine of Christ and His apostles?

Joseph Smith not only professed to have received a dispensation of the gospel, and the power and authority of the apostleship through the medium of angels, but he also professed to have received, by *revelation and commandment* from God, a dispensation for the gathering of the saints from all nations. Now the doctrine of the gathering of the saints in the last days, must either be false or true. If it is false, Mr. Smith is an imposter. It matters not how correct he may have been in all the other points of his doctrine, if the doctrine of the gathering of the saints is false, he *must* have been a deceiver. Why? Because he professed to have received this doctrine by *direct revelation and commandment*, but if the doctrine of the gathering of the saints is a true doctrine, and scriptural, it is another presumptive evidence that he was sent of God.

Now a doctrine may be true, and not be scriptural. Newton's doctrine or law of universal gravitation is a *true* doctrine, but we do not know that any person has even attempted to show that it was a *scriptural* doctrine. Many events transpire which

were not foretold in the Bible, and there are many truths which are not contained in the Bible. So likewise the doctrine of the gathering of the saints in the last days might be true, even though there should be no former scripture that foretold such an event to take place; but in this case such a doctrine would be no evidence that Mr. Smith was sent of God; but if this doctrine can be proved to be a scriptural doctrine, that is, if the gathering of the saints was foretold in the ancient scriptures, as an event that would take place in an age and way, and by means which are therein described, and if Mr. Smith came in that age, and professed to have received revelations and commandments to gather the saints in that way, and by such means as the scriptures had foretold, then the exact and perfect agreement between the professed revelations and commandments, and the scriptural predictions in relation to them, and to such a work, would be a presumptive evidence of great weight in favor of his divine mission.

The gathering of God's people is foretold in many of the ancient prophecies. The dispensation in which the people of God are to be gathered in one, is called by the apostle Paul, "the dispensation of the fullness of times;" which he represents, as these words also imply, that it is an event which will transpire in the last days. Nearly 100 years after the birth of our Savior, John saw the wonderful events and sceneries of unborn generations, displayed in majestic and awful grandeur before him. He saw the churches of Asia, which were then under his own personal care, lukewarm, corrupted and about ready to be moved out of their place. He saw that universal apostacy would soon succeed, and hold dominion for ages over the nations of the earth. He saw that after the nations had been thus overwhelmed in thick darkness for ages, without the church of God, without apostles, without prophets, without the ministering of angels, and without any cheering messages from heaven that there would be one more proclamation of mercy made to all people—one more dispensation of glad tidings from the heavens, to be ushered in by an angel restoring the everlasting gospel, which will be universally proclaimed in all the world, with the declaration that "the hour of God's judgment is come." He saw that this proclamation would be followed by another angel proclaiming the complete overthrow and downfall of Babylon the great. He "heard another voice from heaven, saying, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath*

remembered her iniquities." Remember that this voice will be "a voice from heaven." It will not be a cunningly devised plan, of uninspired men, brought about by human ingenuity, but it is to be a voice from heaven—a message sent from God—a new revelation, commanding the saints to come out of Babylon previous to its downfall. I. S.

Communicated.

REPENTANCE,

"Repent ye therefore and be converted, that your sins may be blotted out."—Acts 3: 19.

It is our duty to repent of our sins, and like every other duty, it becomes a privilege when understood and appreciated. It may be well to observe that it is possible for men to mistake the nature of that repentance which the scripture makes it our duty to exercise. It is not repentance only to be sorry for the consequence of sin. A man may be the victim of some debasing habit, say intemperance, and may be sorry after he has had a carousal and is publicly degraded; *i. e.*, he is sorry for his sin because of the disgrace. The culprit may be sorry as the prison doors open to receive him, but he thinks more of the culprit's cell than of the crime which sent him there; and so you may pass from one crime to another, and the sorrow may be the same; but not to multiply words, if sorrow were repentance, then would our world long ago have repented in dust and ashes; for it has been the abode of sorrow, from the time when it was said, "in sorrow shalt thou eat thy bread," to the present time. Now in view of the erroneous sorrow for sin, we would aim to impress on the heart the importance of cherishing that "godly sorrow which worketh repentance unto salvation," which is indeed "repentance toward God." To this end we would inquire into the nature of repentance, and look carefully to the motives which originate, and the blessings which attend it. Repentance, *then*, is not sorrow merely, but *reformation*. That man repents who reforms, who ceases to do evil and learns to do well. He who repents, thus influenced, is an humble penitent; he mourns over mispent time, powers debased, and privileges abused, but if he looks upon the past with regret, he looks upon the present with joy, and the future with hope. He sees sin in its true character, and hates it as the enemy of his purity and peace. He sees virtue in her loveliness, and enters into fellowship with godliness. He not only confesses his sins, but forsakes them. A better and happier life opens upon him. Has he blasphemed? He now learns to regard the

name of his God as holy and revered. Has he been cruel? He now loves mercy. Has he in any shape polluted himself? He now preserves his present life from guile. This is repentance, for it is reformation.

We should not lay the flattering unction to our hearts that we can sin and yet enjoy peace, and that good which our souls desire. The man who lives in constant disregard of those moral duties which reason and conscience, no less than revelation, make obligatory upon him, must look in vain for those pure pleasures and high enjoyments which the Judge of the earth commands upon the pious and good. Not that these enjoyments are beyond his reach, but they are not in his path. His path is sin and he must leave it, or in other words, reform; else he will only labor in vain. To such the voice of wisdom cries aloud, "turn ye, turn ye, for why will ye die?" "Repent ye therefore and be converted, that your sins may be blotted out." Therefore let us read the precepts of divine truth, and meditate often upon the goodness of God, for that leads to repentance. Let us look upon the sad experience of others, for this will give us wisdom. Let us commune with our own hearts, for this will lead us to reflection. Let us always remember that repentance is reformation, and that a reformed life is a happy one. See that man with cheerful countenance; he was once unhappy. He once sought for joy in the inebriating cup; but he sought it in vain; and not until he dashed it from his lips did he know the blessings of repentance. Look at that happy family; it was once the home of strife and sedition; but a change has come over it, for repentance has visited it with the balmy influence of love and peace. Repentance has knit again those bonds in stronger union, and parents and children, brothers and sisters, dwell together in stronger affection; they find "genial joy," for "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Now in closing this subject let me ask: can any one say he has not sinned? Can any one say he liveth and sinneth not? If he has sinned, is there not an essential reason for repentance; not only by being sorry, but by repentance and reform?

J. ELKINS.

FISHERVILLE, N. H., April, 1865.

Communicated.

THE TRUE SAINTS BOUNTIFUL.

Ye saints of the Lord Jesus Christ, your Savior has set up His kingdom in these latter days, and has promised that the gates of hell shall not prevail against

it, and has designed it to roll forth over the head of every opposition until it shall one day embrace all nations. Therefore God calls upon each and every one of you, to put your shoulder to the wheel and help move the great work in which we are now engaged. From those of you to whom He has given talents, He will expect the same with usury; and upon those of you to whom He has given of this world's goods, He calls to consecrate to the diffusion of that gospel by which He brings men into his kingdom and makes them happy. Will you hear me while I offer a few of my thoughts upon this subject, in order to induce you to obey God in His reasonable requisition. I will enter upon this point without detaining you a moment; and when I have done, you must act as you think proper. God has been kind in blessing each one of us with good gifts, and many of us with the good things of this world. Therefore He calls upon us to sacrifice our own convenient pleasures, for the welfare and happiness of our fellow beings. He has called you to obey the gospel of His dear Son, you have been sanctified as you hope through the truth; and hence you have some experience of the value of the gospel which we urge you to promulgate. Once you were ignorant of God, and were unhappy. You were in somewhat the same forlorn condition as those whose cause I am about to plead. You had forsaken God the fountain of living water, and had hewn out to yourselves broken cisterns that could hold no water, and you remember how in that dark period your mind wandered from object to object, through all the rounds of created good, and in search of blessedness finding no end in wandering but were lost in the mazes of vain philosophy, and there is a world of intelligent immortal beings seen panting and weary in the same fruitless chase. It was the blessed gospel that arrested you, and saved you. Your heedless steps it guided; your dark mind it enlightened; your erring conscience it rectified; your insensibility it aroused; your hard heart it softened; your selfishness it overcame; your pride it humbled; your wayward course it changed; your covenant with death, and agreement with hell it disannulled, and you stand redeemed and regenerated, your whole character changed, and your final destiny altered through the influence of the blessed gospel. The curse is removed and you are a child of God and an heir

of glory, and (if you abide,) shall one day see the King in His beauty, and this gospel has effected it, giving peace of conscience, joy in the Holy Ghost, and a firm hope of the glory of God. Now the question is, will you contribute of your wealth to save those who are perishing as you lately were? I now plead with you by all that religion has been worth to you, by all the joys it has brought you, by all the woes it has cured, by all the hopes it has raised, and by all the transformations it has wrought in your character and condition. For what price would you return into the dark, dreary, and hopeless condition in which the gospel found you? For what would you barter away all the delightful prospect that opens before you, and calculate on no more precious sacramental seasons, nor fellowship with the Father and the Son. At no price would you part with these? Then how great are the blessings which you have in your power to confer on those who are perishing for lack of *vision*. If you have not the ability to go forth in the vineyard of the Lord, then give of your means to those who are willing and able, that the many bands that bind them may be broken asunder, that they may be relieved of the many burdens which rest on them, that those that are near and dear by the ties of nature may be cared for, that their might mind and strength may be spent in the good cause. You shall then be the means in the hands of God of doing some good, of saving some precious soul which cannot otherwise be reached. This great work cannot be carried on without great expense and sacrifice of worldly pleasures. Therefore, God has called time and again to contribute of the means which he has placed in your power, for the forwarding of the gathering of his saints. The signs of the times indicate to us of the near approach of the Savior; that His coming is very near, and His great work will be cut short in righteousness. Then as co-workers together in the great and good cause, let us as unitedly bear each others' burthens, and use every means in our power for the rolling on and building up of His kingdom on the earth, and by so doing we shall learn to estimate the worth of our religion by the pains we take to communicate its joys to others. I appeal then to ye saints of the Lord Jesus Christ, to the kindness of your hearts, when I ask you to contribute of your wealth, to render the world happy, by spreading the gospel far and wide.

Would it not snatch its thousands from the altars of the adversary, where they now lie bound? Would you not teach the multitudes of idolaters, that there is a kinder and more merciful God, than the one they now worship? Would you not break in upon the delusions of the false prophets, and tell their misguided followers of the degradation that surely must follow them? Would not you file off the chains that have so long afflicted the poor Negro? Would you not stay the war, and save the thousands that are marching toward the field of blood and death? And O! would you not be the means of bringing back this sin-cursed world to its Creator, pure as when it rolled from his hands at the beginning, and commence a reign of universal peace and righteousness. I shall plead no longer; but let me tell you in parting, that when you shall see the world on fire, your wealth all melting down, and those who have perished through your neglect calling upon the rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne, and from the Lamb. Then shall ye know that you might have been instrumental in saving them but would not. Will not your joy be diminished *if you are saved*, and you cannot be if you remain indifferent to the salvation of others. You will wish for a place to weep over your past neglect, before you begin your songs of rejoicing; and if lost yourself, then indeed there will be an additional sting to your torment, a consciousness of neglect in this way to do good. My prayer to God is, that every saint may arouse to a sense of duty and discharge what God has enjoined on them, that his name may become a praise in every mouth, and live to the glorifying of God and the up building of His kingdom, that finally at the consummation of all things. We may all be saved with an everlasting salvation.

WM. ANDERSON.

A SERMON PREACHED BY DAVID H. SMITH, IN NAUVOO, ILL., MARCH 12, 1865.

REPORTED BY CHARLES DERRY.

I give you a kindly greeting. I feel that the major part of you are my brethren and sisters, and the rest of you are my friends, and I am standing as a weak mortal to set forth the words of life. Those who have spoken to us to-day have set forth our duty in an eloquent manner, and have proved that it is from God, and hence is binding.

upon us; and now I ask is there any other duty that we are called upon to perform? Yes, there is another duty, for we have not yet received the fulness of glory and reward that is laid up for us, and it remains for us to endure to the end. There is a doctrine which we feel to bring before you, which we are charged with inventing ourselves; but we trust you will bear with us, and if you are convinced of the truth, I trust you will receive the same, for if the doctrines we bring forth will bear trying by the law and the testimony, then we have more surety in receiving it. The Bible has been said by some people "to be like an old fiddle;" but if you will take the whole Bible and properly compare its contents, you will see that all harmonizes, and that only one tune can be played at the same time, and that one is the glorious tune of salvation for all mankind who will comply with it, and that it is only when men pervert the word of God that different tunes can be played upon it. Suppose all the characters represented in that book were represented as being very perfect, and yet human; we should then have reason to believe it was gotten up by some romantic individual, whose imagination created all humanity, as the highest possible grade of perfection, when we know that perfection is not found in humanity. There may be many comparatively good, but none perfect—save one; and this book only tells of one individual in whom perfection dwelt that ever lived on the earth. The word of God portrays the weakness of mankind, and teaches them where they can obtain strength. But to return.

The doctrine of which we speak is the laying on of hands for the gift of the Holy Ghost. We are told that Satan tempts mankind, and we know he does; but I fear we often lay things to his charge, which we shall find will be laid to us in the day of judgment. We find that we are often tempted to do things which are wrong, and if Satan can tempt us to lead us astray, why should not God tempt or invite us to do that which is right, whereby we can receive life and salvation? Many people will say, "it is very well to be baptized in water, or to repent; but then it is of no use to have hands laid upon us," but my friend Paul tells, in Heb., 6 c., that it is one of the principles of the doctrine of Christ. If this is true, you cannot rightly charge us with inventing the doctrine. We have heard that unless we are born of the water and of the Spirit, we can not enter into the kingdom of heaven. Many people of the world are very fond of that person (John) who wrote that book, and I would ask them to believe his testimony. The person who baptized

had to go down into the water, and immerse the individual who desired admission into the kingdom, and there is an order in all the ordinances of God; hence it is equally necessary to have some form for the reception of this sealing power, or the Holy Ghost. In Acts 8 c., we read that the apostles which were at Jerusalem went down to Samaria, and laid hands upon such as had been baptized by water, that they might receive the baptism of the Holy Ghost. We also read that when the old patriarch Jacob wanted to bless his children, he laid his hands upon them, as did also Moses upon Joshua; and we find it is a very ancient order of things among the people of God, and not something lately invented by the Latter-Day Saints. Again in Acts 19 c., we read that after Paul had baptized certain individuals he laid his hands upon them, and they received the Holy Ghost; and in Heb. 6 c., we find it side by side with the other principles of the gospel, and he who uttered the anathema against those who would preach another gospel, would surely not pervert it himself, by adding something which the Lord had not ordained; hence it is one of the ordinances of the gospel, and as equally important as baptism, or any other ordinance. We should "prove all things, and hold fast that which is good." We should examine what men speak, and if they agree with what is written in the law and the testimony, we should receive it. We can not think that the good God who created us would leave us in darkness on this point. Would we, if we had the power, create a world and people it, and refuse to tell them what is for their good, and give them no ray of light and comfort? The deepest of human research, aided by the most powerful of human inventions, cannot find out God; and who is so capable of giving that light as God Himself? Who could give a word that would be so firm and steadfast that it could not be moved? It is true the wise men of this day are very wise, and they invent new and wonderful things to-day, and to-morrow a wiser man arises, and knocks all their works into atoms, or throws them far into the shade by their superior schemes; but the word of revelation is eternal, and cannot be moved or improved; it is the work of the All-wise and All-perfect. Let us then be wise and receive the same.

There is another thing I would like to speak upon: We get tired and weary of the things of this life; and I would ask, is this mortal all that we live for? I have had friends around me, but they are gone; our parents are gone. What is death? What is its mystery? Is that the end, we often feel to ask? Our reason, lighted up by the

truth of God, tells us it is not the end; and we feel that it is good to learn the things of nature, but to pass away and know nothing of the future is not good; and we ask what is that future? but our unassisted reason cannot solve the problem, we cannot divine it; but we find that there is a principle in the gospel called the resurrection, which means that we shall take up this body again. We find that the personage who was sent to die for our sins, rose again from the dead, and became the first fruits of them that slept, and was seen by many of the brethren in that day, and He opened the portals of the grave, that all might come forth, and those who were just should have the privilege of reigning with him. If it were not for this hope we should be of all men the most miserable. Some might say, "if we are all to be made alive, we may go on in our own way, and do as we please," but we find that every man is to be raised in his own order. The righteous will come forth first, and reign with Christ on the earth a thousand years; but the wicked will not live again until the thousand years are finished, and then they will come forth in the due time of the Lord." Again we are told that "some shall rise to everlasting life, and some to everlasting shame and contempt." I know nothing of the "Elysian fields" portrayed by poets and other imaginative minds, but this I do know, that the bodies of the saints shall be raised in glory; and we shall be like our glorious Master, when we see Him as He is, and we are told that the meek shall inherit the earth in its glorious and redeemed state, and that we shall dwell in the presence of God eternally. This is all the heaven I know of. We cannot pierce the veil of the future, and tell you exactly how it shall be. God has not revealed it unto man, but He has told sufficient to give us a glorious and a certain hope of the life to come; and He has also said that sufficient unto the day is the evil thereof, and also that our strength shall be as our day. There is no joy that is so great as that which is brought by doing good. We feel that we have done our duty; we feel that we are free from blame, and that we shall receive the welcome word, "well done thou good and faithful servant, enter thou into the joy of thy Lord."

NAUVOO CONFERENCE.

Minutes of a Quarterly Conference, held at Nauvoo, Ill., on the 11, 12 and 13 of March, 1865.

The inclemency of the weather prevented people coming from the other side of the river early enough for meeting, and the

morning session was deferred until the afternoon.

Conference convened at 2 o'clock, and was organized by electing President Joseph Smith to the chair, and Alexander H. Smith and Charles Derry to act as clerks.

Meeting was called to order by the President, who made some remarks relative to the object of the Conference, and the necessity of being united in our objects and purposes, and as far as possible in our views, that we may be enabled to carry out the purposes of God with respect to the work of the latter days. He showed that if our objects were not one, and also our endeavors, that no matter how extensive our learning or experience, we could not accomplish anything that would redound to the glory of God, or to the welfare of ourselves and fellow man.

Bro. Alex. H. Smith read the minutes of the Montrose Conference. Accepted.

The President then called for the number of official members present, which were as follows: first presidency 1, high priests 2, seventies 2, elders 11, priests 3, teachers 3, and deacons 2.

REPORTS OF DISTRICTS.—Bro. Dungan reported the String Prairie District verbally. He requested permission to withhold the written report of his district until the General Conference, as it was not intelligible in its present form. Permission was given.

President Smith reported the Nauvoo District.

The districts of Hannibal, Pittsfield and St. Louis were not reported.

It was asked, is it absolutely necessary to use the exact words given in the Book of Mormon and Book of Covenants, while blessing the bread and wine? Considerable discussion followed, in a good natured, but earnest manner. The following resolution was then adopted, at the suggestion of the President:

Resolved, That in the blessing of the bread and wine, the form of words given in the Book of Mormon and Book of Covenants should be used, and if we cannot remember them, it is proper to read them from the book.

In answer to two other questions, the President answered that when a blessing was asked upon the bread and wine, it was understood to include all the bread and wine that was then and there administered. Also that when water was used we should call it water in the blessing.

It was asked what was to be done in case an officer of a branch refused to discharge his duty, should he be allowed to retain his office? Or is it right to ordain him to a higher office on purpose to get him out of

The way of any other man who might be ordained to discharge that duty? The President answered that it would be the duty of the presiding elder to silence him; and it would be wrong to ordain any man to a superior office, who failed to perform the duty that had been assigned him.

EVENING MEETING.—Reports of elders were called.

Bro. John Lake reported that he had done what he could under the circumstances, he had visited Keokuk once or twice. There was a great desire among the saints there to hear preaching. He had visited a place on the Des Moines river, and found quite a spirit of inquiry among the people. Within the last six months he had baptized fourteen persons.

Bro. Wm. Anderson reported his mission in the east. One place I went to I found a number of old saints, who were Welsh. I organized a branch of 8 or 10 members in Brookfield, and I thought they could preach better than I could, and I left them. In another place that I held meetings the people sent their "posted" men to overthrow my doctrines, but they found it a hard matter to kick against the truth successfully.

Elders Charles and George Hall, of St. Louis, reported.

SUNDAY MORNING.—Opened in the usual manner. Reports of elders continued. Bro. Thomas Pitt reported.

Bro. Clark H. Lewis reported, and also reported a vision he had concerning the church after the death of Joseph. "Prior to my receiving the vision, I had heard the contention between Rigdon and Brigham Young. I did not believe in the claims of Rigdon; but when I heard the low blackguardly abuse put forth by Young, and the tyrannical spirit he manifested, my spirit shrunk within me; I hunted my wife and told her we would leave and bury up like ground hogs, if that was the best spirit that could be manifested by the man who claims to lead the church. I went home and laid down upon my pillow, I did not sleep, but in the night I seemed to be in the woods alone. I saw a squirrel run up a tree. It was a very large tree and very tall, and had a very wide green top. I determined to climb it and examine it. I could hardly do so it was so large, but I got up some distance, when to my astonishment I discovered that every limb had fallen, and I was clinging to a stump about thirty or forty feet high, and I found it began to totter; but there was not a green leaf on it. I thought it strange that the tree should have been green but a few minutes ago, and now it was all dead, and I came down and looked up, but could only see the stump. I

leaned against it, and it divided into three parts, I was now more astonished than ever, that the tree which looked but a few minutes ago as though it would bloom for hundreds of years, should now be dead. I went to the first part and began to examine it; and found it appeared rotten. I then went and examined another part, and found it the same, and it was crumbling to dust. I then went again to the other part, and began to dig into it; and after some time I found there was a little sound wood in it, and it pleased me greatly, I dug a little more and found some honey, and some light in it. My joy was now inexpressible, and it came to my mind that the church had become rotten, but that there was a little virtue left, and that the little taper would yet burn again, and would be in its right place, and we should prove that the Kingdom of God would yet stand in all its glory; and now, thank God, I have seen the little taper lighted and burning brightly, and may we again be filled with its light."

Bro. Wm. Redfield reported.

Bro. Huns Miller said that he had seen the dream or vision as related by the brother, and had told it in this house.

Resolved, That we devote the remainder of the day to preaching, and that we convene on to-morrow morning to finish up the business of the Conference.

Reports of the Elvaston, Rock Creek and Nauvoo branches were received. Quite a number of branches were not reported.

Bro. Joseph Smith addressed the congregation. Adjourned.

Bro. Charles Derry preached in the afternoon. The evening was occupied by Bro. David Smith, followed by Bro. Chas. Hall.

MONDAY, 13.—The following question was proposed: Is the law of tithing (Sec. 106,) applicable to the saints as a law binding upon them in their scattered condition?

After some excellent instruction on the matter from the President (which could not be reported because one of the clerks had gone away,) it was resolved to refer the question to the General Conference for decision.

Resolved, That the request for a committee of investigation for the Saint Louis branch, be referred to the General Conference.

Resolved, That Bros. A. H. Smith and Solomon Tripp be associated in a mission to Keokuk, to be assisted by Bro. Clark Lewis.

Resolved, That Bro. C. H. Lewis and I. J. Pierce be associated in a mission to Bear Creek, Lima, Elvaston and Keokuk.

Resolved, That Bros. Charles Derry and John Lake be associated in a mission to Farmington, Fort Madison and vicinity.

Resolved, That Bros. Wm. Redfield and

Richard Lambert be associated in a mission to Golden's Point, and also that they labor in connection with Bros. Clark Lewis and I. J. Pierce.)

Resolved, That all the officers of this district be requested to labor with all diligence in their respective callings.

Resolved, That the Conference comprising the Nauvoo District, be held at Nauvoo on the third Saturday and Sunday in April.

Resolved, That we will sustain all the constituted authorities of the church in their separate callings, with Joseph Smith as President of the same.

Resolved, That we adjourn to meet at Pittsfield, Pike Co., Ill., June 10 and 11, 1865.

Benediction by Joseph Smith.

JOSEPH SMITH, PRESIDENT.

ALEX. H. SMITH, } Clerks.
CHAS. DERRY. }

CORRESPONDENCE.

LETTER FROM BRO. WM. H. KELLEY.

Beaufort, S. C., April 13, 1865.

BRO. SHEEN:—After the expiration of five months of absence from home, friends of early experience and brethren, I find myself without a line from home, or from any person in the north, either friend or foe.

Although I am moving in the grand arena of war, amid the exigencies that are fraught with such universal destruction upon every hand, accompanied with hardships and cruelties, the most trying and galling; yet it has pleased the Supreme Ruler that communication should be cut off thus far from all friends, relatives and brethren, from whom we would expect words most cheering, and exhortations most ardent; as a means of confirmation and support, while traveling the dangerous path of life, and the Herald, the glorious circular of gospel light, that is read with such intense interest, by every L. D. S. as a means of intellectual development, and moral support, has failed to penetrate the military lines, hence ignorance of church progress at present, is ours to share. But still we are not without hope and faith, neither is it necessary that a L. D. S. residing in the belligerent camp, governed by military power, and sternly opposed by a vicious enemy; in obedience to the power that rules, acting in the sustenance of his country's laws, that he should lose his first love, or for a moment fail to have implicit confidence in the truth of the gospel of Christ.

And the reasons are various and obvious, and reflect upon the observant and reflective mind, the astounding truth, that the God of the L. D. S. is not assigned any special place of action, that he is not confined to the Shenandoah Valley only, nor the army of the Potomac, neither is he confined to the narrow limits of a speaking or prayer meeting capacity, where those who adhere to the teachings of His law, are enriched by the copious abundance of his grace, and are forwarded onward, and confirmed in the great plan of redemption. But in every part of the universal world, where there is one whose heart is filled with thankfulness, and who knows His laws and statutes, and does them, He is also equally with him, and that to confirm bless, and forward in the principles of renewed life. Again can one be so unthoughtful and lay claim to a rational mind, and title of L. D. S. and accompany the military raids of our armies, and behold the unrelenting hand of destruction, as it prowls its way through states, towns and cities; view the flaming torch as it is applied to splendid edifices of the most opulent cities, while every habitable dwelling is made an ocean of flame, and razed to its foundation, and not be compelled to revolve in his mind, these sublime lines of the inspired poet:

“Towns and cities shall be burned
And smoke becloud the day;
No human pity will be found
In North America.”

Who can scan the cruelties perpetrated by the barbarous clans of guerrillas, and mobs that have infested the land, during the last four years, from the west coast of Missouri, to South Florida, without seeing the truth demonstrated, of the heaven-born words, uttered by God's chosen prophet, as follows:

“Yet remember, if the Latter-day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation. Yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight.”

As I every day behold the hundreds of Negroes, disciplined in war tactics, I am led to experience what the Prophet of this dispensation said, by the Spirit of inspira-

tion over thirty years ago, when he said in language most positive: "Slaves shall rise up against their masters, who shall be marshall and disciplined for war." Here then in the theatre of war, every ruined temple and demolished city, every unmerciful cruelty performed, every town beheld with nothing but half rent chimneys and scattered ruins, to tell that peace and plenty, art and science, prosperity and wealth, once were her happy companions. They are waymarks to point the L.-D. Saints to the prophetic history of the past, as a source of confirmation of faith, buoyancy of hope, and a cheering and firm determination to stem the drift of popular opposition, and to more firmly unite to dispel the dark cloud that has draped the horizon for years past, and with firm and fixed grasp cling to the rod of iron and step forward into the blaze and sunshine of gospel light, and enjoy its sacred and promised blessings; and while we see exhibited before our eyes every day, that which we have known and read for thirty years, and been waiting anxiously for its fulfillment, and trembling in our hearts (at some periods) lest they should fail, and prove our faith in vain, and our prophet whom we learned to love, a deceiver; where, I ask, is the saint that can not live, grow, and strengthen, by feasting upon the loaf given years ago? It has not lost its strength, its weight, neither its leaven, but has proven to be the true bread of life.

Again we mark the language of the poet, while the veil of the future is lifted, and the impress of revelation swells his bosom, and imprints upon his mind the destiny of the then peaceful and quiet homes, in the following language:

"When the Union is severed, and liberty's blessings,
Withheld from the sons of Columbia,
once free;
When bloodshed, and war, and famine distress them,
Remember the warning, and think upon me."

No member of the body of Christ need falter or lose confidence because his fate is the military school, but on the contrary, in his transit from one station to the other, there is ever something manifest to confirm and prove the truth of the doctrine which was revealed and established through Joseph Smith. May the Lord help us to walk and not faint.

While I was in N. Y., the chaplain being sick one evening, I introduced myself in my soldier's garb, as a preacher, and was invited into the pulpit, to the utter astonishment of all the house. The Janitor, suppo-

sing it would be a total failure, took his seat in front of the pulpit, but I proceeded, and thanks be to the good Lord, I had great liberty. When I was through I had plenty of friends. The next evening the house and every aisle was crowded to hear the young preacher, but the old minister came, and very reverentially asked what I was. I told him. He said, "they believe in twelve apostles, dont they?" Yes. He was not sick any more while I stayed there, but it proved a blessing to me.

BRO. E. H. WEBB, writes that the saints in California, though somewhat troubled at the present, are full of faith, and are having good meetings. The gifts are manifested and souls are being born into the kingdom continually.

Sacramento, Cal., March 18, 1865.

FROM BRO. JOHN A. M'INTOSH. I have just returned from a short visit to the east part of this district, as far as Ft. Des Moines. On my way I preached in Exira, Audobon Co. four times, and was recieved very kindly by the people, and had many calls to different places in that vicinity. I also stopped in Dallas Co., and preached south of Adell several times to very attentive congregations.

Several expressed their intention to inquire into the doctrines. I had many calls to preach in the immediate vicinity of and in Adell; but there was a protracted meeting going on at that time by the Methodists, and I would not make an appointment in town. At Des Moines, I met a small branch of the brethren.

They appeared very glad to see me and I was truly glad to see them. I preached some eight or nine times in the city, to very attentive congregations. I baptized one there and several others expressed their intention to join the church.

I also ordained an elder, there. I, as usual had many calls to preach. The work of the good Lord seems to be prospering and the Macedonian cry is almost every where; "come over and help us."

Gallands Grove, Iowa, March 23, 1865.

FROM Z. N. MARTIN. I returned from Florence the other day and left all the saints there rejoicing in the God of Jacob and the blessings of the gospel.

The signs that follow the faithful are truly felt and realized there. I have endeavored to preach to them as often as I had an opportunity and I rejoiced to meet with the brethren in Florence. I continue to labor here in Desoto, and if I am a judge there are quite a number believing the work here, and I think a number

will obey the truth soon. My prayer is that God will roll on His great work and I am sure no power can stop its march.

Desoto, N. T. April 4, 1865.

FROM R. H. ATWOOD. I write you to say that the work of the Lord is rapidly onward in this territory.

We have now 8 branches of the church established here.

Great Salt Lake City, U. T. March, 25 1865.

SELECTED ARTICLES.

From the Velette.

CHALLENGE.

G. S. LAKE CITY, U. T., Dec. 21, '64.
EDITOR VELETTE,

Sir: The Elders and members of the Church of Jesus Christ of Latter Day Saints in Utah, under the Presidency of Joseph Smith, will feel obliged by your insertion of the following challenge:

To the President Brigham Young, The Twelve and several other Presidents and Bishops in the Territory of Utah:

Gentlemen: Your attention is respectfully called to the following facts. That Joseph Smith, son of Joseph the Martyr, in accordance with Divine Appointment, has assumed the position of President, and Prophet to the Church of Jesus Christ in all the world. Realizing that every effort is made to prevent the Latter-Day Saints in this Territory, from becoming acquainted with their real position, viz: apostacy from the true order of the gospel of Jesus Christ; having imbibed doctrines contrary to the revealed mind of God, as set forth in Ancient and Modern Scripture. We whose names are undersigned, having at heart the welfare of the human family, their redemption from priestcraft and spiritual and temporal bondage, do, on behalf of the Church under the Presidency of Joseph Smith in Utah, call upon you to come forth and defend the following doctrines advocated by you as essential to salvation, viz: That Adam is God of the human family and the only God with whom we have to do; that polygamy forms any part of the gospel of Christ; that Brigham Young is a Prophet, Seer and Revelator, and the legal successor of Joseph Smith in the Presidency of the Church; that the law of tithing is administered according to the revealed will of God; that Salt Lake City is Zion, or the gathering place for the saints. Or, we are prepared to meet you in discussion and prove

that Joseph Smith is the true successor of his father in the Presidency of the Church; that Utah is not the land of Zion, but the place where the rebellious Saints who would not abide the commandments of God, were driven to, from out of the land of Zion; that polygamy is an abomination, was never approbated by the Almighty, and originated in the accursed seed of Cain; that the doctrine of Adam being our God, is idolatry; that the administration of tithing in Utah is a perversion of the law. We cite you to the Doc. and Cov., which commands those who have the truth, to come forth boldly and confound their enemies, both in public and private; and respectfully subscribe ourselves for and on behalf of the reorganization of the Church of Jesus Christ in Utah.

R. H. ATWOOD.

C. G. MCINTOSH.

DAN'L HARRINGTON.

THE RUSSIAN PLAGUE.

The Siberian plague, as it is called, was at last accounts raging at St. Petersburg, and already there is serious alarm in Western Europe for fear that it will extend to the continental nations. There is every reason to believe that, like the Asiatic cholera, and all the great epidemic diseases known to history, it will extend its ravages westward. The French Government has ordered all vessels from St. Petersburg to be put in strict quarantine, while the Austrian Government has sent a medical commission to Russia, to inquire into the nature of the epidemic, and the best means of treating it. There is no doubt but this is the same disease as that known to history as the plague, and which has in its time visited every continent but ours. Should it extend to Western Europe, it may not spare us, and hence its progress will, from this time forth, be watched with the keenest solicitude. Its character is that of a contagious fever, accompanied by buboes, carbuncles, and other unsightly eruptions. Persons taken with it often die within thirty hours. It generally lasts, however, a week or ten days before terminating fatally.—*New York World.*

THE PLAGUE.—From the Chicago Tribune we extract the following telegraph dispatch from N. York, dated April 19: The plague continues at St. Petersburg. Total cases 10,000, and deaths 2,000. The cases average one hundred a day.

"RETURN OF JEWS TO PALESTINE.—A number of Hebrew families, consisting in all of 187 persons, emigrating from Barbary to Palestine, arrived at Gibraltar, on the 22d of July, and left the same night for Alexandria."—*Mil. Harbinger.*

POETRY.

DO WHAT IS RIGHT.

Do what is right, the day dawn is breaking
Hailing the future of freedom and light;
Angels above us are silent notes taking
Of every action, do what is right.

CHORUS.—Do what is right let the consequence follow,

Battle for freedom in spirit and might,
And with set hearts look forth till to-morrow

God will protect you, do what is right.

Do what is right, the shackles are falling,
Chains of the bondsmen no longer are bright;

Lightened by hope soon they'll cease
to be galling,

Truth goeth onward; do what is right.

Do what is right, be faithful and fearless,
Onward, press onward the goal is in sight;

Eyes that are wet e'er long will be tearless
God will protect you, do what is right.

For the Herald.

LINES ON THE DEATH OF PRESIDENT LINCOLN.

BY JOHN GAYLORD.

What means this dire, this saddening sound,
That spreads with lightning speed around,
That vibrates on the morning breeze,
And doth our hearts with sorrow seize?

What means this universal gloom?
The high, the low, the bride, the groom,
The nation's halls, the nation's chair,
All badges of deep mourning wear.

Why are the banners of the free
Hung o'er with grief's dark drapery?
That good old flag, the nation's pride,
Why doth dark veils its beauties hide?

Why hushed the voice of social glee,
Why changed the notes of minstrelsy,
Why are its tuneful chords unstrung,
Its harps upon the willows hung?

Why doth Columbia's daughters weep,
Doth heaven not still its vigils keep?

Why mute the triumph of the free,
Why hushed the shouts of victory?

Why all these signs of grief and woe,
Why do the tears of sorrow flow?
Why dumb the tongue, why mute the voice
That lately did so much rejoice?

Have loyal hearts the coward proved,
Have they forsook the cause they loved;
Hath victory perched upon the foe,
Rebellion triumphed? NEVER! NO!!

Has He in whom we put our trust—
Has He forsook the cause that's just?
Left unredeemed the poor, the oppressed,
Shall not their wrongs still be redressed?

The answer's short; the tale is sad;
Our LINCOLN'S gone; our Chief is DEAD!
He saved the nation and her laws,
And fell a Martyr to her cause.

Thanks be to heaven, there's yet a hope
That buoys our drooping spirits up.
A hope our Heavenly Father gives:
Though LINCOLN'S dead, yet *Freedom lives.*

Yes, Freedom lives and has a SON,
He'll crown the victory LINCOLN'S won.
In him and heaven we'll put our trust,
And in the thought: *our cause is just!*

And tho' dark deeds have traitors done,
The hearts of Freemen now "ARE ONE."
He steals away who dares defame
The glory of OUR LINCOLN'S NAME.
PLANO, Ill., April 17, 1865.

MARRIED.—Nov. 19, 1864, at Hyde Park,
Luzerne Co., Pa., by Elder W. W. Blair,
Bro. RANDOLPH JONES to Miss MARGARET
BESECKER, both of Hyde Park.

NOTICE.

A Special Conference of the Presidents and elders of the several Districts comprising the Iowa, Kansas and Nebraska Pastorate will be held at Plum Hollow on the first Friday, Saturday and Sunday in June, and at Bigler's Grove on the second Friday, Saturday and Sunday in June.

It is hoped that all elders in the work in this Pastorate will attend.

If persons who are living within the limits of what is called the Iowa, Kansas and Nebraska Pastorate, and who are interested in the spread of the Latter-Day work, but who have no preaching in their vicinity, yet have a desire to hear the word, and believe that there is an open-

ing or desire for the truth in their neighborhoods will please inform Charles Derry, Glenwood, Mills Co., Iowa, by the time of Conference.

We will do our best to send them able and faithful ministers.

C. DERRY, *Pastor.*

In concurrence with H. LYTLE.

E. CADWELL and H. BARTLETT, will hold a two day's meeting at ELK GROVE, Wis., on the last Saturday and Sunday in May.

PRESIDENTS OF BRANCHES AND TRAVELLING ELDERS would do well to supply themselves with tracts and other church publications, and at the close of their meetings they should offer them for sale. Tracts will generally do more good when persons can be prevailed on to purchase them, than they would if they were given to them, and the funds obtained thereby would increase the facilities for the publication of tracts. Where people can not be persuaded to purchase tracts, the distribution of them gratuitously may often do much good, and we hope that the saints will be energetic in the dissemination of gospel light by the gratuitous distribution of tracts.

THOMAS J. ANDREWS is our authorized Agent in California, for the Herald and other Publications. Address Box 513, SAN FRANCISCO, CAL.

RECEIPTS FOR THE HERALD.—W. Arnold, D. Rogers, H. C. Holcomb, W. Eaton, C. H. Van Dusen, S. Snyder, J. W. Roberts, S. M. Hurd, each \$2; W. F. Cooke, A. Crandall, C. Randall, E. C. Laurimore, G. Mefford, W. W. Wood, G. Wright, S. Pemberton, W. H. Moss, Jos. Smith, each \$1; R. B. Wight, \$4.

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—Spiritualism or Witchcraft—Literal Gathering of Literal Israel—Brighamite Doctrines—Gospel of the Kingdom, (by C. Derry,) Divine Authority of Joseph Smith, the Martyr—Truth made manifest.

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." 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
The Voice of Warning (revised,) 0.50
Herald, six Volumes (bound in one) 8.75
Herald, 12 copies of any old numbers, 1.00
Revelation on the Rebellion. 20 cop. .10

Purchasers of any of the following books will receive Premium Tickets, and Premiums will be distributed among them as fast as we shall choose, commencing with the 1st, 2nd and 3rd purchasers, and so on in rotation.

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
Hall's Expedition to the Polar Sea, 4.50
Catherwood & Stephens' Travels in Central America, &c., 2 Vols., 6.60
Travels in Yucatan, by same, 2 vols., 6.60
Wonders of Earth and Heaven, 2 v., 6.00
Mosheim's Ecclesiastical History, 2 vol. 4.50
Ecclesiastical History of Eusebius, 3.00
The Works of Josephus, 4.50
Buck's Theological Dictionary, 1.25
Testimony of the Rocks, by Hugh Miller, 2.00
Bible with Apocrypha - 6.50
New Lute of Zion: Sacred Music, 1.75
Layard's Discoveries at Nineveh, 1.95
" Nineveh and Babylon, 4.40
Dictionary of Greek and Roman Antiquities. Revised by Prof. Anthon, 6.50
Rollin's Ancient History, 4.00
Egypt and Nubia, by W. C. Prime, 1.90
The Holy Land, W. M. Thomson, 2 v. 5.00
Wrangel's Expedition to the Polar Sea, 80
Tyler's Northern Coast of America, .80
50 Envelopes with scriptural texts, 40
English, Danish and German Bibles and Testaments, of various sizes and prices.

OTHER 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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REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, 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. 10.—Vol. 7.] PLANO, ILL., MAY 15, 1865. [WHOLE No. 82.

EDUCATION.

It has been said that by educating the masses you destroy religion. If this saying be true; then the effort that was made in the days when the scriptures were confined to the care of the clergy, and came to the laity only as doled out to them from the pulpit, was a just and laudable endeavor to keep men in subjection to the law; so also would the effort made early and continued yet by some who teach, to keep the mystery of the learning of the scriptures in few hands, be a just and laudable one.

We differ with those who have held the above statement to be true. We hold that by a proper system of education man would not only be made wiser, but much better, for in proportion as he advanced in wisdom, his capacity for good and noble action would be increased, and so religion acquire a clearer and more steadfast hold upon him. All efforts then, calculated to withhold from man that which will increase his usefulness to his fellow man, is an injury to him and to them, and is therefore an evil, and ought to be eradicated from the body politic.

If knowledge is power, (and who doubts it?) then man ought to be justified in obtaining it; for power is desirable if used for a good and noble purpose; but if for an evil and ignoble purpose, the design of the giver of power is not accomplished, and the one abusing the power is condemned and lost.

It is also evident that man was intended to hold, either in himself, or as a gift of the Creator, that which should mark him as the highest of the animal organization, namely, power to subdue and bring under his rule for his benefit, all the lower orders of animal life, as well as those inanimate objects in nature by which he is surrounded; but there seems to be a something in the design of the Creator which man often loses sight of if he does not in fact entirely ignore, and

that is the fact that in using this power given to man, God must be acknowledged, and man made a secondary consideration in the work, and for a demonstration of His Almighty power, God oftentimes frustrates the schemes of man by what seems to be the most trivial circumstances, or by the exercise of a very little of His reserved power, overthrowing the gigantic efforts of man.

There seems to have been, on the part of man, a continued effort to become independent of God's power, by the exercise of their own knowledge, and as God has endeavored to call men to the consideration of the fact that there might be such a blending of the knowledge of man, or that which might be acquired by him, with an acknowledgment of the power of God, that God would deign to take cognizance of his actions, and aid him by a light from above to carry on the great design of his creation. From these considerations we are impressed to believe that the church should take into serious consideration the subject of education, and that definite action should ere long be had with reference to it.

Under our present imperfect systems, the rising generation is brought under the influence of many things calculated to develop and strengthen immoral tendencies, rather than to repress their growth. We are now fitting the young for an active period of the world's history, and as much of the labor of the Harvest Field of the last days will depend upon them, may we not ask ourselves the very pertinent and important question: How are we fitting them for it? Is it in such a manner as will make them able ministers of the word? A fear is expressed by some, that if we seek to fit our young for the field, we detract from God's power by our own learning, striving to build up the kingdom. This is an unfounded fear, for we are told that God will choose his minis-

ters for himself, and if so can there be a fear of any one containing so much knowledge as to need no increase of light from God? The answer is obvious.

Moses we are told was skilled in the knowledge of the Egyptians. Solomon was very wise, and while Moses and Solomon strove lawfully were they not blessed? It need not to detract from the office work of the Spirit in qualifying those sent as laborers, for their calling, in the least particular, neither do we wish to be understood as hinting in the remotest degree to a state of things wherein our knowledge should take the place of the Spirit in declaring the word, but we do wish to be understood that God requires at our hands the acquisition of knowledge, and for this cause he has opened up new fields for our investigations, and bids us search diligently into every avenue open unto us, that we may be more thoroughly prepared for the work entrusted to our care.

"Prove all things; hold fast that which is good," says Paul in his first epistle to the Thessalonian brethren, and this is an apt and efficient prelude to the commandment given unto us in the covenants of the church, Sec. 85, par. 21, where we are commanded to teach one another diligently all things appertaining to the kingdom of God, of countries and of kingdoms, wars and perplexities of nations, &c., and the object of this is told unto us, that we may be prepared in all things when we shall be sent again to magnify the calling whereunto we have been called.

Now the spirit of the foregoing commandment is so comprehensive in its extent, as scarcely to need an argument in favor of a more united, vigorous and persistent effort to inaugurate a day of light and its diffusion in the church, and if it loosens the bands of the adversary now enclosing hundreds who would gladly embrace the truth, we are in duty bound to carry its promises into operation.

We have only hastily scanned the matter, and trust that some able and willing hand will be found to give, through the columns of the *HERALD* a more extended view of the why and the wherefore.

For the present then we are content to abide in the hope that the church may begin to awake, and arise to shine.

Of whom shall it be said, they chose darkness rather than light because their deeds are evil?

J. S.

DIVINE AUTHORITY OF JOSEPH SMITH THE MARTYR.—No. 4.

David prophesied and said: "Our God shall come, and shall not keep silence:

a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 3-5.

Thus David saw, that connected with the coming of our God, there would be a commandment given to gather together the saints of God unto Him. This commandment Joseph professed to have received, therefore in the name of the Lord he commanded them to gather together unto him. If he was an imposter how did he get, not only all the other particulars which we have mentioned, perfectly exact, but also discovered that there must be a gathering together of the saints of God unto him, and that that work must quickly follow the introduction of the gospel by an angel? Why did he not say my doctrine is true, and if you will embrace it you can be saved and still remain where you are? If his doctrine had been perfectly correct on all the other points; if he had told his disciples to remain among the corrupt nations, and not gather together, that alone would have exposed his doctrine to a just condemnation, and proved that he was a deceiver.

Swedenborg, Irving, Fox, Wesley, and a host of others have entirely neglected the gathering of the saints, which proves that they had no authority—that a dispensation of the gospel was never committed unto them—that God did not command them to gather His saints together unto Him—that the voice from heaven did not salute their ears. Previous to the restoration of the gospel by an angel there were no saints, therefore there could be no gathering together of saints, and they could not then come out of Babylon. An unauthorized, uninspired priesthood, with a perverted gospel, never could gather the saints of God unto Him. It is only when the gospel, apostleship and power are again restored in the way and manner predicted, that men can become saints. The proclamation for the saints to gather together could not be made when there were no saints. It is marvelously strange if he was an imposter, that he should embrace in his system every scheme which had been foretold in the scriptures should characterize the great dispensation of the latter times. Irrespective of the difference between the points of his doctrine and the popular doctrines which are current among the great modern religious sects, he introduced his doctrines without

paying the least regard as to what would be popular or unpopular—as to whether it would please the learned or the unlearned, or whether it would suit the temporal circumstances of man or not. He did not stop to make the enquiry whether the gathering of the saints would be congenial to the feelings of those who occupied splendid mansions, upon fine farms surrounded with every luxury of life. He did not stop to consider whether this gathering together to one place would retard the progress of the work which he had espoused, in the world generally. He did not stop to consider any of these things, but spoke as one having authority, saying, “thus saith the Lord,” upon every point of doctrine which he promulgated. Now as this inexperienced and unlearned young man professed to give the word of the Lord upon such momentous subjects, and to reveal doctrines which were directly opposed, not only to his own traditions, but to the teachings and doctrines of the most popular and powerful sects of the day, and at the same time, have those doctrines exactly accord, not only with the ancient gospel, but with every minute prediction relative to the dispensation of the last days; these are evidences which stamp TRUTH upon the face of them, and thereby show that no man could bring forth such an harmonious, dignified and fearless system as this, if God had not sent him.

What else beside “the everlasting gospel” is taught in the Book of Mormon? It contains a professedly sacred history of a branch of the tribe of Joseph, and the revelations which were given to them, both before and after Christ came, and which were written by a succession of prophets, who were the literal descendants of Joseph, the son of Jacob, hence it is represented to be emphatically *the writings or records* of the tribe of Joseph. It contains numerous and pointed predictions which show expressly that the age in which this record should be revealed, by the power of God, should also be the age in which Israel should be gathered, and that this record, in connection with the records of the Jews, should be the powerful instruments in the hands of the servants of God in accomplishing that great work. Now how do these statements agree with the word of the Lord to Ezekiel upon the same subject, in Ezek. 37 c. Ezekiel was commanded to write upon two sticks, one for Judah and the other for Joseph; after which he was commanded to join them together into

one stick. And when the children of Israel should ask him what these two united writings of Judah and Joseph meant, he was to say unto them that the Lord God said that He would join the writings of Joseph with those of Judah; immediately after which He would take the children of Israel from among the heathen, whither they were gone, and would gather them on every side, and bring them into their own land; that He would make them one nation in the land upon the mountains of Israel; and that one king should be king to them all; and that they should no more be two nations or kingdoms. Thus Ezekiel testified that the *writings of Joseph* should be united with the *writings of Judah*.

Mr. Smith presented this generation with a book, containing several hundred pages, professing to be the sacred writings of the inspired prophets of the tribe of Joseph, who anciently inhabited the great western hemisphere. Ezekiel testified that Israel will be gathered immediately after the union of these two records, and that they will be scattered no more. It is testified, in the most positive language, in the record of Joseph which Mr. Smith brought to light, that this is the age in which Israel shall be gathered through the instrumentality of these two records. Ezekiel prophesied that Israel would be gathered by such means. Mr. Smith presented a professed fulfillment. This is another presumptive evidence in favor of the divine authority of his mission; for if the gathering of Israel, and by such means, had not been included in his mission, as an important part of the great work of the last dispensation, all would have had good reason for rejecting his doctrines without further inquiry.

Daniel prophesied that the God of heaven would set up a kingdom when the kingdoms of this world should become divided and subdivided. He showed that before that event should transpire, the kingdom of Babylon, over which Nebuchadnezzar reigned should be destroyed, and then another and a third kingdom should arise and be destroyed. Then a fourth kingdom was to arise and be “divided,” and become ten kingdoms, which were represented by the ten toes on the feet of the image which Nebuchadnezzar saw.

Daniel said: “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." Dan. 2: 44.

The kingdom of God which is here spoken of was compared by Daniel to "a stone cut out without hands, that smote the image," and became "a great mountain and filled the whole earth." It was therefore to be small at first and afterward "become" great and extend over the whole earth, when, "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. The seventh angel shall sound his trumpet, and great voices in heaven shall say, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Rev. 11: 15.

Mr. Smith testified that this kingdom of God was organized April 6, 1830, and that the Church of Jesus Christ of Latter-Day Saints is that kingdom. The organization of the kingdom of God is therefore an important feature in his doctrine, and could not be left out without exposing the whole as a work of folly. If the church which Mr. Smith organized is not the kingdom of God which was to be set up in the days of these kings, after "the fourth kingdom" should be divided, where shall we find it? The professed organization of this kingdom is another presumptive evidence that Mr. Smith was sent of God. Whatever person or persons are divinely commissioned to usher in that dispensation, must have the keys of authority to perform every work pertaining thereunto. If Joseph Smith had included all these remarkable events in his system, *excepting one*, then that *one* exception would have proved that he was acting without authority. But where we ask, is there *one* exception? What particular event or circumstance pertaining to the dispensation which he professed to hold the keys of, has he excluded from his system? Did John predict the restoration of the gospel by an angel? It is included in Mr. Smith's system. Did David foresee the gathering of the saints? It is also a part of his system. Did John predict that the saints should receive a message from heaven commanding them to come out of Babylon the great? It also is included in the system of Joseph Smith. Did Ezekiel predict the final gathering of Israel as an immediate result of the union of the two records of Joseph and Judah? It is also a part of Mr.

Smith's system. The two records are already united in their testimony, and will soon accomplish the purpose for which they were sent forth. What then is lacking? Did any of the prophets or inspired writers of ancient times, point out some other way for the latter-day dispensation to be brought about? Can any man show that the gospel was not to be restored by an angel, or that the saints will not be gathered together unto the Lord, or that the record of the tribe of Joseph was not to be joined with the Jewish record—the Bible—or that Israel will not be gathered to their own lands through the instrumentality of more revelations, or that the kingdom of God was not to be set up in the latter days to break in pieces all the other kingdoms, or that apostles and prophets are no longer needed, and were not to be restored in the last days? If all these events are scriptural, and were to come to pass in their time, and in the manner predicted, can any one show that this is not the time? Can any person show that the angel has not restored the everlasting gospel, and that the Book of Mormon is not the record of Joseph which Ezekiel prophesied of? Can any person show any cause why Joseph Smith should not receive the ministering of an angel, or be ordained an apostle, or receive revelations and commandments from God? If the Lord had decreed that the gospel should be restored by an angel, it must be restored at the first to some person. Why should not that person be Joseph Smith? If the records of two different tribes were to be united in one, who can show that the Book of Mormon and the Bible are not the two records? As the Jews have commenced to gather back to the land of their fathers, and as this event was to follow the union of the record of Joseph with the record of Judah, where shall we find the record of Joseph, if the Book of Mormon is not that record? If the record of Joseph is not yet joined with the record of Judah, then the prophecy of Ezekiel concerning these records is a false prophecy, for he said that the Lord would then take the children of Israel from among the heathen, and gather them on every side, &c. If the Book of Mormon is not the record of Joseph, will the people be more willing to believe in it when it shall come forth, than they are to believe in the Book of Mormon now? Will they be any more ready to believe in new revelations, visions, angels, or ancient sacred records then than they are now? If the king-

dom of God is not yet set up, will mankind be any more willing to receive the apostles, prophets and inspired men when it shall be set up than they are now? If the angel has not restored the everlasting gospel, if the record of Joseph is not revealed, and if the kingdom of God is not on the earth, there is no authority to preach or administer ordinances among men, but all the people of the earth are in gross darkness and uncertainty, and our only alternative is to wait until the voice of the angel shall be heard, and the great work of the last dispensation shall be ushered in. Are there any qualifications that Mr. Smith should have possessed which he did not possess? Were there any doctrines which he preached which were contrary to the scriptures? Were there any principles which he advocated which were contrary to the prophecies? If then perfection characterizes every doctrine which is embraced in the great scheme of this modern prophet, who can justly say that he was not sent of God? Where is there a person who has examined his mission, or system, impartially, that can bring even one evidence against it! Are we not bound then to yield at least our faith on the side of evidence? What excuse then can the learned, and great, and wise of the earth render for opposing a work of such great importance? As they can not present any evidence, nor reasonable argument against it, why should they oppose it with ridicule, slander, and vile reproaches? Let them bring forth strong reasonings, or else let them acknowledge that it is the truth.

I. SHEEN.

COMMUNICATIONS.

BAPTISM.

“Marvel not that I said unto thee, Ye must be born again.”—*John 3 : 7.*

These are the words of Him who spake as never man spake: the words of Him who is the “author of eternal salvation to all them that obey him,” (*Heb. 5 : 9*), “the author and finisher of our faith.” *Heb. 12 : 2.* Did He speak the truth, or was He trifling with poor fallen man? Certainly He who came to seek and to save that which was lost, would not trifle with our feelings, but strive to accomplish His mission on the earth in obedience to His Father, “who gave Him a commandment what He should say and what He should speak,” and says He, “I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me so I speak.” *John 12 :*

49, 50. Even we perceive in strict obedience to His Father’s command, He declared that mankind *must be born again*. Nicodemus marvelled at this declaration of the Savior, and I find that there are (human nature like) many in this day and age of the world that marvel at this same saying. Some there are who acknowledge that we must be born again, but when we come to tell them the manner which Jesus prescribes, they are not willing to receive it; prejudice and tradition have blinded their minds. There are some (thanks to our Heavenly Father) who when they hear the word, receive and obey it. “My sheep,” says the Savior, “hear my voice and follow me, but a stranger they will not follow.” For the benefit of those who will take Paul’s advice, “prove all things; hold fast that which is good,” I now write this article, praying God to illuminate my mind with His Holy Spirit, that I may make the subject plain to the understanding of all who read it, who are earnestly seeking after truth.

The language of our text is very imperative. “Ye *must be born again*.” This connected with what Jesus said in the 3rd verse, shows who must be born again, viz: “Except a *man* be born again he cannot see the kingdom of God.” Nicodemus thought by this saying that our Savior alluded to a birth of the flesh; but Jesus answered, that which is born of the flesh is flesh, &c., and as much as to say, you have been born of the flesh once, but the birth I have reference to is of another nature. The nature of that birth is what we desire to make plain to your understanding. In consequence of the fall of man, the scriptures say, mankind became carnal, sensual and devilish, and the apostle, in *Rom. 8 : 7*, says: “the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.” If then the carnal mind is *enmity against God*, there must be a *change* take place, otherwise there would be no reconciliation brought about, but man in his carnal state would be forever at enmity against God, and as God is pure and holy, the great Lawgiver, the great Creator, and as His revelations of Himself to us declare that *He changeth not*, therefore he cannot change; no, it is man, the creature must change who has been banished from the presence of God for transgressing His law, and has become carnal, therefore not in a fit state to dwell in the presence of God. It is man who must change from his carnal state to that of the great God, before he can obtain everlasting life, or dwell in the presence of Deity. He *must be born again*. And how? Jesus, who is the “author of eternal salvation to all them that obey Him,”

(Heb. 5 : 9,) has answered this question in John 3 : 5, viz: "Except a man be born of water and of the Spirit he *cannot* enter into the kingdom of God." Paul has said, as before quoted, that "the carnal mind is not subject to the law of God, neither indeed can be." Here appears at first sight a dilemma. Can we not be subject to the law of God? What use is there then in trying? The apostle merely has reference to his remaining in his carnal state. There must certainly be a change, another birth take place; and inasmuch as we have had fathers of the flesh, and we took upon us their nature, even so to become a son or daughter of God we must take upon us His nature; and inasmuch as if we had not had fathers of the flesh we could not have had an existence in the flesh; even so God the eternal Father must by His eternal power, be the author of our existence in the second birth. It is declared in John 1 : 11, 12, that "Jesus came unto His own, but His own received Him not, but as many as did receive Him to them gave He power to become the sons of God," and the following verse says that they "were born of God." The foregoing quotation shows that they who became the sons of God, at one time were not the sons of God, showing that there must a change have taken place from carnal to spiritual, and through that change they were born of God. Now let us ascertain how that change is brought about. We will carry the figure a little further. "Ye must be born again." There cannot be a birth without a conception; this is self-evident. Then it would appear as if a conception were pre-requisite to a birth before such an event could take place; even so there is a pre-requisite before being born (or baptized) of water, and being born (or baptized) of the Spirit. Inasmuch as we have shown that mankind through the fall are in a carnal state, and before there can be a reconciliation brought about between God and man, there must be a change in the state of man, and men in all ages are the same, flesh and blood, descendants of one common parentage, therefore the same means that would bring one of Adam's posterity in a different state, or make him a son of God, would make all of Adam's posterity sons and daughters of God. Therefore we perceive that God must have one rule of action, or one process to save men in all ages; even by being born again. The apostle in 2 Cor. 5 : 18-20, says: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto

them; hath *committed unto us the word of reconciliation*. Now then we are ambassadors for Christ, as though *God did beseech you by us*; we pray you in Christ's stead, be ye reconciled to God." We perceive from the foregoing quotation that God, not choosing to come and stay upon earth to minister personally the word of reconciliation, gave *power* to men upon the earth to minister and offer the word of reconciliation; and Paul says, we pray you in Christ's stead, (that is it is as good as though Christ Himself was here, for He empowered us) be ye reconciled unto God. Paul says again in Rom. 10 : 14, "How shall they hear without a preacher, and how shall they preach except they be sent?" In the 17th v. he says, "Faith cometh by hearing, and hearing by the word of God," the word of reconciliation, the gospel.

From the quotations above we learn three things, 1st: God did empower men to act in His stead, (thus making their acts His acts) to minister or preach the word of reconciliation. 2nd. That no man has a right to act in Christ's stead, or to preach the word, unless he is empowered or sent by Christ. 3rd. That faith cometh by hearing the word of God. Here then we perceive how the conception in this new birth comes. God, by His power conferred upon man, preaches the word; showing that man is in a lost and fallen condition while in a state of nature; justice has a claim upon him, in that in his sinful state he has broken the law of God which is given against sin, and that the law being broken, the penalty must be enforced, otherwise the law could not be sustained or made honorable. God provided an innocent being, even the Lamb, Christ Jesus, who satisfied the demands of justice, and brought about the plan of mercy on condition of repentance and a faithful observance of the law of God to the end. The Holy Spirit, which always was the qualification of the servants of God, speaking through them, reached the hearts of the people, and thus impregnated their minds with its light, and caused the conception of faith, which further developed into repentance. When a man believes in the word of reconciliation, and repents of his sins by breaking off from them and turning to righteousness, he thus becomes dead to sin and alive unto righteousness, and is a full developed child of God; ready for being born; or brought forth from a change of heart into a change of state, even unto the glorious liberty of the sons of God; by being baptized (or born) of water, by the power of God vested in His servants, and born (or baptized) of the Spirit through the same power, through the ordinance of laying on

of hands. Hence we perceive how we are born of God. God is our Father, by His power we are born again.

To show that the servants of God, the apostles of Jesus, understood the word given them to preach, the same as He who gave it; we will quote them. Peter, speaking to the saints, tells them that they have been "*born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1: 2, 3. And that word of God was, that a man *must be born again*, of the water and of the Spirit.

Paul, in his epistle to Titus, reminds him that they were "saved by the washing of regeneration and the renewing of the Holy Ghost." Titus 3: 5. Webster defines the word regeneration, as being born again, or passing from one state to another. In this last quotation of Paul to Titus, we perceive that the birth of the water and of the Spirit is made plain. The washing of regeneration (or baptism of water) and the renewing or being made anew by the Holy Ghost. There is another beautiful idea connected with the above quotation, viz: that there should be a cleansing take place; even by the washing of regeneration before the birth of the Spirit takes place; for the Holy Spirit dwelleth not in unholy temples. The word washing shows a cleansing, hence we understand that everything unholy or sinful is taken away, hence it accords with the word preached by the other servants of God, as recorded in the New Testament, viz: baptism was instituted for the remission of sins. The word washing in this sense, agrees with what Annanias said to Paul: "And now why tarriest thou? Arise and be *baptized and wash away thy sins*, calling on the name of the Lord."

Peter, on the day of Pentecost preached baptism for the remission of sins, and the servants of God dared not preach it if they were not commanded, for it was on condition of their preaching all things that Jesus commanded that He promised to be with them. Paul said: "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." Rom. 6: 4. Newness of life signifies a change, born again, and agrees with the word renew or made anew. It is self-evident, if we walk in newness of life, that the old man is crucified with his sins, the body of sin is destroyed; therefore sins are remitted; otherwise we could not walk in newness of life. But you will perceive by the language 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," that there

is a certain glory or power by which we are enabled to walk in newness of life. The glory or power by which Christ was raised up from the dead, was the Spirit of God, if we credit Paul, who says in Rom. 8: 11 as follows: "But if the Spirit of Him that raised up Jesus from the dead dwell in you," &c. Here we perceive that the Spirit of God was the glory by which Christ was raised, as in the quotation in the 6th chapter, and that Spirit is to dwell in us to enable us to walk in newness of life. We are then born of the Spirit, and then the Spirit, the water and the blood beareth witness that we are the children of God. Paul says in Rom. 1: 17, that in the gospel the righteousness of God is "revealed from faith to faith, as it is written the just shall live by faith," thus conveying the idea that after obedience to the gospel, or being born again, we are entitled to the name of the *just*, and according to our faith from time to time we have the righteousness of God *revealed*, that we may know the mind and will of our heavenly Father, and do it. Paul says, (1 Cor. 2: 10,) that the Spirit of which the saints are in possession, "searcheth all things, yea, the deep things of God," and God reveals them by His Spirit." Through that Spirit we receive the gifts of the same, as recorded in 1 Cor. 12 c. We receive wisdom, knowledge, faith, gifts of healing, &c., and having become sons and daughters of God, who is more willing to give good gifts unto His children than an earthly parent we can come with holy boldness in the name of Jesus, and claim the blessings whereby we may, through our diligence in living by every word that proceedeth out of the mouth of God; know Him whom to know is life eternal; and should we be called to rest in the grave till the morn of the first resurrection, that Spirit is the power by which we will be raised, if we credit Paul in Rom. 8: 11, and should we be favored to live to see Jesus come in the clouds of heaven, with power and great glory, it will be the power by which we will be quickened, and caught up to meet him in the air. Then my prayer is, dear reader, that, if you have not passed from death unto life, by being *born again*, that you may see the necessity of yielding obedience to the requirements of heaven, that you may be born of God, become an heir of God and joint heir with Jesus Christ, and reign forever with the Lord. Amen.

EDWIN STAFFORD,

ABINGDON, Ill., April 12, 1865.

LETTER FROM T. THOUGHTFUL No. 7.

DEAR HERALD:—Not only were the people of the Jewish nations taught by the

great teacher concerning this matter, but a people on the western continent received the same teachings, with an added force, for in the writings to be perpetuated by them, were commandments telling them that at the time God placed man upon the earth he created them to be one, the man and his wife; and adds to it the declaration that David and Solomon had disobeyed the principle, blinding themselves to its effects, and were guilty of grievous abominations in the sight of God.

These commandments were considered of so much value to those who should live upon this land after the time when they were delivered, that God requires a receptacle prepared in which to keep them safe through the many ages, in which those who received them should be scattered and broken by the fierce waves of internal feuds; and dispirited and worn out they should deliver the teachings to the earth, which true to its obedience of a celestial law, would retain them till they should again be needed.

The time came when the Lord pleased to begin His work upon the earth, and here again we witness His divine wisdom and economy; for, as in the beginning the light had shone from the east and the star of empire followed the light, so He should send back from the extreme west the reflected light with all the gathered force attained by contrast with the enervating principles that had crept in unawares to destroy and bring to nought the blessings of God's law. Here let me assure you, dear Herald, that my mind was amused to a degree I had not felt before, for I had hitherto been in a kind of dreamy repose, in which all things passing before me had assumed a wierd and half-unearthly shape, as if that which I had read were not intended for the sphere in which my life and lot in the earth were cast. With aroused attention let me finish, for yet a few pages and the book was ended.

"A voice came declaring that now was the time to favor men upon the earth.

Men were called, chosen and sent. Communication was opened between the heavens and the earth. The law unimpaired was had among men, the record guarded so long by the wisdom of God, was placed in the hands of teachers who were told to observe its dictates themselves, and to teach others to do the same."

Again the voice was raised, "O ye my people, listen to my words: the cries of the fair daughters of my people have come up into my ears on account of the wickedness of the men of my people. They have disobeyed and disregarded my law so that many wives are being taken by them, which thing

I can not suffer, for a righteous people must be commanded by me."

Another law was added and a proclamation made, that the kingdom was to be given to man. Administrators and executors of the law were commissioned to carry out its provisions.

For a time peace was known to exist. Men feared the Lord, and in righteousness observed the law: "There shall no man among you have save it be one wife, and concubines he shall have none. Thou shalt love thy wife, and cleave unto her and none else. Thou shalt not put away thy companion save for the crime of fornication. Adulterers and whoremongers shall not be a reproach unto you, for you shall cast them out and they shall have no place among you.

Covetousness shall be a sin to this people, nay more, I the Lord God declare unto you, that whoso looketh upon a woman to lust after her is already guilty, and must needs repent; so strive you lawfully, for the days come in the which you shall be terribly tried inasmuch as you fail to keep this my law."

The Lord knowing that man would strive to enter into their old abominations, had established three witnesses against them, by which they should stand or fall when judged, and in his last commandment he requires an adherence to the *Record* and the former *commandments*, to do the things therein given.

But many of those who had been chosen as the instruments of God to teach, corrupted themselves: the cries of the fair daughters once more were heard in the land, which thing was suffered by the Lord until His mercy was pleased to hear, and hearing to answer; and now comes the warning cry: turn ye! O my people turn ye! the City of the Holy Ones mourn for your departure from the high and noble precepts of the law confided to your care. "How long, O my people, must my heart be troubled by beholding your unfaithful observance of the covenant of marriage which I have instituted for your good, that you might be purified and rendered holy, fitted to enter into and abide in the City. How long must I hear the voices of some of my servants, in secret, declaring that I will ere long send a command to my people to take them wives of all whom they chose.

Henceforth let there be no sound of divorce heard among my people save for the cause I have declared by the voice of my Son. Let husbands remember in love the companions of their youth; let wives remember in honor and love their husbands. Drive from the domestic circle envy, malice, jealousy, hate, coldness, distrust, and

all that tends to disturb the harmony of holy people. Remember for the purpose of observing and pondering, the title page of this book, for as you keep my law, shown forth in my three testimonies, you shall be judged."

This was the end of my reading, and of my dream. T. THOUGHTFUL.

LETTER FROM BRO. W. W. BLAIR.

DEAR HERALD:—Having but recently arrived at home from my eastern mission, upon which I started last July, I thought I would use the columns of the HERALD to inform the saints of the success that attended me; and to tell them of some of the strange sayings and doings which I encountered. Bro. Geo. Rarick accompanied me to Summitville, Ind. We preached a few times at the Mission Branch, La Salle Co., Ill. Here is a promising church. The members are mostly Norwegians. They have become pretty thoroughly Americanized, and speak English fluently.

Our next stopping place was at Galien, Mich. At this place we found an active, spirited church, under the presidency of Bro. Geo. A. Blakeslee. Concluding our brief visit at Galien, we went on to Whites-town, Ind. There had been a goodly number of saints here, but most of them had moved to Illinois. We preached here a few times to attentive congregations, some seemed deeply interested, and no doubt they are waiting for "a more convenient season." Our next place of preaching was at Summitville, Madison Co. Our congregations were large and very attentive to the preached word. On both Sabbaths which we spent there we had to hold our meetings in the woods, the meeting house not being sufficiently large to seat half of the congregations. I must here mention that our Christian (Campbellite) brethren, tendered us their meeting house to hold services in on the last Sabbath. May the Lord reward them for their kindness. At this place we baptized six, leaving Bro. Rarick to preach the word in this vicinity. I proceeded on to Dalton, where I met with Bro. Frank Reynolds. At this place I preached to large and attentive congregations, two nights in succession. The people seemed both astonished and pleased. Our doctrines, as preached by an Elder of the Latter-Day Saints, and the reports by "Madam rumor," they found were very different, and it is to be hoped that they will henceforth dispense with her services, and if they would learn what our faith is, let them inquire of them who know, and not of them who do not. I think this region of country is a fine field for preaching. I made but a

brief call at Cincinnati; and so passed on to Syracuse, Ohio. There had been a large and prosperous branch at this place, part of them had removed west to Iowa, Missouri and Illinois; contentions, lack of patience and hypocrisy on the part of some, had divided and darkened the branch extensively. I labored here some ten days, and baptized four. When I left them, all seemed determined to live dutifully and faithfully before God. In this region there are many fine opportunities for preaching.

Leaving Syracuse I next called at Wheeling, Va. At this place there is a branch of the Bickertonite Mormons, so called from the fact that they are under the leadership of Wm. Bickerton, of West Elizabeth, Pa. They were much divided among themselves, owing in part, as I afterwards learned, to the manner of their church government. I visited some of them and was very kindly received. In one of their council meetings, by permission, I stated the nature and object of my mission to them, which was to invite them to unite with us in building up the church and kingdom of God, upon the law and promises given through Joseph the Martyr. I soon learned, to my astonishment, that most of them knew but little if anything about the Doctrine and Covenants, and those who professed to be informed in regard to that book, held that it was a law to the old church, or the church of which Joseph the Martyr was President, but it was no law to them. They said that they were living in a different church, and under another law. On Sunday, by urgent request, I preached, and with much apparent acceptance. On Monday, the President of Wallace Branch, (Bickertonite) invited me to visit them, ten miles below Wheeling. I accordingly did so, in company with Elder James Brown, Bickertonite. Here I preached four or five times with the Holy Ghost sent down from heaven. In my last meeting I invited all who felt so disposed, to come forward and unite with us in the Reorganized church, under the presidency of Joseph; all the saints, without a dissenting voice, gave their names, Elder Brown among the rest. I consequently organized the branch, and left them rejoicing in knowing the way of the Lord more perfectly than they had done before. I returned to Wheeling and held a few meetings, and a number more united with us, some old and some new members. About this time elders Wm. Bickerton and Wm. Cadman came to hold a Conference at Wheeling. I attended some of their meetings. They, and some of their members would not fellowship me; and I learned that at a Bickertonite Conference in Pa., not long before, they at one fell

swoop, professedly by revelation, cut off from the church and kingdom of God, all parties and remnants of Latter-Day Saints, both them that are near and afar off, except those who belong to their church organization.

From Wheeling I went to Pittsburg, Pa., and found a thriving branch of intelligent saints, under the presidency of Bro. Josiah Ells. During the time that I was at Pittsburg and vicinity, fifteen or more united with the church, most if not all of whom may be placed to the credit of Bros. Ells and Parsons. I visited Mingo Coal Works and New Brighton. At the former place I baptized James Brown, and ordained him to the office of an elder. He had been a Methodist elder for many years, but more recently a Bickertonite. At New Brighton and in its vicinity, I found some fifteen or more old members. Nearly all received me gladly. At New Brighton the brethren of the Church of God, (Winebrenarians) freely gave us the use of their house twice to hold meetings in. They are an humble people, and love the Lord and their fellow men, and may He who appointeth man his steps teach them "the way of life more perfectly."

On Nov. 8th I took the cars for Hyde Park, (near Scranton) Luzerne Co., Pa. At Hyde Park I found many who had once been saints. Some had turned to infidelity; some were Brighamites, and a few were in favor of the Reorganized Church. All, or nearly all, treated me with kindness. I preached a few times, and visited with many, but I labored under great disadvantage, as most of the old saints were Welsh. Some of them could neither speak nor understand English. Four were baptized during my stay, and others gave their names to unite soon. Two of the four who were baptized, and part of those who gave their names for baptism, had never belonged to the church. I must not omit mentioning that some of those that I found in infidelity, I left in a very hopeful and promising condition, *almost persuaded*. The Lord blessed us with His Spirit in all our administrations while there, for which we praise His name. The Hyde Park branch numbers 14, Wm. Roberts, President.

I made a short call at Pittston, and so passed on to St. Clair, in Schuylkill Co. Here I found James Clifford, — Griffiths, Thos. Williams, and others. I spent a few days in "hunting" for scattered Israel. I found a number of Brighamites who rejoiced to learn that God had called on the posterity of the Martyr to lead the church; they knew that the "law and the promises" pointed to Joseph's "seed," and then some of them had been taught by the elders in

Europe, years ago, that Joseph's "seed" would finally lead the church on to its glorious triumph. But in this region, as at Hyde Park, I labored under much disadvantage because I could not speak Welsh. There is a promising field of labor in this vicinity, and the church may expect that the elders in whose charge I left the work there, will make, in due time, a favorable report. A few gave their names to unite with us.

From St. Clair I went to Philadelphia. Here was a large city, and I an entire stranger in it. I had the name of Bro. N. H. Ditterline, and one or two others. I called on Bro. Ditterline first, and was received by himself and family with many marks of consideration and kindness. I had hoped to find both him and his family favorable to the Reorganized church, but was disappointed. I soon learned that they were Loganites, (so called.) An organization of L.-D. Saints under the presidency of Elder James Logan, formerly a member and elder in Sidney Rigdon's organization. The Loganites claim to be but a branch of the church, I think. They have but twenty or twenty-five members, and profess to be waiting for Sidney to ordain his successor, and then they will fall in under him. They hold that Joseph the Martyr lost his gift as the key holder and revelator to the church, and appointed Sidney as his successor, seeming to forget that the Lord declares, both in the revelation of March, 1833, and July 1837, that the keys of the kingdom should *never, NEVER*, be taken from Joseph; and they further seem to forget the oath-bound promise of God, in par. 18 of the revelation of 1841, that Joseph's blessing should be upon the head of his posterity after him, and that in Joseph's "seed" after him, the kindred of the earth should be blessed, and further, they seem to forget that in October, 1833, seven months after, the Lord told Sidney Rigdon and F. G. Williams, that they were "accounted equal" with Joseph in holding the keys of the kingdom, that He informed Sidney that for a *certain knowledge* of all things pertaining to the kingdom on earth, he (Sidney) is dependant upon the revelations through Joseph. The passage I refer to reads thus: "I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, *and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth.*" B. of C. 97: (95) 3. Here we learn that notwithstanding Sidney and Frederick, seven months before, were "accounted equal" in holding the keys with Joseph, yet it was in a subordinate sense.

Joseph was still their revelator, as well as the revelator to the church. They were "equal" with him according to their office, their office was to be Associate Counsellors, and Sidney's to be the Spokesman, but no where is Sidney known as the revelator to the church, but, for "*the certainty of all things pertaining to the things of my kingdom on the earth,*" the Lord says Sidney was dependant upon the revelations of Joseph.

But to return to my narrative. By my request, the Loganites, with a few others, came together one evening at the house of Bro. Ditterline, and there I briefly presented the origin and doings of the Reorganization, with Joseph the Son of the Martyr as its President. No positive objections were offered at that time. I afterwards was told that Elder Logan warned some to beware of me, saying that Christ taught that in the last days false prophets and false Christs would deceive, *if possible*, the very elect. Perhaps no better warning could be given to the saints than Christ has here given. Now if we can find who the "elect" are, we find who are not to be deceived by false prophets, &c. I know of but one person among all the saints of the last days who is certainly and manifestly the "elect" of God, and that is Sister Emma, the mother of the present Joseph. She united with the Reorganized Church at the April Conference of 1860. She accepted her son as a prophet, and the successor of his father in the presidency of the church, and she then and there testified that the present time and occasion she had looked for during the last sixteen years, and thanked and praised God that she was permitted to meet with the church under the then existing circumstances. She had hitherto rejected the claims of Sidney Rigdon, J. J. Strang, B. Young, and all others to the leadership of the church, but now accepts that of her son Joseph. The Lord says of her: "Thou art an elect lady whom I have called." (B. of C. 24: (48) 1. Jesus assures us that false prophets cannot deceive the elect; Emma is an "elect lady," therefore no false prophet or false Christ can deceive her. She accepts her son as a true prophet, and the successor of his father. Her son must be a true prophet, and his father's successor, for Emma is "an elect lady," and cannot be deceived in regard to this matter. Paul says (Rom. 8: 33,) "who shall lay anything to the charge of God's elect?" Others may, but I *dare not*. "It is God that justifieth." So much then for the warning of Elder Logan. We desire to profit by it, and all others who will do so, let

them enlist in the same good company with God's "elect lady," Sister Emma. I called on Elder Joseph Newton, who is in office next to Sidney Rigdon in the late Rigdonite organization. When I told him who I was, he informed me that if I came to proselyte him or his, that he would not hear me, but if I came to be taught, then he would teach me. After I saw that he would not let me talk my views, I sat passively and heard him. He told me that elders S. Post and — Stanley, had bought some property at Attica, Marion Co., Iowa, where they intend to gather their adherents, for the present. He further told me that Sidney was getting many revelations now-a-days, which were immediately sent to him, he being for the present the church clerk and recorder, and he told of the character of some of them. One tells Sidney that he is the prophet spoken of by Moses in Deut. 18: 15, whom the Lord would raise up unto Israel, of their brethren like unto him. Phillip testified, "we have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." John 1: 45. And Peter, in Acts 3: 20-26, testifies that Jesus is that prophet. The angel Nephi, who appeared to Joseph in 1823, declared that Jesus was that prophet. Joseph in his history says, "He (Nephi) quoted the third chapter of Acts, 22nd and 23rd verses, precisely as they stand in our New Testament; he said that that prophet was Christ." The prophet Nephi, in the 1st Book of Nephi says: "And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel." Again: Jesus when ministering to the Nephites after his resurrection, said: "Behold, I am he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you of your brethren, like unto me," &c. Elder Newton further says it has been revealed to Sidney, that he, (Sidney) is "the stone which the builders rejected," spoken of in the scriptures. Jesus in Matt. 21: 42, plainly applies that scripture to himself. See also Mark 12: 10, Luke 20: 17; Isa. 28: 16. But Peter in Acts 4: 11, 12, is very plain. "This (Jesus) is the stone which was set at naught by you builders, which is become the head of the corner, neither is there salvation in any other." In his 1st epistle, 2: 6, 7, where he evidently alludes to the prophecy of Isaiah, 28: 16, he says: "Wherefore also, it is contained in the scriptures, Behold, I lay in Zion

a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you, therefore, which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Now if Peter, Isaiah, Nephi, Joseph, and our Savior testified truly, then Sidney's claims are unfounded, though he professes to sustain them by his revelations. I was told by some who frequently attended Elder Newton's meetings, and by some who were fellow members in the Rigdonite organization, that Sidney had sent a revelation recently, which stated that Christ would come very soon, and at His coming He would marry a certain sister now living in Philadelphia. What I now write is but a small part of the irrational, unscriptural stuff now had among that faction of people. I do not write concerning these things to bring reproach or shame upon any, but only that my brethren and sisters may see to what lengths people may be led by blind guides, and seeing it, that they might use every effort to avoid a similar calamity; "forewarned is forearmed." Some of the Rigdonites united with the Reorganization before I left. I think there are but three in Philadelphia who are Rigdonites: Eld. Newton, wife and Dr. Rowe. I heard from reliable authority, that Dr. Rowe says he never authorized the putting of what purports to be his testimony, in the "Appeal," and that some things mentioned there are not true.

There is a small Brighamite branch in the city. I attended two of their meetings, but 15 or 20 persons attended either time. My request to speak to them was denied. This I presume was in accordance with instructions from their superior officers in the priesthood. In the days of the Martyr any minister, and many times any person was permitted to speak or ask questions in the saints meetings, but alas, it is not so now with some who profess to be, and no doubt are trying to be good saints; they seem to have forgotten that those who have truth and righteousness have nothing to fear. If this is not the case, then they must be conscious of the weakness and falsity of their position.

I found a good many warm friends in the city among all the different factions, but they are very shy and distrustful for the present. I found some who had returned from Utah, whose fondest, holiest hopes had been crushed out by the deceit and oppressions of the men in authority there. After listening to my testimony

and teachings, their hopes began to be renewed in the marvelous latter-day work. A few in and near the city gave their names to unite with the Reorganized church, and I have no doubt but what a large number of noble and faithful saints, will yet be gleaned out of Philadelphia and its vicinity. • W. W. BLAIR.

SANDWICH, Ill., Jan. 9, 1865.

ST. LOUIS CONFERENCE.

Minutes of a Quarterly Conference of the C. of J. C. of L.-D. S., for the St. Louis District, held at St. Louis, Mo., March 25 and 26, 1865.

Conference convened pursuant to previous appointment, Lewis L. Jones presiding, John E. Richards and Chas. Hall, Clerks.

• Elder Wm. Hazeldine was called to the stand and addressed the Conference, exhorting the saints to faithfulness and diligence in all things; not to be hearers of the word alone, but doers of it too.

REPORTS OF BRANCHES.

St. Louis, reported by L. L. Jones: 103 members, 1 bishop, 21 elders, 4 priests, 4 teachers, 3 deacons, 6 baptized, 1 received by vote, 2 removed, 8 scattered, 1 child blessed.

Blue Ridge, reported by John E. Richards: 25 members, 4 elders, 1 teacher, 1 deacon, 1 cut off, 1 removed.

Dry Hill, reported by Wm. Gittings, 20 members, 5 elders, 1 priest, 1 teacher, 1 deacon, 1 baptized, 3 cut off, 2 children blessed.

Gravois, reported by Joseph Slinger: 34 members, 5 elders, 1 priest, 3 teachers, 2 deacons, 11 baptized, 1 removed, 6 children blessed.

Ogle Station, reported by John Sutton, 7 members, 3 elders, 1 priest, 4 cut off.

Chester, reported by George Haywood: 6 members, 2 elders, 1 priest, 1 teacher.

Alton, reported by Thos. Allen: 7 members, 1 elder, 1 priest.

Resolved, That the following named brethren be ordained: Wm. Wilson, to the office of priest; Jos. Lewellen, deacon; Bro. Clifford, of Alton, elder.

They were ordained under the hands of B. S. Jones, Wm. Hazeldine and L. L. Jones.

The following missions were appointed: Chas. Hall to Alma Mines and O'Fallen; John Clark and Geo. Thorp to Caseyville; Geo. Ballamy and John Molyneaux to Spanish Pond; Thomas Lane to Alton; Wm. Smith to Ogle Station, and Thomas Wardle to Chester, Ill.

The brethren manifested a determination to labor more faithfully than heretofore.

Resolved, That Bro. Wm. Hazeldine be recommended from this Conference to the General Conference, to receive a presiding office for the St. Louis Conference.

Resolved, That the priesthood of this Conference assemble in council the evening before Conference, that our business may be more easily done.

Resolved, That we uphold and sustain Bro. Joseph Smith as Prophet, Seer, Revelator and President of the Church, and likewise Bro. Wm. Marks as his Counsellor.

Resolved, That we uphold and sustain the Quorum of the Twelve, together with all the authorities of this church, by our faith, prayers and means.

Resolved, That we sustain Bro. L. L. Jones as President of this District until Bro. Wm. Hazeldine returns.

Resolved, That Bros. B. S. Jones and Chas. Hall, attend a Conference of the church to be held in Wayne Co. Ill., by request of Bro. T. P. Green.

Conference was addressed by Bros. L. L. Jones, B. S. Jones, Wm. Hazeldine, and T. P. Green; a good attendance was had, and much valuable instruction given.

Resolved, That this Conference adjourn to meet on the last Saturday and Sunday in June next, and that the President give sufficient notice of the place of meeting through the HERALD.

L. L. JONES, PRESIDENT.

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

POETRY.

AN OFFERING.

CHAPTER IV.

"Men and brethren, what shall we do?"
Acts 2: 37.

Is there no work we can perform while here,

Or must we float like sticks upon a stream,

Or like the leaves when falling pale and sear,

Change with each gale like spectres in a dream,

Or steadfast stand like oaks upon a hill,

Having in life a purpose and a plan.

Thus while we search for God, find out His will,

And what His purpose is concerning man.

We look among the words God has declared

Unto His servants in the days of old,

The principles and proverbs there prepared
Shine brilliantly, like gems when set in gold.

The words of revelation, plainly speak

Of many duties that mankind must do;

Therefore it is among those words I seek,

And of those duties take a hasty view.

In the Old Testament there is a book,

(Ecclesiastes or the Preacher,) whose

Great writer did with great discernment look

At this same question, and with skill did choose

Words of great power, that would picture best

His meaning unto those who cared to read.

He noticed many things; among the rest

To learning and to travel gave some heed.

To mention all he wrote I have not time,

(It is a book no doubt you have read through)

And would not sound well twisted into rhyme:

A glance at the concluding words will do.

I can not quote the very words with ease,

Their meaning and their substance I shall tell,

The last two verses, read them when you please,

Some other time than now will do, as well.

If I remember on this wise it stands:

"Of the whole matter, the conclusion hear;

Fear the great God and keep all his commands,

For this is man's whole duty;" but of fear

I shall not say much, but the other part

Touches upon the subject now in hand,

And brings this idea upward with a start:

Before we keep, we must know each command.

So let us try to find out what they are,

For surely it is only right and just

That He who placed us here should then declare

The things we must not do and those we must:

Turn backward in the Bible till you find

The twentieth verse and chapter of the book

Called Chronicles; the words are to my mind;

You can not find a better if you look.

Thus: "Believe in the Lord your God, so shall you

Be established; believe His prophets, so shall ye prosper." This word was to the Jew,

But will apply to us as well you know.

So from these words I gather this idea,

That we in God must exercise belief.

This principle concerns us much while here,

And of our duties is the first and chief.

Once more to satisfy us let us turn

Unto the book called Hebrews, where

from Paul

In the eleventh chapter we can learn,

Something of faith that will instruct us all.
In the sixth verse, the very verse for me,
That "without faith it is impossible
To please Him; (that is Him we seek) for he
That cometh to God, (let all come who will)
Must believe that He is, and (still more plain)
That He is a rewarder of them that
Diligently seek Him." And I again

Might cite you to the great and just fiat
Pronounced by one who spake as ne'er man
spake

Against the unbeliever; but I know
We ought to love good works for their own
sake,

And not have need of *whips* to make us go.
Now let us leave quotation, it is best

For those who deal in prose, while we do
bring

This doctrine forth to reason's humble test,

A light we should hold up to every thing.
Would it look wise in us as thoughtful men

To promise work to one who had on hand
Rich store to give when it was done, and then

Declare we had no faith in such a man
Even that he exists. Would it be wise

To set out in the long and narrow way,
To serve the Lord, and gain the holy prize,

And at the same time to our neighbor say,
"There is no God; I have no faith in Him."

It would be contradiction. Save us from
A fate like this. When the bright skies
grow dim

And clouds of sorrow mournfully do come,
Shutting out all the light, when health is
gone,

And the heart sinks too weak even to
moan,

With nothing for the mind to lean upon,
Thrust in upon itself so sad, so lone,

O! then how good it is to look to God
In faith, believing that He is our friend,

That like a loving father holds the rod,
And will support us even to the end.

When riches flee away, when friends are dead
When we are cast upon the world to roam,

While storms of hate beat heavy on our head,
With no spot on the earth to call our home,

O! then how good is faith to hold us up,
When life itself begins to sink and fail,

And we are called to drink death's bitter cup,
We still have God and life beyond the veil.

Then like a star let faith arise and shine
To drive the blackness of the night away,

Piercing the mists of doubt with light divine,
And lending radiance to the loveliest day.

Could we in reason seeing what we see
Around, beneath, above us every where,

How all things are ordained in harmony
And all kept moving on with wondrous

care
Call it the work of chance? No, for the
thought

Would be too idle. How much better then

To own the power Almighty, as we ought,
And give the Lord His due as righteous
men.

It would be more in reason's bounds to say
That all these things were called into the
light,

By power that ever has, and still shall sway,
Whose method is too plain, and shines too
bright

For us in unbelief to thrust aside.

We see design, adaptation, every where
On earth, and in the forms that here abide,

Each fills his station, weak, swift, strong,
or fair.

In the same book and chapter we last named,
We look once more and wondering find,

"through
Faith we understand the worlds were fram-

ed."

My heart grows full. How good God is
and true;

Who wishes nothing of His children here,
That His pure righteousness would scorn

to do.

The principles He works by, just and clear,
Are those He gives as laws for me and you.

All things we see that we can comprehend,
Work in a wondrous manner all for good;

Thus pain and sorrow have an holy end
And sanctify us oft when nought else could.

But much there is in life we do not know,
Some phases that we do not understand,

But then from what we have we are not slow
In hoping that when our weak minds ex-

pand
We shall find all God's works are good. "Now
faith

Is the substance of things hoped for, the
Evidence of things not seen:" thus Paul

saith
Unto the Hebrews and why not to me.

We do not see God, yet by reason's light
We feel there is one, and by His great

word
We hope. "We walk by faith" and "not
by sight."

"Faith cometh by hearing," we have
heard

And so believe. I now would love to say
A word of God. That He is good we know

Through blessings showered on us day by
day,

More than we do deserve. His works all
show

That He is powerful and wise. He knows
Our past, for He is from eternity,

Our present, for its very working shows
That He upholds it, and our future He

shall give to us. By this we surely find
That He is *worthy* of our faith. Now I

Might fill whole pages if I had the mind
With what was done by faith in days gone

by :

But it is written both in prose and song,
And even now my chapter grows too long,
So lest my weak short words the ears should
tire,

A hymn I sing of faith, and then retire.

HYMN.

Great moving cause of all
Man's efforts, mighty faith,
Our duty and our comfort here,
Much to thy strength we owe.

When all is lost to us
That renders life so dear,
A consolation then art thou,
Making us fit to go.

While we remain thou art
A staff to us. The Lord
Makes use of thee; for by His faith
All the bright worlds were framed.

We praise the Lord for thee,
And thank Him for this law;
Behold we could not sow without
We had faith that we might reap.

Through all our life we need
Thy help. So may all praise
Be unto Him who first had faith
That we might live. Amen.

ABEL.

For the Herald.

MORNING ALL DAY.

In a region celestial my home is prepar-
ing,

My long chasten'd spirit would fain
soar away,

To that blissful clime, far away from
earth's turmoils;

To dwell with my Savior in morning
all day.

In that sinless clime, my spirit exulting,
Shall join the bright throng, chaffing
love's sweetest lay,

And bask in the smiles of my Savior for-
ever,

In a region unsullied, where 'tis morn-
ing all day.

My heart filled with love, my spirit re-
joicing,

Fain, fain would I shake off the fetters of
clay,

Which bind me to earth; and mount up
to yon heaven

Where Jesus sits smiling in morning all
day.

Yet Savior I'll tarry 'till the Archangel's
trumpet

Shall sound; far from hence to call me
away;

My spirit obeying the heavenly mandate,
Shall rise with the ransom'd where 'tis
morning all day.

Awake from your slumbers ye saints of
King Jesus,

Safely gird on your armor, O! do not
delay,

The foe will assail you, but Christ will
direct you

To heaven, where we shall have morn-
ing all day.

E. C. LOURIMORE.

NEW CANTON, Ill., May, 1865.

SELECTED ARTICLES.

CURIOUS COINCIDENCES OF FAITH.

There are many facts showing the com-
mon origin of the various religions. The
sacred book of the Hindoos foreshadows an
incarnation, for the same purpose for which
the advent was made, and almost gives the
very name of the Savior in its Crishna. Its
story runs thus:—The earth was oppressed
with evil spirits till she could no longer en-
dure their injustice, and made an appeal to
the gods. Vishnu said, "I will become in-
carnate in the house of Yadu, and will issue
forth to mortal birth from the womb of De-
vaci. It is time I should display my power,
and relieve the oppressed earth of its load."
Angels made the annunciation to Devaci:
"Oh, favored among women, all nature
shall have cause to exult." Then followed
the spiritual conception, and in due time the
birth. When the celestial infant appeared,
a chorus of heavenly spirits saluted him
with hymns. The father and mother had
their eyes open for a time, and knew him
to be the preserver of the world, and began
to worship him.

In infancy, Crishna performed miracles.
While tending his father's herds a great ser-
pent so poisoned the river that shepherd
boys and cows died upon its banks; those
he raised to life again, and destroyed the
great serpent. On another occasion, when
the shepherds and their cattle were carried
off, he created others; and once, when the
dairy maids complained to his mother that
he had been drinking the milk, he opened
his mouth and asked her to see; and look-
ing, she beheld the whole universe, thus
proving his divinity, because the Supreme
Being contains the universe within himself.
His life is thus given and his wonderful
works, till the people came to the final con-
clusion that he was the Great Being who is
exempt from birth and death. Most singu-
lar is the whole narration, and wonderfully
analogous to the incarnation of our Lord.

The whole story is found in the Bhagavat Geeta of the Hindoos.

“UTAH WANTING A PLACE IN THE UNION.—Brigham Young, in his message to the Legislature of Deseret, at the beginning of the present session, manifests considerable anxiety to get into the Union, and recommends that, in order to smooth the way, the laws of the Territory of Utah be enacted and put in force by the Deseret Legislature. Utah will have to get rid of its “peculiar institutions,” a plurality of wives, before it gets into the Union. Individual morals the State may leave to individual correction, but when practices at war with the moral sentiment of the world are sustained by State authority, they become proper subjects for political action and regulation by the majority of the nation, so that their corruptions shall not spread to the ruin of the whole.”

Ought she to be admitted into the Union?

THE CROSS was an instrument of torture and death among many ancient nations, and in several, even before Christian times, it was also a sacred emblem. There were several kinds of crosses. The simplest of all was the *crux commissa*, consisting of a transverse beam attached to the top of a perpendicular one, like our letter T. The most common one is the Latin cross, being a transverse beam crossing an upright beam thus †. The St. Andrew's cross was made like the letter X; while the Greek cross was so constructed that the two beams crossed each other in the middle, making the four arms of equal length. The Maltese cross is only a variation of the Greek cross.

MARRIAGES.

By Elder John A. McIntosh, at the residence of the bride, in Galland's Grove, (near Manteno) Shelby Co., Iowa, April 25, 1865, Mr. RALPH JENKINS to Miss MARIAN HOBERT, all of Shelby county.

May the King of Glory guide,
Both Ralph and Marian;
May she live a righteous bride,
And he a righteous man.

May the King of Glory shed
His Spirit in their hearts;
Cause that peace and joy may wed,
While selfishness departs.

By Elder J. W. Waldsmith, at the residence of Bro. Wm. D. Gregory, Nebraska City, N. T.; April 27, 1865, Mr. WALTER LEWIS, to Miss LYDIA FAUNCE, all of Otoe Co., Nebraska.

DECEASED.

DIED.—April 10, 1865, Sister MARY WOOD, of Union Grove Branch, Harrison Co., Iowa, aged 50 years, 11 months and 25 days. She was born in Knox county, Ohio; became a member of the Church in 1832, and passed through many trials in the State of Missouri; she was at the massacre at Haun's Mill, and assisted in administering to the wounded. She was a true believer in the latter-day work during all the dark days of the church, and united with the Reorganization at the first opportunity. Sister Wood closed her eyes on the things of earth with a bright hope of obtaining that for which she had lived—eternal life.

W. W. WOOD.

ERRATUM.—In the HERALD of Feb. 15, 1865, there is an omission, which changes the meaning of the following sentence: “He (the Lord) set His hand the first time when He sent Moses and Aaron to recover Israel from Egyptian bondage, and bring them into the promised land.” Annexed to these remarks we intended to have inserted in substance as follows: “But He (the Lord) did not then set His hand the first time to recover the remnant of His people from the countries spoken of by Isaiah, namely Assyria, Pathros, Cush, &c.”

THE COMMON BOUND HYMN BOOKS are all sold. We will probably have a new supply of them in July.

RECEIPTS FOR THE HERALD.—T. Derby, I. Funk, R. M. Peil, C. J. Hendrickson, S. Bratt, M. N. Miller, A. Klopping, W. Berry, (Ill.) G. Welds, A. Cairns, Davis Rogers, M. W. Walker, each \$2; A. Har-ker, J. J. Kaster, Wm. F. Cooke, A. Hill, H. N. Wright, \$1 each; T. Sellers, \$3; R. Newkirk, \$0.70.

RECEIPTS FOR HYMN BOOK.—R. Kirkwood, S. J. Vestel, M. N. Miller, each \$0.55.

VARIOUS PUBLICATIONS are advertised in the last number of the HERALD.

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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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THE SACRAMENT.

“This do in remembrance of me.”—*Luke 22 : 19.*

We are impressed to write a few words in the way of an exhortation to the saints, for we fear that the subject under consideration is too lightly regarded by many.

When we contemplate the circumstances which gave rise to the utterance of the words of the great Teacher quoted above, we find so much of the grand and Godlike displayed in His character, that we are led to wonder at the importance which attaches to the performance of so simple a duty.

It is evident that when the Savior made choice of the sacrament as the ordinance by which He should be held in memory, it was His intention to place the duty so plainly before all who should believe in His name, that in no case, would there be a possibility for an excuse, to any one for the evasion, or non performance of that duty.

In the charge, “this do in remembrance of me,” is said all that Christ could say to those who then did, or who ever should love Him, to remember all the circumstances of His life, from His birth to His ascension, including also in the recollection the various prophecies spoken through the different ages of the world, during the changes which came to God's people after the fall of Adam, concerning Him upon whom should rest the great restoration. If this were all that we, living at the present age of the world were required to remember, it ought to be sufficient to open our eyes to a more exalted, a more noble, and a more united participation in the ordinance of the sacrament.

To us, however, there is much significance in the ordinance that it never could

have had to those to whom the command was immediately addressed, for to us it is the token of a renewed covenant, and gives to the list of things to be remembered a cloud of witnesses so great, as to overwhelm us with awe, and gives to the simple act of obedience a grace and beauty, a grandeur and sublimity only equalled by the magnitude of God's mercy to man.

We are then, in partaking of the sacrament, to remember; that Christ came to give to man a means of redemption, and in so doing, subjects Himself to all those ills of the flesh which to us are so full of trial. In this subjection as of the seed of Abraham, His affections became wrapt in His fellow man, and while ministering as a servant of His Master, His life was a constant sacrifice. Carried into Egypt, His life being sought, He was nurtured in circumstances to beget fear, and yet it was unknown to Him.

He comes to the years of His ministry, through all the busy scenes which marked the history of the nation which He calls His own, His mind intently reverting to the means which had been devised for the bringing back to their allegiance to God, those who had been looking for a Redeemer, conscious as they were; that there was need for a removal of the veil.

See how meekly He bows to the will of Him who sent Him, when, led by the Spirit, He desires to be baptized of John in Jordan; and when the bold declaimer against the wickedness of that profligate people to whom he was sent, shrinks into his own insignificance before the “Lamb of God who taketh away the sins of the world,” declines to assume to lay hands upon that august personage, “suffer it to be so now,” is the pleading which is heard, and the act of obedience is perfected. We are to remember

the strife with the powers of darkness which ensued, and out of which He came victorious; and see by this triumph the good that will accrue to us by triumphing in the struggle to which we are subjected. Still further, we are to bring to mind the good deeds for which He has asked His persecutors if they condemned Him, and our hearts are caused to cry out in agony, why Lord didst thou suffer them? and with the question the soft voice of the Spirit whispers to us the answer: That you might have life. After the agony of death was over, we remember the gloom and despair that fell like a pall over all those who believed on Him, and our hearts go out in joy with them when the glad cry was heard, "He is risen," "He is risen."

These remembrances we hold in common with the ancient saints, but there is much more. "It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus." It is in token of the reward of the covenant unto us, and it does appear that anything like an exhortation ought to be needless to impress the great importance upon us of yielding obedience to the command.

We are to remember the long ages that have passed while darkness has covered the earth, when no covenant-keeping people were upon it, when the ordinances of God's house became changed, or at most but a sanctimonious mockery, a dead form, that must needs give place to the spiritual life which ought to be therein, before the world should be prepared for the coming of the one altogether righteous, who was to partake of the juice of the grape in His Father's kingdom.

We are called to remember the sufferings of Christ, and with this remembrance comes the sufferings of ALL who have ever been faithful witnesses of His cause since His ascension.

How gladly then we rejoice, that in the offices of His mediation we hail the restoration to man in the last days that which was brought by the angel flying in the midst of heaven, and how welcomely we hear the joyous shout, "Peace on earth and good will to men."

O, what a flood of recollections rushes upon us! The bright, bright days that followed the presentation of the message, when like the time that all Judea and the regions round about went out to John, so did the honest in heart flock to the standard of the Prince of peace, until the cloudy day when the saints could scarcely remember the Savior for the great grief that was oppressing them. The dark, dark years which now seem but the bitter recollection of some ter-

rible dream are penned upon the tablets of our memories, and the meeting together oft commemorates all these things and witnesses unto God, the Eternal Father, that we do always remember His Son, that we may have His Spirit to be with us.

For shame then upon the doubt, the blinded self, the isolated clinging to form or feature, the bitter feeling that adverse technicalities always engender in the minds of unhappy cavillers, who always see through a glass darkly.

"It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory."

In view of this, let us remember that it is required of us to partake worthily, having the glory of God, peace and good will to man; not war and malice, envy or hate, in our hearts; nor yet cavillings, doubts, rebukes, fault-finding and harshness on our tongues.

The pattern given, was blessing bread and wine by the Savior, as witnesses the New Testament and the Book of Mormon, also the command found in the church articles Section 17.

Now, lest any should feel that action was had unwittingly in regard to the manner of blessing the bread and wine, by any of the elders of the church who may have legislated upon the matter, we cite the foregoing section, and ask that a comparison be drawn, not for the purpose of extracting a difference, but for the purpose of noticing the wise provision of our Divine law-giver, who gave the pattern, after this manner shall ye pray, "after this manner shall ye administer it;" and so completely did the Lord see all things that might arise to divide His people that He places not so much stress upon the elements which were used, as upon the spirit in which they were administered, hence the permission to partake of other element than wine in case that were not attainable, or in marked cases where wisdom pointed out the article to be used.

Common sense teaches us; that in the intercourse which saints are bound to have one with another, wide differences of opinion on many seemingly essential points must exist; but the love of God which must obtain in the hearts of Christ's disciples ere they can become pure in the sense of purity which God requires, declares that these differences must be held in amity, and a mutual concession and forbearance must become universal among the saints, and they who are not prepared to yield any thing for the sake of reconciliation and unity, must needs expect that in their lives they must conform to every rule, or the same rigid line and

plummet by which they attempt to square the lives of others, will be applied upon themselves.

We wish then to call your minds to what will be found in D. C. Sec. 46 Par. 1. "But notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit."

Now let no man exult in this, but remember, that if for a word, or the stress upon a word, he makes a man an offender and refuses to continue to identify himself with the congregation of the Lord, he judges them, and not himself, and fails to witness unto God that he does remember the Lord Jesus, that he may have His Spirit to be with him, virtually placing himself aloof from the good offices of the last supper.

Therefore in your sacramental seasons, seek to use that which the nearest fills the pattern; and in that manner which is the nearest to God's plan, that the wisdom of the Spirit and the circumstances of the case weighed by that wisdom will permit; and all seek to partake worthily, that the blessings of memory may spring up within you, and sickness and disease cease to have power over you. J. S.

COUNCIL.

Extract of Minutes of a Council of the First Presidency and Quorum of the Twelve Apostles, of the Reorganized Church of Jesus Christ of L.-D. S., held at the residence of Bishop I. L. Rogers, near Sandwich, in Kendall Co., Ill., on the 1, 2, 3, 4 and 5 of May, 1865.

Present of the First Presidency, Joseph Smith and Wm. Marks.

Of the Quorum of the Twelve, Zenos H. Gurley, James Blakeslee, Samuel Powers, W. W. Blair, Reuben Newkirk, John Shippey and Charles Derry.

President Smith was requested to take the Chair, and Charles Derry to act as Clerk.

The following resolutions were considered and adopted unanimously.

Resolved, That the First Presidency and the Quorum of the Twelve, declare to the church, that the doctrine of sealing, as relating to marriage for eternity, is a heresy, and hence not taught or sanctioned by the law of God.

Resolved, That the First Presidency and the Quorum of the Twelve, re-affirm the article published in the HERALD on the first of May, 1863, entitled "Loyalty of the Saints."

Resolved, That the First Presidency and the Quorum of the Twelve, declare that the

Choice Seer spoken of in the B. of M., 2nd ch. of the 2nd Book of Nephi, is Joseph Smith the Martyr.

Resolved, That Isaac Sheen be appointed Librarian to the Church of Jesus Christ of Latter-Day Saints.

Resolved, That Isaac Sheen be authorized to receive subscriptions of money and of books for the Church Library.

Resolved, That the several branches of the church be instructed to report to the District Conference to which they belong, and the Districts to the General Conference.

Resolved, That Hiram P. Brown preside over that part of Iowa, comprising seven tiers of counties west of the Mississippi, and four south of the Minnesota line.

Resolved, That the Editor of the HERALD furnish the branches of the Church with blank forms for branch representation.

A question was asked as follows: What is to be done in the case of the President of a branch refusing to act in accordance with the will of the majority?

Resolved, That if the act required was a legitimate duty, it would become the duty of the officers of the branch, to report him to the next highest in authority over him:

The following resolution was discussed:

Resolved, That the gospel makes provision for the ordination of men of the Negro race, who are received into the Church by obedience to its ordinances.

After much discussion, it was

Resolved, That we refer the above matter to the Lord, and that we come together fasting and praying to God, that He will reveal His will on this point unto His servant Joseph Smith.

The Quorum carried this resolution into effect, and sought earnestly and diligently unto the Lord, and on the following day the Lord was pleased to answer our prayers, and we received the following revelation through His servant Joseph:

Revelation given May 4th, 1865.

"Hearken ye Elders of my church, I am He who hath called you friends. Concerning the matter you have asked of me: Lo it is my will that my gospel shall be preached to all nations in every land, and that men of every tongue should minister before me: Therefore, it is expedient in me that you ordain priests unto me, of every race who receive the teachings of my law and become heirs according to the promise.

Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish; haply they themselves may be saved (if doing no evil) though their glory which is given for

their works be withheld, or in other words their works are burned, not being profitable unto me.

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.

Be not hasty in ordaining men of the Negro race to offices in my church, for verily I say unto you, all are not acceptable unto me as servants, nevertheless I will that all may be saved, but every man in his own order, and there are some who are chosen instruments to be ministers to their own race. Be ye content, I the Lord have spoken it."

The foregoing was presented to the Quorum of the Twelve, in council assembled, who unanimously voted that the revelation be received.

Resolved, That the 17th paragraph of the 17th section of the new edition of the Book of Doctrine and Covenants, forbids the ordination of high priests except by the direction of the High Council, or General Conference, which words (General Conference) signifies a conference of the general church authorities.

Resolved, That any member of the Quorum of the Twelve, is authorized to ordain men into the Quorum of the Seventies when the necessities of the church demand it.

Resolved, That elders courts' have power only to decide as to the guilt of parties accused, and to report those found guilty to the church, who shall lift up their hands against them.

Resolved, That the First Presidency and the Quorum of the Twelve, recommend that in all branches of the church where it is practicable, there be Sunday Schools established.

Resolved, That the above resolutions be published in the HERALD.

Council adjourned on the evening of May 5th, *sine die*.

JOSEPH SMITH, } *Presidents of the*
WM. MARKS, } *Church.*

ZENOS H. GURLEY, }
JAMES BLAKESLEE, } *Of the Quorum of the*
SAMUEL POWERS, } *Twelve.*
DAVID NEWKIRK, }
JOHN SHIPPY, }
WM. W. BLAIR, }
CHARLES DERRY. }

COMMUNICATIONS.

THE VOICE OF THE GOOD SHEPHERD.

There is a God—infinite in wisdom, pow-

er, knowledge, truth, love, justice, goodness, mercy and benevolence; unchangeable in His purposes, and impartial in His dealings, meting out righteousness to those who love righteousness, and warning with a Fatherly care all those who are inclined to wander from the same." The fact is also declared that man was created in His image, and to him was given dominion over all below the skies;" but man fell from his paradisaical state, and lost his innocence and his power, and became an alien from the fold of God, the slave of sin and Satan, and subject to misery and death, and doomed to eternal woe, unless some ransom could be found, but that ransom has been found, and is a lamb slain from before the foundation of the world. It was this condition of things that led the Son of God from the throne of His glory down to this sin-stained earth, to proclaim himself "the Good Shepherd," seeking for His lost and wandering sheep. And now kind reader, let me ask, do you not feel that you have strayed away, and have become an alien from the fold of God? Can you not exclaim in the language of holy writ, "all we like sheep have gone astray." Do you not realize that you have wandered and are wandering in the desert of sin, where only thorns and thistles grow? Do you not realize that you have been feeding upon husks instead of the rich pastures of the Good Shepherd; that you have been drinking at troubled and impure waters, instead of the limped streams that flow from the fountain of life? Listen to the voice of inspiration: "All have sinned and come short of the glory of God." Rom. 3: 23. "There is none that understandeth, there is none that seeketh after good. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3: 11. Can you say truly that this is not your condition? If you feel that it is, listen to the voice of the Good Shepherd: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12. "I am the way, the truth and the life, and no man cometh unto the Father but by me." John 14: 6. "I am the door; by me if any man enter in, he shall be saved; and shall go in and out and find pasture." John 10: 9. Here He is represented as the light of the world, because He is clothed with the revelations of eternal wisdom, to guide the wandering sheep back to the true fold; yet He speaks not his own words, but the words of His Father that sent Him. He is the way, the truth and the life, because He seeks not His own will, but the will of Him that sent Him, and by implicit obedience to that will

He has become the perfect embodiment of the same, and it shines forth in every word and deed of His life, and also because He was chosen from before the foundation of the world to be a propitiation for our sins; and "there is none other name under heaven given among men whereby we must be saved." Acts 4: 12. He is the "door" because He is the "mediator between God and man." 1 Tim. 2: 5.

Here are two glorious promises, 1st, "*He that followeth me shall not walk in darkness, but shall have the light of life.*" 2nd, "By me if any man enter in, *he shall be saved, and shall go in and out and find pasture.*" Now, the fact that He requires us to follow Him, is evidence to us that He submitted to all the requirements He has enjoined upon us, "leaving us an example, that we should follow His steps." 1 Peter 2: 21. Hence, "he that saith he abideth in Him, ought himself also to walk even as He walked." 1 John 2: 6. Read also John 10: 1, 2. Here He declares, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber, but he that entereth in by the door is the shepherd of the sheep." Here the word door is used as applying to some law or ordinance, as the means of adoption into the sheep-fold, and does not apply to his own person, as is evident from the fact that He, (the Shepherd) entered in by that door, and to Him the porter openeth. The office of a porter is to open or prepare the way. John the Baptist was the porter here spoken of. "He was the voice of one crying in the wilderness, make straight the way of the Lord." John 1: 23. We read that this porter was baptizing in the waters of Jordan, when Jesus, in the humility of His soul, presented Himself and humbly requested baptism at his hands; "John forbade Him saying, I have need to be baptized of thee, and comest thou to me?" Mark the answer, reader, and let it inspire thy heart to every duty devolving upon thee: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." * * And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Mat. 3: 13-17. You need not mistake, Jesus is the Shepherd, John was the porter, baptism was the door which he opened and by which the Shepherd entered, and "he that climbeth up any other way is a thief and a robber." The same authority declared to Nicodemus that "except a man be born of water and of the spirit, he cannot

enter into the kingdom of God." John 3: 5. But you will ask why it was necessary for Jesus, who knew no sin, to be baptized? We answer that He who knew no sin was made sin for us, and "the Lord hath laid on Him the iniquity of us all." Isa. 53: 6. He was also sent to be an example for us, and again, it was necessary that He should fulfill all righteousness.

Let us now go back and briefly review the example of the Lord Jesus. It will be evident to all, that in the first place He had implicit confidence in Him who sent Him. 2d. That He avoided every thing that was offensive to God, and injurious to humanity. This the whole tenor of His life declares. 3d. That He yielded implicit obedience to every requirement of His Father, and that this order of baptism was one of the requirements. Now let us compare His conduct with His teachings, and see if they agree: "Verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life." John 5: 24. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but should have everlasting life." John 3: 16. Paul says: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. From this text we learn that faith in God and in His Son Jesus Christ is the first requirement of the gospel, and this prepares the mind for the reception of, and obedience to every other requirement, for how could they be sensible of sin against a being of whose existence and character they had no idea, and whose laws they had never heard? For this purpose the gospel of the kingdom was preached, that all might learn that they had sinned, and be led to repent of the same; hence, Jesus says: "I came not to call the righteous, but sinners to repentance." Luke 5: 32. "Except ye repent ye shall all likewise perish." Luke 13: 3. He also sent His disciples to preach the gospel; and upon that ever memorable day of Pentecost, when three thousand were pricked in their hearts, because of their faith in Peter's words, they cried out "men and brethren, what shall we do?" The inspired apostle immediately commanded them to repent, and be baptized for the remission of sins. The necessity for repentance is enforced on almost every page of holy writ; and here let me tell you what repentance is. It is implied in the words "cease to do evil and learn to do well," and this is its real import, and the only repentance which is not to be repented of. Godly sorrow, when the mind is truly convicted of sin, worketh repentance, but is not repentance of itself,

It is but the good work begun, the completion of it is the entire forsaking of evil of every name. "The soul that sinneth it shall die." "The wages of sin is death, but the gift of God is eternal life." Rom. 6: 23. This is the language of inspiration, the voice of the Good Shepherd. Will you hear it and obey, or will you pass on and be punished? It is written, "the wicked shall be turned into hell, and all the nations that forget God." Ps. 9: 17. So far we have listened to the voice of the Good Shepherd, will you follow Him? Where else can you go? He only hath the words of eternal life. See John 6: 68. If you wish to follow Him the path is onward; shrink not, although He has told you the way is strait and beset with snares; the prize is at the end of the race, and can be obtained by even the weakest that will trust in Him. Hitherto we have found His precepts and His practices agree. We have seen that He was buried in Jordan's tide, and that there was a glorious acknowledgment and ratification by high heaven to the deed. Now let us see if He teaches the same obedience to us, and if He does, who shall say that it is a thing of no importance? "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: 5. Is there a more emphatic declaration in holy writ? Will you cavil with Him who spake as never man spake? Will you place the contradictory statements of the theologians of the day against those of the Son of God? Reader, "let God be true though every man be found a liar." Listen to the commission He gave to His disciples after He had burst the barriers of the tomb: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16. Here you find His mind is not changed from what it was in His mortal life, the same law is in force, and is as much binding upon man after, as before His crucifixion. Let us now follow the teachings of His inspired apostles, we find them in an upper room, waiting to receive "the promise of the Father." They realize the blessing, and under its divine influence commence their mission. Three thousand souls are convinced that that same Jesus who had been crucified was both Lord and Christ, and they cry out in the agony of their souls, "men and brethren what shall we do?" What an all important question! It is one of life and death. The most momentous and eternal consequences hang upon the answer. They now listen with breathless silence and a fearful suspense. It is but for a moment. The

answer is ready. Surely it can not be trivial in its nature. It must be equal to the emergency. It will be no phantom of the brain. Men inspired of God cannot trifle with the souls of men. They will not dare to give a mere opinion, or speak of things that are non-essential. No, it will be the word of God that is firm as the everlasting hills, and unchanging as God Himself; hear it as it sinks deep into the hearts of that vast concourse of anxious souls: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Is not that enough to satisfy the most wavering, as to what is essential to salvation? Can men who profess to believe the Bible require more? Have you found, or can you find, a single sentence that repeals that law? Are not repentance and baptism joined together? Is not the one as emphatically declared as the other? Will you dare to separate that which God has joined together? Will you tell me that you believe in God, and in His Son, but cannot believe in the importance of baptism? Do you deny that it is His word? What does your faith amount to, if it only recognizes God, and at the same time disputes His word? Unless your faith lays hold of all the commands and promises of God it is worse than vanity, and can never benefit you in time or eternity. The baptism here spoken of is by immersion. Jesus compared it to a birth: "except a man be born of water and of the spirit, he can not enter into the kingdom of God." John 3: 5. Paul speaks of it as a burial, and again as being planted: "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." Rom. 6: 4, 5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. Each of these illustrations imply immersion, and there is no shadow of evidence of any other order of baptism.

"FEAR NOT LITTLE FLOCK."

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom."—*Luke xii. 32.*

This portion of encouragement fell from the lips of the blessed Saviour of the world, when kindly instructing His disciples, in whom they should repose their confidence, and from whom they might rationally ex-

pect all needed strength and support in bringing to a happy consummation the glorious work in which they were engaged, a work, no less arduous than essential to the true happiness of man, a work which, while it absolutely demanded energy of soul and fixedness of purpose, it also required uprightiness of character, purity of intention and a constant and persevering fidelity. Jesus desired them to be *strong* in the Lord and in the power of His might; fearing none of the powers of darkness, assuring them that it was God's "good pleasure to give them the kingdom."

In His repeated assurances, and especial confirmations to His chosen messengers that God would shield and abundantly provide for them, the translators make our Master the author of counsel which I have often thought He never gave.

It is this and other verses: "Take *no thought* for your life, what ye shall eat, neither for the body what yeshall put on. The life is more than meat, and the body more than raiment." Jesus would not have us understand His words unqualifiedly and positively, and thus neglect all the blessings of life, but He would have us be *more* anxious for spiritual than earthly things. The spiritual and inward life of the soul is of more value than the most splendid and costly trappings and decorations of the body. When an individual in that age desired to set forth in the strongest possible terms a great and important theme, he would do it by the *negative* and *positive* form of expression. Thus Jesus says: "He that cometh to me and hateth not his father and his mother—his own life also, he cannot be my disciple." In another place He has expressed the same idea in plainer language: "He that loves father or mother more." "Set your affections on things above, not on things on the earth," that is, place a higher estimate upon heavenly than worldly riches, for while the latter shall take to themselves wings and fly away, the former shall be as enduring as the pillars of eternity.

We should esteem it a matter of peculiar joy, I conceive, that our Lord has left us, in this and several other chapters, so many testimonies in favor of the infinite goodness of God, and especially the safety in casting all our care upon Him. He points us to the raven, and tells us how incapable it is in providing for its wants; tells us how God cares for it. We are also requested to consider the lilies of the valley—they toil not, they spin not, yet even Solomon in all his glory was not arrayed like one of these. The argument amounts to this, if God clothes and takes care to array in beauty the grass, which is but of momentary dura-

tion, and of but little worth, how much more inducement there is to provide for, and sympathize with the creatures of His moral government. "O ye of little faith, wherefore didst thou doubt?" Why can you doubt, after what you see in nature and in Providence, the unflinching and impartial attention and mercy of Him who made you. If you will feel safe and be truly happy—seek first the kingdom of God, and His righteousness, and all these worldly things shall be added unto you.

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Such were some of the assurances and exhortations of Him who said, "heaven and earth shall pass away, but my word shall not pass away." And how must these encouraging words have thrilled through the bosoms of the listening and anxious disciples? They were a little band of plain, candid men, who had kindly left their all, fishing nets, tax bills, and the business of tent making, for the purpose of arousing the dignitaries of the church.

Behold the company and their leader; no hereditary honors, no high sounding titles, no worldly considerations to commend them or their message to the hearts of the populace. How unpropitious, and extremely doubtful such an undertaking under such peculiar circumstances!

Learning, wealth, influence, the church and state, all concentrated in one solid phalanx to stay the march of heaven's light to the world. But notwithstanding all these, seemingly all-powerful obstacles, He, whose mandate shook the mountains, and whose voice was heard far down Judea's plains, when He exclaimed, "my kingdom is not of this world;" also said "let there be light, and there was light;" let there be strength, and there was strength; let there be success, and it was granted. He triumphed, because His kingdom was *not* of this world. Had it been of this world, He never could have succeeded at all, under such adverse circumstances. The triumph of the gospel, in the primitive age, will ever be regarded as the most conclusive evidence of its genuineness. Heaven's everlasting and uncreated wisdom, is strikingly manifested in lodging such a blessed treasure in earthen vessels, that the excellency of the power, (to carry forward this truth unto eternal triumph) might be of God and not of us. That system of truth, let it be what it may, to which Jesus, in His life and death, bore witness, is eternal and immortal—it is indestructible. This consideration fixed in the mind of our Redeemer was enough to nerve Him on in the discharge of every duty. When arraigned before the Jewish tribunal,

submitting to the most shameful abuse—His chosen ones had already forsaken Him—He was undaunted, calm, in contemplating, with the philosophy of heaven, the *eternity of truth*, feeling in His soul that no threats, no persecutions, no opposition could hinder the onward march of God's message—He knew that it was mighty and must prevail. When accused of stirring up the people to sedition, and denying the authority of the powers that ruled, He simply reminded the vain-glorious that His kingdom did not depend on earthly favor for its establishment. When told with a solemn sneer that He received sinners and partook with them, He just took the opportunity to suggest to their obtuse intellects that it was the sick who needed a physician, not they that are whole. As much as to say, you find fault with me for doing the very work which moved the God of heaven to send a Savior into this world.

When charged with associating with the abandoned and the lost, He showed them by a few concise parables, that it was this class of their fellowmen who demanded the aid of the shepherd; and as He came for the express purpose of **SEEKING** and **SAVING** that which was lost; so He must be about His Father's business, come weal or wo.

When told that He selected the most illiterate and unpopular part of the community to assist in bearing the news of salvation to the famishing sons of want, He justified Himself by saying, "I thank thee, O Father of Heaven and earth, that thou hast hidden these things from the wise and the prudent, (such only in their own exalted imaginations.)" "and hath revealed them unto babes."

But, friends, the truth has triumphed—the truth will triumph, the truth must triumph, for the mouth of the Lord hath spoken it.

Dear brethren, if we are in this class of Christ's believers, and in Christ's work we have become a chosen generation, a royal priesthood, and a peculiar people. Therefore we should show forth the praise of Him who hath called us out of darkness into His marvelous light; and we should therefore work diligently in Christ's vineyard as faithful servants, to enlighten the world how to secure their soul's salvation. This must be our work if we would be Christ's disciples, and heirs of His kingdom. Dear brethren, let us see that our work is done, and well done, while we live and have an opportunity to do it. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," (Ecc. 9: 10,) and if we wish to obtain sal-

vation hereafter, we must secure it here on earth before death shall overtake us. Our lives are in the hands of God, and we are liable to be cut off at any day or hour, therefore let us work while the day lasts to secure our salvation, and, the salvation of others.

J. ELKINS.

FISHERVILLE, N. H.

UTAH CONFERENCE.

Minutes of an Annual Conference of the Utah District of the Reorganized Church of J. C. of L.-D. S., held at the Mission House, 12th Ward G. S. L. City, U. T., on the 6th and 7th of April, 1865.

Conference was called to order by Elder David Pudney, President of the G. S. L. City Branch, and opened by singing and prayer; after which the following resolutions were adopted by a unanimous vote.

Resolved, That Elder R. H. Attwood preside, and that Mark H. Forscutt, and Geo. M. Rush, act as Clerks, and Stephen Maloney, as Deacon.

The President then delivered a brief, but very interesting introductory discourse, in which he congratulated the Conference on the accession made to its numerical strength, notwithstanding the opposition its ministry had encountered, and compared the existing despotism of Utah, to the intolerance of Papal Rome, in her days of religious and political supremacy. He likewise descanted succinctly on the bitterness of spirit manifested by the Brighamite faction towards the gospel advocates of the reorganization, which was only paralleled by that indulged in by the Papal fanatics towards the early reformers, who sought to redeem the people from their enthralling absolutism. He then introduced the business of the Conference, and called for the reports of the travelling and local elders, which were given in the following order, and resolutions to accept them were adopted:

Elder Harrington, missionary from the east, reported his travels to have been extensive, and he believed, blessed of the Lord, to the good of many of the honest in heart. He had found but few both willing and able to sustain him pecuniarily, consequently had used up considerable of his means, which, together with depression of circumstances at his home, he felt fully justified him in not further prosecuting his mission at the present time. He might return to Utah, but would leave here with the blessing and approval of the saints. During his mission he had had to pay for most of the food and lodging he had had, (except with members of the reorganized church,) yet he had felt well in his mission, had faith-

fully sown the seed of truth, and trusted the mission of Utah would reap a rich harvest.

Elder McIntosh endorsed the statements of Elder Harrington, and for the same reasons as those urged by the latter, purposed returning east in the spring. He had travelled both north and south, and labored unremittingly for the cause of God. He would have travelled still more, but for the inclemency of the weather. He had raised up a branch in Payson, where there was a prospect of still further increase, as many already believed in the "mission of young Joseph," who only waited a favorable opportunity for initiation into the church. Others also believed, who, Nicodemus like, had come to him for instructions in the principles of the gospel in the night, who feared to come in the day time. He gave some excellent advice to those who intend to emigrate; strenuously enjoined upon them the liquidation of their just debts before leaving; and advised the refusal of any persons to travel with the saints, (*i. e.*) as members of their company, to whom any thing dishonorable could be justly attached. Associations with such persons tended to degeneracy, and would bring reproach upon the cause of God, as well as dishonor upon the company with which they travelled.

Elder Geo. M. Rush had been on a mission to Utah Valley, in the southern part of Utah. There were but two saints belonging to the reorganization in the valley when he first commenced to travel. He then knew but very little of the workings of the opposing powers, or of the revelations by which the mission of "young Joseph" was authenticated; but by assiduous study and earnest prayer had become enlightened, so far so that no man ever presented an opposing argument that, by the grace of God, he had been unable to refute. He had endured persecution in "the old country," but never saw bigotry displayed so ridiculously as in Utah. He was present when a mob collected around Bro. Job's house, but notwithstanding the stoning and firing, he thanked God that not a soul was harmed. It was the "hottest" time he had ever seen. He was a friend to the truth, and loved the saints for the truth's sake; but an enemy to the perverse doctrines and heresies of Brigham Young's introduction.

Elder Peterson had been on a mission to his countrymen in the Territory, but found the Danes less susceptible of conversion than any other class he had conversed with. Their ignorance of the English language rendered it difficult to convince them of the heresies that have crept into the church under the administration of Brigham Young. The enormities practiced in Utah by the

Danite clan were carefully concealed from their knowledge, or if they became cognizant of any atrocity, it was attributed either to a Gentile or an apostate. Polygamy was taught them as a divine institution, and its abuses attributed to the failure of complete compliance with its self-asserted laws, instead of to the evil of the system itself; yet he had baptized a few, and there were others who believed, for whose union with the true Church of Christ he most fervently prayed.

Elder David Pudney represented the G. S. L. city Branch in a flourishing condition; he had baptized quite a number, and some staunch, reliable men, who, by the assistance of the Almighty, would be able to conduct the work in its victorious course after his departure. He had been well sustained by his brethren, but had not experienced unalloyed joy. Some had joined the church, who, on account of their ambitious propensities, had given him no inconsiderable trouble. They, however, were in the minority, and their influence waning. Hundreds believed in the doctrines of the Reorganization, but were restrained from identifying themselves therewith through the fear of imbecile man.

Elders Andy, Kemp and Thomas, represented the Provo, Mount Fort, and American Fork branches in good condition; a few had been baptized; union and good feeling prevailed among the members, and all seemed desirous of uniting their influence in behalf of the work of God. There were many who believed most fervently, but were held in bondage by a spirit of fear. Could their bonds be loosed, thousands would flock to the gospel standard, and enlist under the banner of King Immanuel and His servant Joseph.

Elders Alfred Saunders, McIntosh and J. Peterson, represented Battle Creek, Payson, and Box Elder branches as flourishing. Many had been baptized; a spirit of enquiry was widely diffused, and if faithful and experienced elders could be sent, they believed much good would be wrought, and a great number be brought into the church.

Elder Thos. Job represented the Spanish Fork Branch in excellent working condition. He had baptized representatives of different nationalities, and future increase was the prominent prospect. He spoke well of the work among the Danes, through the indefatigable labors of Bro. Jacobs, whom he recommended as a faithful brother, and one whom he considered

as a suitable person to take a mission to Denmark to preach the gospel, and translate the works of the church into the Danish language. Bro. Job expressed his faith in the cause, and his determination to labor earnestly for it. He considered the prospects of the work in Utah excellent, and that it only needed faithful laborers to accomplish a good, and great work; he had experienced great opposition to his labors, as referred to by Elder Rush, but he feared God rather than man.

The President expressed his joy in hearing the cheering reports of the elders, and bore testimony to the correctness of their statements. He had repeatedly travelled through the District, and the observations he had taken of affairs generally, warranted this testimony.

The following names were read to the Conference, and the brethren unanimously resolved to sustain them in their respective offices: Joseph Smith, as President, Prophet, Seer and Revelator of the Reorganized Church of J. C. of L.-D. S.; Wm. Marks as Counsellor to the Prophet; the Quorums of the Twelve, High Council, High Priests, and Seventies; Israel L. Rogers, as Presiding Bishop; the quorums of the lesser priesthood; and E. C. Briggs as President of the Mission West of the Rocky Mountains.

Resolved, That a committee be appointed to audit the accounts of the General Agent of the Church for Utah.

Elders Rush and Caffel were appointed said Committee.

Resolved, That Elder R. H. Attwood be released from the Presidency of the Utah District, and that the thanks of the Conference be tendered him for the faithful and zealous manner in which he has performed the duties of his office.

Resolved, That Elders Harrington, Rush, McIntosh and Peterson, be released from their duties as travelling elders of the Utah District; that their labors be accepted, and the thanks of the Conference tendered them.

Resolved, That Elder David Pudney be released from the Presidency of the G. S. L. City Branch, to emigrate to the east.

The President advised the Conference that the conference house would have to be vacated, as it was sold by request of Elder E. C. Briggs.

AFTERNOON SESSION.

The report of the auditing committee was read and accepted.

Resolved, That Elder David Pudney be honorably released from the general agency of the Utah District, and have the

thanks of the same for his attention to general business matters.

Resolved, That Elder Mark H. Forscutt be appointed Secretary and General Church Recorder for this District.

The President made some very pertinent remarks on business matters, and then called for addresses from the brethren, a number of whom spoke in a lucid and interesting manner, causing much satisfaction to the crowded audience who were attentive and eager listeners.

Resolved, That the emigration leave here on the 1st of May, proximo.

Some very excellent and salutary remarks were made by the President on the difference between *Zion* and *Utah*.

FRIDAY MORNING, April 7TH.

Resolved, That Elder Thos. Job be appointed President of the Utah District.

Elder Job responded by a short address, in which he requested the intercession of the saints to be made with the Almighty in his behalf, that he might honorably discharge the important duties devolving upon him in the fear and to the glory of God, and the advancement of His cause.

Resolved, That Elder Mark H. Forscutt be upheld and sustained as General Church and Book Agent for the Utah District.

Resolved, That a Quarterly Conference of elders be held in G. S. L. City, July 23, 1865.

AFTERNOON SESSION.

The sacrament was administered, and the meeting given into the hands of the saints for testimony. The Spirit of the Lord was poured out, and a general time of rejoicing gratified all with whose spirits that Spirit was congenial. A tongue bearing on the work in Utah, and promising great success to the missionary efforts to be put forth was given, and the anticipations of the brethren buoyed up the spirits of those remaining in Utah, and nerved them for duty and labor.

Resolved, That Elder Mark H. Forscutt succeed Elder David Pudney in the Presidency of the G. S. L. City Branch.

Resolved, That Elder John C. Knapp be appointed to travel and preach as circumstances may permit, under the Presidency of Elder Thos. Job.

Resolved, That Elder James Caffel, who purposes going north to the Bannock Mines, have letters and papers from the Conference, authorizing him to collect together the scattered saints there, organize and preside over them, and do all that may lay in his power to establish a permanent mission there.

The following officers were present: Elders of the Seventies, R. H. Attwood, D. Harrington and C. G. McIntosh; traveling elders, G. M. Rush, Thos. Job and Paul Peterson; local elders, 15; priests, 1; Teachers, 1.

The statistical report of the Conference was not presented, but as Elder Forscutt is getting up some books for the branches, with which they have not heretofore been supplied, it is hoped that a full report will be presented at our next Quarterly Conference.

A goodly number of the members of this Conference are purposing and preparing to leave Utah for the States this season. Four of the branches flourishing here will be broken up entirely, and the remainder considerably weakened; but the manifestation of the Spirit was, that the emigration from here will arouse the dormant energies of the people, and result in a more widely diffused spirit of enquiry concerning the great work of the last days. A spirit of unity and peace pervades the mission, sustaining all in whose breasts burns a holy fire, that is rapidly consuming the sedimental dross remaining of the old leaven of apostacy from the primitive order of the gospel of Jesus. Anathemas are violently hurled against the little but noble band, that dares to array themselves on the side of lineal descent, truth, virtue and law, yet they ably stand their ground, and panopled in the armor of God, they intend to stand and either conquer or die. Our strong Union proclivities, and love of our native and adopted country, have secured us the good will of the valiant officers and soldiers of our country at Camp Douglas, whom we are pleased to acknowledge as our friends and defenders, and to whom, with their noble-hearted and patriotic General—Gen. Connor—we take pleasure in publicly tendering our heart-felt thanks. May He whose power is omnipotent shield them from every danger, and at the close of their service guide them safely to their respective homes, and so direct their future lives that their virtue and worth, intellectual, moral and religious, may shine forth as brightly as their patriotism has shone conspicuously.

Our Conference was well attended, and at its close three persons presented themselves for baptism. A good feeling prevailed generally, and the good Spirit that formerly breathed peace and joy to the citizens of God's embryo kingdom, again pervaded the breasts and controlled the feelings of the redeemed ones of Utah.

Not a dissentient voice was heard, nor a harsh word uttered in our hearing. Much good will yet be accomplished here thro' the faithful labors of the few elders who will remain, who request the prayers of the saints everywhere, and solicit the church in the east to send more laborers into the vineyard, for the seed time is not yet past, the harvest will be great, and the laborers are truly few.

R. H. ATTWOOD, PRESIDENT.

MARK H. FORSCUTT, } Clerks,
GEORGE M. RUSH. }

BRUSH CREEK CONFERENCE.

Minutes of a Quarterly District Conference of the C. of J. C. of L.-D. S., held at Brush Creek Branch, April 1 and 2, 1865.

Conference convened according to previous appointment. T. P. Green was chosen to preside, and Samuel Caudle to act as Clerk,

Bros. B. S. Jones, Chas. Hall and T. P. Green addressed the Conference, exhorting the saints to be faithful and diligent.

REPORTS OF BRANCHES.

Brush Creek, reported by R. M. Clemmons: 17 members.

Dry Fork, reported by Henry Walker: 17 members.

Elm River Branch not reported.

Conference adjourned to meet at Dry Fork Branch on Saturday, July 8th, at 2 o'clock P. M.

T. P. GREEN, PRESIDENT,
SAMUEL CAUDLE, Clerk.

LITTLE SIOUX CONFERENCE.

Minutes of a Quarterly Conference of the C. of J. C. of L.-D. S., for the District of Little Sioux, held at Little Sioux, Iowa, May 6, 7, 1865.

Conference met agreeably to previous appointment, and organized by calling Pres. S. W. Conditt, to the chair, and Geo. M. Scott, Clerk.

After a few remarks by the President, a charge was preferred against Elder Ebenezzer Page, for teaching that Sidney Rigdon is the legal successor to Joseph the Martyr. On motion the President was authorized to appoint a committee of three to investigate the case, when the following were appointed: A. Chase, A. Hall and G. M. Scott; the same committee were empowered to hear the case of Elder C. C. Perrin, charges being preferred against him for refusing to sustain the President of the branch, because he (the Pres't.) does not observe the word of wisdom; 2nd, for lying. On motion said committee were instructed to draft a reso-

lution in regard to certain duties pertaining to the word of wisdom. The following preamble and resolutions were introduced:

WHEREAS, It is believed by some in the church, that it is not a commandment binding on the saints to partake of the sacrament, therefore be it

Resolved, That it is binding as a commandment on all good saints, and is a doctrine of the church.

Resolved, That we use all diligence to avoid evil speaking, or back biting, ourselves, and that when we hear the same from a brother or sister, we will strive, in the spirit of meekness to correct them.

SUNDAY MORNING, MAY 7TH.—The sacrament was administered, after which valuable instruction was given by Elders Z. Martin and Jno. N. Burton, on the great work of the last days.

AFTERNOON SESSION.—The Committee being called upon, gave the following report:

Resolved, That we are not justified in withdrawing our fellowship from the saints, in consequence of their not strictly observing the word of wisdom.

The case of Elder C. C. Perrin was then presented. The Committee reported that the above charges were sustained by two or more witnesses. Elder Perrin was fully notified, but refused to attend the trial. On motion, he, (C. C. Perrin) was cut off.

The case of Elder Page was then presented. He fully acknowledged the charge as being correct, and went so far as to desire to be cut off; therefore on motion of H. Lytle he was duly excommunicated.

Several of the elders then spoke concerning the word of wisdom, considering that it is just what it purports to be—no more nor less—and that the saints will receive the blessings promised, by obedience.

On Motion, Conference adjourned to meet at Little Sioux, on the first Saturday in August next.

S. W. CONDIT, PRESIDENT.

G. M. SCOTT, Clerk.

GALLAND'S GROVE CONFERENCES.

Minutes of a Conference of the Ch. of J. C. of L.-D. S., held at Galland's Grove, Shelby Co., Iowa, on Saturday and Sunday, Jan. 14, and 15, 1865.

Met and organized by choosing John A. McIntosh, President, and O. E. Holcomb, Sr., Clerk.

The following elders reported: John A. McIntosh, Thos. Dobson, Wm. H. Jordan, John Stiles, James Bird, John B. Swain.

Resolved, That Calhoun and Green Co's., Iowa, be added to the Galland's Grove District, subject to ratification by the Western

Iowa and Nebraska Conference, to meet in June, 1865.

EVENING SESSION.—Elders Levi Wilson and Hugh Lytle reported.

Bro. J. A. McIntosh said if the brethren would bear his expenses, that he would go to Des Moines and start the work there.

Resolved, That Wm. H. Jordan and Thos. Dobson be sent to the northern part of the district.

Resolved, That this Conference furnish Bro. McIntosh with funds to take him to Des Moines.

Resolved, That all travelling elders be cordially invited to preach in this district, as long as they may desire to do so.

SUNDAY MORNING, Jan. 15.—The President said that it was the duty of every member to vote for or against every thing that is submitted for vote.

The administration of bread and wine was then attended to, after which Bro. Lytle preached on the present and future condition, and cause and effect.

Resolved, That this Conference adjourn to meet at Mason's Grove, Crawford Co., Iowa, on the 2nd Saturday in March, 1865.

JOHN A. MCINTOSH, PRESIDENT.

O. E. HOLCOMB, Sr., Clerk.

Minutes of a District Conference held in the Galland's Grove District of the C. of J. C. of L.-D. S., commencing March 11, 1865.

Pursuant to adjournment Conference met in Deloit (near Mason's Grove) Crawford Co. Iowa, on March 11, 1865, and was organized by choosing Bro. John A. McIntosh, President, and Thos. Dobson, Clerk.

The President stated that as there were but few of the official members of the district present, he suggested that the Conference adjourn from this place to Galland's Grove, Shelby Co., Iowa, when it was.

Resolved, That this Conference adjourn to Galland's Grove, Shelby Co., Iowa, to meet again on Saturday, March 18, 1865.

AFTERNOON SESSION, March 18.—Conference met. Nathan Lindsey was chosen Assistant Clerk.

Bro. J. A. McIntosh said that he had visited the east part of Shelby Co., and Audubon, Guthrie, Dallas, and Polk counties. He found doors open every where he went.

The following elders reported: Jackson Smith, Alex. McCord, John W. Lewis, Nathan Lindsay, Thos. Dobson, and Wm. H. Jordan.

Resolved, That the minutes of the last Conference held in this district, on the 14th and 15th of January, be forwarded for publication in the *Herald*.

Resolved, That Nathan Lindsay is elected

Gen'l. Recorder of this Conference District.
Resolved, That this Conference sustain Bro. John A. McIntosh in the Presidency of this District.

Resolved, That this Conference sustain Bro. Joseph Smith, son of the Martyr, in the Presidency of the Church.

Resolved, That all the differet quorums be sustained by this Conference.

EVENING SESSION.—Opened in the usual manner.

Resolved, That G. W. Lewis be sent to Des Moines, Polk Co., Iowa, to preside over that part of the district, to sit in council with the priesthood, watch over the welfare of the church, and labor as much as he can in the ministry.

Resolved, That Bro. Thos. Dobson have the Presidency of the North-eastern part of the District, including the Coon Valley.

Bro. Wilson said he would do a little in the ministry, and would agree to give at least ten days labor to those elders who should go out, toward the cultivation of their crops, etc.

Resolved, That Bro. John B. Swain be sent with Bro. Dobson.

MORNING SESSION, March 19.—Bros. Jas. C. Crabb and Jackson Smith occupied the time in preaching.

The Des Moines Branch, in Polk county, Iowa, reports 18 members, including three elders and one priest. Wm. Stevens, Pres., Edwin J. M. Stevens, Clerk.

Galland's Grove Branch, 1 baptized, 2 teachers and 1 deacon ordained since last report. Benjamin Crandall, Pres., O. E. Holcomb, Clerk.

Resolved, That Bro. John A. McIntosh, present President of the Galland's Grove District, be, and is hereby appointed agent for our publications generally, and for the reception and forwarding of subscriptions on the *Herald* within this district.

AFTERNOON SESSION.—The Conference was addressed by J. W. Lewis, T. Dobson, and the President.

Adjourned to meet at Galland's Grove, Shelby Co., Iowa, on the third Saturday in June, 1865.

JOHN A. MCINTOSH, PRESIDENT.

THOMAS DOBSON, } Clerks.
 NATHAN LINDSEY, }

CORRESPONDENCE.

FROM BRO. WM. SWETT.—I have been on a tour around the Grove, a distance of six miles, distributing tracts. I leave them at every house where they are willing to read them, I tell them they can read them, free of charge, and I will come around again and

gather them up and leave them some of another kind. In this way I have a chance to talk with the people, and where there is a chance to get them together for a meeting I can notify them, and invite them to come out and hear for themselves and then judge. This seems to me to be the wisest course to pursue.

SOUTH PAW PAW, May 10, 1865.

"I still continue the distribution of tracts. By some they are read with interest, by some carelessly, and by some not at all. With the last mentioned class I leave but very few, and seldom visit them but once; others I have visited several times, and let them have a variety. Some are willing to pay for them, others read and return them. I shall be able by the sale of some tracts to keep up the distribution of them, and keep a supply on hand. I think much prejudice is being removed in this way. I have two appointments ahead, and although this course keeps me very busy travelling, visiting and conversing with the people, yet I find that strength is given me equal to my day, and I trust that my labors will not be in vain. I still feel encouraged to persevere, and to move forward in the path of duty as the way shall open before me, trusting in the true and living God."

WM. SWETT.

SHABBONA GROVE, Ill., May 26, 1865.

FROM BRO. B. V. SPRINGER.—I avail myself of this opportunity to drop a line, to say that the good work still goes on in this vicinity. The saints seem to realize the responsibilities under which they are placed, and are causing their light to shine, so that others seeing their good works, begin to glorify their Heavenly Father, according to the words of the Savior in His sermon on the mount. It has been my happy lot for the past three years to preach the gospel of Christ, and I have had great cause to rejoice in seeing many of the honest in heart, and meek of the earth, turn from the error of their ways to serve the living God. I have rejoiced with much gratitude of heart for the many blessings which I have seen bestowed upon the saints in the reorganized church, collectively and individually, thro' obedience and faithfulness in observing the commands of God. The goodness of God has attended me in my humble efforts to disseminate the principles of truth—yes, unchangeable and eternal truth, simple in its nature, progressive in its character, almighty in its power, converting the soul, making wise the simple, rejoicing the heart, and enlightening the understanding. O, diamond truth! Opposition to thee has in all ages been the prolific source of all evil.

Obedience to thee is peace, happiness, exaltation and eternal life. May God speed thee on, until thou hast penetrated the ears and hearts of all the honest among men.

I have been preaching in this county since the October Conference all that it was in my power to do, and I can truly say the Lord has greatly blessed me in my labors. I have baptized five since Conference, others are believing and will doubtless embrace the truth ere long. Bro. Lehi Ellison, my fellow-laborer, is a faithful minister of the gospel of Christ, and if it can be said of any one, it can be said of him, that he is instant in season and out of season, living according to his religion at home and abroad.

This branch, (Twelve Mile Grove) was organized April 24, 1864, by Elder Silas W. Conditt, with thirteen members, (the result mainly of the labors of Elder John A. McIntosh,) now has twenty-four members, all in good standing. A spirit of love and union seems to pervade the whole.

WOODBINE, Harrison Co., Iowa, May 8, '65.

SELECTED ARTICLES.

AN EARTHQUAKE.

The New Orleans *Picayune*, of the 3rd ult., says: "Algiers last night felt the sensation of people who live in regions subject to earthquakes; for a large portion of the river bank above Canal street ferry fell in—we should say for a space of three hundred yards in length of the river line, and about fifty in depth. The break began at Messrs. Vail & Connor's shipyard and ways, caving in the latter, with a schooner in the course of repair's; also, a large lot of materials and tools. The steam engine and hoisting apparatus have not yet fallen in, but stand on dangerous ground. Where all was apparently firm yesterday there is now sixty feet of water. Next came the extensive ship-yard under charge of Capt. Morse, of the Quartermaster's Department, where were repaired the steamers employed or owned by the army. The large oakum and copper warehouse, lately finished, is completely gone, and so are many minor buildings and sheds. The wreck extends to the upper end of Hyde & Mackay's old yard, which is included in the use of Government. The office is still standing. There is a little earth beyond it, but within and between all is gone. Docks, two in number, of Messrs. Hyde & Mackay, were sunk three years ago, and could not, in the nature of things, be expected to rise again. One of these was thrown upon the surface by the commotion, and remained up for some minutes, when it sunk again, for it was made to sink when

full of water. Some idea of the concussion may be gathered from the fact that great piles of lumber, three stories high, were carried by the waves up to the levee, and water dashed over the embankment in immense waves, flooding the streets. The danger is not over. Every one feels as if it were unsafe to remain near the place, and while there are efforts made to remove property yet unhurt, men walk gingerly about even on the levee. If this should fall, Algiers, except some portions around and back of the building, which is never in need of a levee, will be submerged."

THE FUTURE OF THE JEWS AND JERUSALEM.—The following from the *Revival*, shows that there is a great movement on foot in reference to the Jewish people and the holy city.

A correspondent thus writes: "In January last there was a notice in the *Times* to the effect that the Emperor of the French desired a conference of the leaders of the Jewish nation to be held in Paris, and the Prefect of Paris has issued notices accordingly; and I have very recently learned that the conference will be in the summer, and probably about the month of June. The Rothschild family are taking a very active part in this movement; and the object of the meeting is, the taking into consideration the immediate preparation of Jerusalem. Deeming this to be a very remarkable sign of the times; I thought you might wish to make use of such information for the benefit of the Lord's people in general."

THE CITY OF JERUSALEM presents the most astonishing, and from its peculiar relation to the history of mankind, the most interesting proof of the advance we are making in this great era. Very many handsome, nay even elegant buildings, in modern, yet oriental style, are being built in addition to the great number that have gone up during the past three years. The appeal of the Empress Eugenie will unquestionably meet with so munificent a response, that the Church of the Holy Sepulchre will be rebuilt upon a scale commensurate with its uses. At the same time trade and commerce are beginning to reappear, and colonists, both Christian and Israelite, are thronging to the spot from every part of the world. As they seek room, the environs of the city are restored to cultivation and beauty, and more frequent and rapid communication with Damascus and the sea coast becoming necessary, it may not be long before we shall hear of the Great Central Railroad of Palestine.

EARTHQUAKE.—We find in the *Chicago Tribune*, of the 30th, May, dispatches noting the occurrence of an earthquake having been felt at San Francisco, Cal. and through lower California, and also in Springfield, Ill. and St. Louis, Mo. on the 29th, inst. These are significant signs of the times.

WANTED.—Ten or twenty copies of the *HERALD* for January 1 and 15, and May 1, 1864. Those who have any of these numbers to spare, would oblige us by sending one or more to us, for which we will send tracts or other numbers of the *HERALD*.

IF PROCRASTINATION be the thief of time, idleness the devil's work shop, and opportunity unimproved talent wasted, what prevents the Latter-Day Saints from becoming the light of the world? It must be that many permit their time to be stolen, by lingering in the work shop of the Adversary, to the neglect of the opportunity which would develop their talent.

MARRIED.

Feb. 4, 1865, by Washington Hull, Esq., at the residence of the bride's father, Mr. JOSEPH P. GREEN, son of Elder T. P. Green, to Miss PHEBE JANE PENDLETON, all of Wayne Co., Illinois.

DIED.

At Camp Douglas, U. T., of pleurisy, May 1st, 1865, MARY ANN, daughter of Stephen and Mary Jane Maloney, aged five years, eight months and three days.

Deceased was one of those amiable and interesting children who need but to be known to be beloved. She suffered intense pain, but was exceedingly patient; and, notwithstanding her tender years, evidenced her trust in God by frequently requesting prayers to be offered by her side.

Her remains were interred in the citizen's burying ground, adjoining Camp Douglas Cemetery, whither they were followed by a number of her friends and those who sympathized with them in their bereavement. The funeral ceremonies were conducted by Mr. R. H. Attwood, President of the Utah Josephite Mission, in an impressive, creditable, and christian-like manner.—*Daily Union Vedette, Camp Douglas, U. T.*

At the U. S. General Hospital, at Beaufort, S. C. Jan. 30, 1865. Bro. HENRY WILDERMUTH in the twenty-third year of his age. He was a resident of Richland Co., Wis., was an elder in the church, and died

in full faith of the latter-day work.

Happy soul thy days are ended,
Sorrow thou no more shalt know,
Thou art gone to reap the blessings
That the Father will bestow.

M. W.

Inland, Iowa, May 1, 1865.

March 18, 1865, THOMAS ANDERSON GREEN, son of John J. and Mary J. Green, and grandson of Elder T. P. Green, aged 12 years, 1 month and 6 days.

At Erie, Pa., Jan., 26 1865, BENJAMIN SOULE, aged 72 years. He was in the faith of the latter day work and died in assured hopes of the resurrection.

EXPLANATION.—We were under the necessity of abridging the minutes sent from Galland's Grove, owing to their late arrival, and the crowding of the columns of the *HERALD* by the Utah minutes, and other matter. We expect soon to be obliged to make all minutes of Conferences as brief as the circumstances will allow; so bear in mind to send us only the most important items.

REMOVAL OF MEMBERS.—When any members of the church remove from one branch to another, they should receive letters of recommendation, which they should present to the branch where they have commenced to reside, that such branch may, if they choose, receive them by vote.

A TWO-DAYS' MEETING will be held on the 1st and 2nd of July, at the house of Bro. Ezra Kent, twelve miles northeast of Appleton, near the Oneida Indians, in Freedom, Outagamie Co., Wis. We invite all the saints and elders to attend that can.

J. M. WAIT.

STEPHENSVILLE, Wis., May 19, 1865.

CO-OPERATION.

WE DESIRE THE EARNEST CO-OPERATION of the elders of the church in extending the circulation of the *HERALD*, by obtaining subscribers therefor. We ask also that our local agents in different places will help us in this particular.

By doubling the circulation, we double the usefulness of our periodical. Let every one who can afford it, take an extra copy, and keep it to lend, thereby establishing a sort of circulating library, which will bear good fruit after a little season.

We are now near the close of the seventh volume. All who desire to continue their

subscription who have not notified us of the fact, will please not forget this timely hint, and at the earliest opportunity let us hear from them.

TRACTS.

Silent though powerful preachers, are insensible to ridicule and persistent in their truths. There can be a vast deal of good done by the circulation of tracts. They can travel good distances cheaply, without the tire of muscles, or the wear of shoe leather, neither do they require to be fed. If you can not take the stand to declare with your voice, send for a few tracts and set them at work in your neighborhood. Many can distribute tracts who are not permitted to preach; and can thus get the truth before their neighbors and friends. A few dimes spent in this way will make you many times richer when the reckoning time comes.

We have part of an assortment suitable, and will soon have more. Send in your orders, and send the little preachers out on a mission. Send them out.

Read Bro. Swett's letter in this number of the HERALD on the subject.

RECEIPTS—*For the Herald*.—A. Crumb, A. Strothers, B. McClain, E. G. Page, I. White, N. Tibbit, E. Barr, N. Nye, Wm. Wyland, J. B. Hunt, G. Straus, each \$2; B. Soule, S. P. Blankinship, J. Ellis, J. Hirst, B. F. Durfee, Jas. Parsons, B. Meyer, J. Caveny, J. H. Eldredge, J. D. Bennett, E. Wildermuth, A. W. Bronson, N. V. Loveland, J. O. Hurd, A. Bennett, each \$1; T. J. Andrews, \$7.75; J. Hunter, \$1.15; E. F. Hyde, \$2.75; J. M. Outhouse, \$1.50; J. Elkins, \$0.50.

For the Hymn Book.—N. Nye, G. Straus, each \$0.55.

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—Spiritualism or Witchcraft—Literal Gathering of Literal Israel—Brighamite Doctrines—Gospel of the Kingdom, (by C. Derry,) Divine Authority of Joseph Smith, the Martyr—Truth made manifest.

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 "Lit-

eral Gathering of Literal Israel"—Newness of Life—Voice of the Good Shepherd. .8 for 10 cts, \$4 for 25 cts, 100 for \$1.

Book of Doctrine and Covenants, \$1.25

L.-D. S. Hymns, with an Appendix, 0.55

The same, (gilded) .85

The Voice of Warning (revised,) 0.50

Herald, six Volumes (bound in one) 8.75

Herald, 12 copies of any old numbers, 1.00

Revelation on the Rebellion. 20 cop. .10

Purchasers of any of the following books will receive Premium Tickets, and Premiums will be distributed among them as fast as we shall choose, commencing with the 1st, 2nd and 3rd purchasers, and so on. ISAAC SHEEN.

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

Hall's Expedition to the Polar Sea, 4.50

Catherwood & Stephens' Travels in

Central America, &c., 2 Vols., 6.60

Travels in Yucatan, by same, 2 vols., 6.60

Wonders of Earth and Heaven, 2 v., 6.00

Mosheim's Ecclesiastical History, 2 vol. 4.50

Ecclesiastical History of Eusebius. 3.00

The Works of Josephus, 4.50

Buck's Theological Dictionary, 1.25

Testimony of the Rocks, by Hugh

Miller, 2.00

Bible with Apocrypha - 6.50

New Lute of Zion: Sacred Music, 1.75

Layard's Discoveries at Nineveh, 1.95

" Nineveh and Babylon, 4.40

Dictionary of Greek and Roman Anti-

quities. Revised by Prof. Anthon, 6.50

Rollin's Ancient History, 2 vol. 5.00

Egypt and Nubia, by W. C. Prime, 1.90

The Holy Land, W. M. Thomson, 2 v. 5.00

Wrangel's Expedition to the Polar Sea, .80

Tytler's Northern Coast of America, .80

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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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REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, 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 SEVEN WIVES: ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 12.—Vol. 7.] PLANO, ILL., JUNE 15, 1865. [WHOLE No. 84.]

WILL YOU DO IT?

With this number the 7th volume of the HERALD closes, and with the next number the 8th volume commences.

We are entering on a new state of national and political existence, under considerably different auspices than marked the era which was inaugurated by the war which now seems to be ended, or at least lulled for a time.

A vital question might be asked by each and every one engaged in this latter-day work, and indeed must be not only asked, but answered, and that is: "What can I do during the coming year to roll on the work of my Father's kingdom?"

We undertake to answer the question partially, and shall do so by soliciting a renewal of your subscription to the HERALD, accompanied by that which is needful to keep up the supply of material, and to feed those who are actively engaged in the work of the HERALD office.

We have been doing a great deal in the office which has been unproductive of pecuniary support heretofore, and much is needed to be done in the future, hence the necessity of pushing the subscription of the HERALD to as high a number as possible, that the office may become self-supporting in every sense of the word.

We are printing tracts as fast as we can manage it with our limited facilities, the distribution of which we trust will be productive of much good to our fellow-men.

We send bills to all who are in arrears for the HERALD. We do not intend any harm or insult to any one in thus sending what may be styled a dun, but we are aware that many of the saints are sometimes forgetful of the time at which their subscription expires, and if we were to refrain from sending it to them, it would imply a dis-

trust upon our part of their willingness to pay, we therefore prefer to run the risk of sending their HERALD with a notice in it of their indebtedness.

If we were publishing the HERALD for the purposes of personal speculation, we would feel somewhat different upon this subject than what we do; but as it is an agency of the church for the spread of the work, we feel it to be the duty of every one engaged in the work of the last days, to be interested in sustaining the HERALD.

Events of importance daily transpire to make us rejoice that we live in a day of wonderful preparation for some mighty change.

Revolution upon revolution, political and physical, have taken place with such rapidity that the last thirty years have crowded the pages of history with the records of centuries while the blessed dawn of a spiritual peace is drawing nearer, in the approach of our Lord and Savior. And are we preparing for His coming with that fixedness of purpose which ought to characterize us as a marked and peculiar people? If not, is God to blame, or are our heads dusted with the ashes of slothfulness, and our vision lost in the thick fog of doubt, or fear, and are we cradled in the lap of selfishness, willing to serve God with our tongues, but refraining from His service with our hands?

We are hopeful that ere another year shall have marked its resting place in the past, that there will be such an increased usefulness in the preachers of this gospel of the kingdom, both travelling and local, that the noise of them shall be heard in places that now know not the sound thereof, and they shall rejoice in the Holy One of Israel.

Blessings be upon them who have labored in the past for the good of the cause, and let us be very thankful that the day of ex-

cuses is nearly over, and that the time is near when the cry shall be, "send me, I am ready."

Hundreds, nay thousands, groan in spirit for truth, let us go and comfort them, and if we can not go, let us send a messenger, even a HERALD, to declare the way of life, and we will be made happy when the day of recompense has fully come.

May we also hope that each volume which adds to the age and stability of the HERALD will add to its usefulness as an exponent of truth, and an advocate of righteousness.

If this is your hope and desire, send in your names, so that we can know to whom to continue sending the HERALD.

JOSEPH SMITH.

DIVINE AUTHORITY OF JOSEPH SMITH THE MARTYR.—No. 5.

The perfect agreement between the prediction of Isaiah, (29th ch.) and Mr. Smith's account of the finding and translation of the Book of Mormon, is another collateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which that book was translated were taken *out of the ground*, from where they were originally deposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates, a quantity of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States, to see if they could translate them. Among the rest they were presented to Professor Anthon, of New York city. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to translate them, through the inspiration of the Holy Ghost, by the aid of the Urim and Thummim, and that the Book of Mormon is that translation. Now, Isaiah says to Israel: "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Isa. 29: 4.

Who cannot perceive the perfect harmony, between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should live in future generations, gives no less than four repetitions of the same prediction in the

same passage, informing us, in the most definite language, that after Israel should be brought down, they should speak in a very familiar manner "out of the ground," and "whisper low out of the dust." Mr. Smith has been an instrument in the hands of God of fulfilling this prediction to the very letter. He has taken "out of the ground" the ancient history of one half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who once flourished as a powerful and great nation on the western hemisphere. The mouldering ruins of their ancient forts, and towers, and cities, proclaim their former greatness, in mournful contrast with their present sad condition.

They have been brought down like all the other branches of Israel, but the words of their ancient prophets, "speak out of the ground," and their speech whispers out of the dust, to this generation, revealing in a very "familiar" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah said that Israel should speak out of the ground, and whisper out of the dust. Mr. Smith said that he obtained the writings of Joseph out of the ground." Now if Mr. Smith had professed that he got this book as Swedenborg and the Shakers said that they obtained theirs; that is, if he had professed to have obtained this book to usher in the last dispensation, in any other way but "out of the ground," we should have had a right to suppose that he was either a deceiver or deceived, like Swedenborg and thousands of others. If Mr. Smith had said that some Gentile nation did thus speak out of the ground, and the record which he did thus obtain was the record of an ancient Gentile nation, this discovery would not have fulfilled this prophecy of Isaiah, because, he said that *Israel* shall speak out of the ground.

In the same chapter Isaiah said:

"The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." 11-14 v.

We are informed that this prophecy concerning the *learned* man and the *unlearned* man was fulfilled before Mr. Smith had learned that it had been so clearly foretold by Isaiah. He sent the "words of a book" which he found, as before stated, to Prof. Anthon. But it was a sealed writing to the learned Professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were when they tried to interpret the hand writing upon the wall. Human wisdom in both cases was insufficient. It required another Daniel to interpret this record of an ancient line of prophets, and Mr. Smith was the man whom the Lord qualified for that work. Thus the Lord, by him, proceeded to do a marvelous work and a wonder, and the wisdom of the wise men perished and the understanding of the prudent men was hid. If this prophecy of Isaiah was not thus fulfilled, when was it fulfilled, or when and how will it be fulfilled? Can it be fulfilled in any other way? Could it be fulfilled without "the words of a book" being delivered to one that is learned, and without a request being made of him to read it? Could it be fulfilled without the learned man saying that he cannot read it for it is sealed? Could it be fulfilled if the book should not be delivered to him that is not learned, saying, "read this I pray thee," and if he should not say, "I am not learned?" Could it be fulfilled without these events transpiring, and without the Lord proceeding to do a marvelous work and a wonder, and making the wisdom of the wise to perish and the understanding of the prudent to be hid? If Mr. Smith is not the *unlearned* man who is spoken of in this prophecy, where shall we find him? If the marvelous work which Isaiah said that the Lord would proceed to do after the events spoken of, concerning the learned and unlearned man should transpire, is not the work which did follow the coming forth of the Book of Mormon, when and where was that work performed, or if the work is not yet performed, how, and when will it be performed? Professor Anthon continued to be an unbeliever in the Book of Mormon, but he has publicly confirmed the facts over his own signature, that some characters which were represented as the words of a book were brought to him, and that he could not read them. Thus this learned man unintentionally confirmed the fact that the prophecy of Isaiah concerning him was fulfilled.

If the Book of Mormon is what it is represented to be (a sacred record) then it must be the book which Isaiah prophesied of; for the prophet Nephi, one of the writers of

the Book of Mormon, who lived more than 2,400 years ago, foretold that their writings should be brought to light in the last days in fulfillment of Isaiah's prediction. He also delivered a prediction in relation to the same book, and foretold many events in connection therewith, which are not mentioned by Isaiah.

The characteristics of the book which Isaiah prophesied of are the characteristics of the Book of Mormon. Did Isaiah predict that the deaf should hear the words of the book? It has been fulfilled by the coming forth of the Book of Mormon. Did Isaiah say that in the day that his predicted book should speak out of the ground, Lebanon should become a fruitful field? It has commenced to be a fruitful field. Did Isaiah say that when this book should whisper out of the dust, those who "erred in spirit should come to understanding, and they that murmured shall learn doctrine?" It has been fulfilled in the experience of many thousands. Many points of doctrine which had been subjects of controversy for many ages, are made perfectly plain in the Book of Mormon; hence those who have murmured because of the darkness and obscurity thrown over the scriptures by human wisdom and learning, have "learned doctrine." Did Isaiah prophesy that when the predicted book should come forth in that day when the house of Jacob should no longer be ashamed, and when his face should no more wax pale? The Book of Mormon declares that the time is at hand when these events shall transpire, and after this book came forth the seed of Jacob began to rejoice, because the Gentile yoke began to be made lighter, and Israel began to enjoy more freedom in many of the nations of the earth, and in consequence of the liberty which was granted unto the Jews in Palestine, many thousands have returned to the land of their fathers. Did Isaiah declare that in the day of the revelation of a certain book, the terrible one should be brought to nought, the scorner be consumed, and all that watch for iniquity be cut off? The Book of Mormon testifies that the hour of these judgments is at hand, and since it came forth many scorners of the Latter-Day Saints have been cut off, and many who watched for their iniquity have been cut off by the rebellion of the Southern States. The scorners and watchers for their iniquity have been nearly all cut off from those counties in Missouri where the saints were located, and from whence they were driven. There is no circumstance mentioned by Isaiah, connected with the revelation and translation of the book which he prophesied of which is not connected with the Book of

Mormon: If Joseph Smith was an impostor, and imposed upon the world by representing that he was the prophet who was foreordained to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars which are contained in Isaiah's prophecy, so as to so exactly incorporate in his great system? If this illiterate youth was a deceiver, he has far outstretched all the learned divines and reformers of the last 1800 years. He has made his great and extended scheme to harmonize in every particular, not only with the ancient gospel, but with the ancient prophets, and this too so perfectly that no person, not even the learned divines can detect and show that there is any delusion in it. If this is a counterfeit scheme, where shall we find a genuine scheme which fills the prophetic pattern? If this scheme is not credible, where shall we find one in the whole world that is? Can you find a scheme which is more perfect than that which Mr. Smith has introduced? Can you find one which contains the one twentieth part of scriptural doctrine which his system contains. If then you believe that Mr. Smith has established his system without any authority from God, how can you believe that any of the founders and teachers of other religious systems have acted with such authority? If Mr. Smith's perfect scheme should be rejected, surely all the other schemes or doctrines which can be shown to be exceedingly imperfect, should also be rejected. If any system should be believed in, surely that system should be believed in which seems to contain all the elements of a true doctrine, and in which there can not be detected the least evidence of imposture. The introduction and establishment of a system which is in every point suited to the last dispensation, or preparatory work for the second advent of our Lord, and a scheme which agrees in every minute particular with the multitude of circumstances and events which were predicted by the ancient prophets, bespeaks a wisdom which is far superior to any man's wisdom. It bespeaks the wisdom of God. This multifarious train of circumstances—all harmonizing—all concentrating as it were into one focus, carries with it such irresistible evidence of truth, that it is almost impossible for a careful investigator to honestly reject the divinity of Joseph Smith's mission. The wisdom and beautiful arrangement of God is enstamped upon every part thereof, as it is enstamped upon the works of nature.

The Book of Mormon teaches that all of the great western continent, with all the valleys, hills, mountains, riches and resources pertaining thereunto was given to the

remnant of Joseph, as their "land of promise." The western world, including both North and South America, is the "land of promise" to the remnant of Joseph, in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the Book of Mormon agrees precisely with the prophetic blessing which was placed upon the head of Joseph by his father Jacob, who, just previous to his death called together his sons, and predicted upon each what should befall them or their tribes in the last days. The blessing upon the tribe of Joseph is as follows:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the Stone of Israel:) even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Gen. 49: 22-26.

In the preceding chapter, when Jacob was blessing the two sons of Joseph, he said, "let them grow into a multitude in the midst of the earth," and "his seed shall become a multitude of nations." These predictions show that Jacob prevailed with God and obtained a greater blessing for the tribe of Joseph than Abraham and Isaac, his progenitors obtained. While the blessing of Jacob's progenitors was limited to the land of Palestine, there was confirmed upon Joseph a blessing and a country much larger than Palestine—a country far away, extending "unto the utmost bounds of the everlasting hills." Some of the "branches" of the "fruitful bough" of Joseph, were to spread far abroad from the parent tree. They were to "run over the wall." They were to surmount the barrier which was placed between the land which God promised unto the twelve tribes and the land of Joseph. That barrier which is called a wall, was the great ocean. After they had run over the wall, they were to "become a multitude of nations in the midst of the earth." There among the "everlasting hills," they were to be "made strong by the hands of the mighty God of Jacob. It was

to be there among the "multitude of nations" where Joseph is like a fruitful bough by a well, that "the Shepherd, the Stone of Israel," was to establish the kingdom of God, which is compared to a stone cut out of a mountain without hands, and which is to fill the whole earth. In America there is a "multitude of nations," which are called Indians. They evidently sprang from the same source, as their color, features, customs, dialects, traditions, etc., indicate. Their religious ceremonies, languages, traditions, and the discovery of ancient Hebrew inscriptions, etc., show that they are of Israelitish origin. If America is not the land which was given to "branches" of Joseph who "run over the wall," where shall we find it, or in what part of the world shall that tribe receive the fulfillment of Jacob's prediction? Where is there a land which has a multitude of the nations of Joseph on it if America has not? Can a multitude of the nations of Joseph be found in Europe, Asia or Africa, or in the adjoining islands? If they cannot there be found, then America seems to be the only land where that great prediction could be fulfilled. The Book of Mormon testifies that America is the land of Joseph, which was given to them by promise. Is not this fact another evidence that Mr. Smith was sent of God? If he was an imposter how came he to discover that the tribe of Joseph was to be favored so much above all the other tribes of Israel? Some would probably say that it would be easy to discover that fact from the scriptures, but we would ask, why did not Swedenborg, Wesley or Irving, or some of the other founders of sects make this discovery before Mr. Smith did, and incorporate it with their systems? Why did he not endorse the popular opinion of the learned, and say that the American Indians are the ten lost tribes of Israel? If he was a deceiver, why did he not bring forth a scheme which would be more in accordance with the opinions of the learned, or why should he publish an history of the aborigines of America as a history of a remnant of the tribe of Joseph, would it not then have been more favorably received? If he was an imposter would he not have disregarded truth for the sake of popular favor? Would he not have fostered the false opinions of men, when he could have made those opinions subservient to his own sinister designs? If he had included in his system the popular idea, that the Indians are the ten lost tribes of Israel, he would not have included in his system the fulfillment of the numerous prophecies of the Bible concerning the tribe of Joseph. It is very apparent now, although it was not at the first, that if the

Book of Mormon had professedly contained an history of the ten lost tribes, or if it had been therein represented that the great western continent was given to any people or tribe except the tribe of Joseph, it would have been manifestly false—it would not then have been the book or record which the prophets predicted should come forth to usher in the great work of the last days. An imposter would be obliged to take into consideration all these minute circumstances, many of which are in direct opposition to the established traditions of the day; yet none of them could be neglected without proving fatal to his scheme. But Mr. Smith, with all the accuracy of a profound mathematician, has combined all the minute elements of both doctrine and prophecy in his grand and wonderful scheme. These facts supply an invaluable amount of evidence to establish the *divine mission of Joseph Smith*.

ISAAC SHEEN.

COMMUNICATIONS.

THE VOICE OF THE GOOD SHEPHERD, No. 2.

We will now show to you, gentle reader, another of the glorious principles of the gospel. By reading John 14, 15 and 16 c., you will find that the Good Shepherd promised to His sheep another Comforter, that should guide them into all truth, and take of the things of the Father and show them unto them, &c. In Mark 16 c. He renewed that promise, and said that: "these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Paul, speaking of these gifts in 1 Cor xii, shews them to be the operations of the Spirit, and shews that they were enjoyed by the saints. And Peter declared on the day of Pentecost, in connection with baptism for the remission of sins, "And ye shall receive the gift of the Holy Ghost. for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39. These scriptures show that this promise was not limited to any particular class of men or age of the world; but that the promise extended to all that would obey the gospel and follow the Good Shepherd. Now let us ascertain if there is any particular order to be observed in order to receive this blessing. We have shown that the means of preparation for this blessing are faith, repentance, and baptism for the remission of sins.

We understand that the scriptures were written for our learning, and are profitable for doctrine, etc., (2 Tim. 3: 16,) and by them we learn the ordinance appointed of God, whereby this blessing is conferred. In Acts 8 c. we read that Phillip, in Samaria, preached the things concerning the kingdom of God, and the name of Jesus Christ, and many received the word and were baptized, and "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: "who when they were come down prayed for them, that they might receive the Holy Ghost. * * * Then laid they their hands on them, and they received the Holy Ghost." In Acts 19 c. we read of twelve persons being 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."

Reader, God is the lawgiver to His people, and no man has a right to introduce any order into His church that he has not received from Him, and if he does so he renders himself liable to Paul's anathema, and also to the displeasure of the Almighty. Think you those holy apostles would do this? And would the Eternal sanction such innovation by the seal of His Spirit if they did? We read of a certain man who was struck dead for putting forth his hand to touch the ark; when it was only the prerogative of another. And will He be less careful about unlawful interference in His kingdom? The fact that the Holy Ghost was given by this ordinance of laying on of hands, is evidence to us that it was the order of God, and when we consider the position and character of the men who administered that ordinance, we can no longer doubt its divine origin; but if it was possible for a doubt still to linger in our bosoms, it is dispelled by the voice of inspiration in Heb. 6 c., where Paul enumerates the principles of the doctrine of Christ, and the laying on of hands is incorporated with them as one of the principles of that doctrine. Read for yourselves, and bow to the majesty on high; so shall you realize the blessings of obedience, that shall give a knowledge of the truth as it is in Christ Jesus, and your mind shall be prepared to contemplate the doctrine of the resurrection from the dead, and of eternal judgment, and secure to yourself a part in the first and glorious resurrection, and become like the Good Shepherd, and reign with Him a thousand years on earth; (see Rev. 20 c.,) and after that enjoy the fulness of the celestial glory of God, where sin and sorrow can never come. See Rev. 21, 22 c. Yes, it is by the power of that Holy Spirit

that you must be prepared to stand against the fiery darts of the wicked, and be enabled to detect the subtle wiles of Satan, and overcome his power. It is a very important part of the armor of God, which He has given to His people, (see Phil. 6: 11-13,) "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; 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: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 12-14.

Reader, the foregoing is the voice of the Good Shepherd unto you. Do you hear it? Do you know that voice? Are you willing, are you determined to follow Him? He will lead you by the side of pure and still waters, and cause you to feed in the green pastures of eternal life. He gave His life for you; yes, He died that you might live; He suffered hunger and thirst that you might be filled. Shall He invite in vain? Shall He have shed His blood for nought? Or will you accept the golden opportunity while it is yet called to-day. What doth hinder, do you doubt the word of the Lord? It will endure forever—not one of His promises shall fail. Do you say you can inherit the blessings without submitting to the conditions prescribed? The Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus.

"If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day." John 12: 47, 48. This then is the word of the Lord unto all mankind: believe in God and in His Son Jesus Christ, repent of your sins in deed and in truth and be baptized in water (as Jesus the Good Shepherd was) for the remission of sins; and have hands laid upon you by those whom God has called and sent forth in these last days, for the reception of the gift of the Holy Ghost, and walk by the light of the same; adding "to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," 2 Peter 1:

5-8. Jesus, the Good Shepherd, has set you the example, and has gone before to lead you. "He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40: 11.

Praying that the Spirit of God may seal the instruction, (but feebly given) and help you to recognize the Good Shepherd's voice, and follow Him to the mansions of eternal bliss, I subscribe myself your humble servant for Christ's sake.

CHARLES DERRY.

HEAR HIS VOICE.

Wanderers from the fold of God,

Hear you not the gentle strains,

See you not that waving rod,

Beck'ning to the fold again?

'Tis Israel's gentle Shepherd's voice,

Calling His long lost children home;

"Return and make the Lord your choice,

Within His fold there still is room."

O listen to the strains of love,

Why will you still in darkness roam?

Behold the light beams from above,

Lighting the way for your return.

Behold Him tread the narrow way,

See Him plunged in Jordan's tide,

His Father's precepts to obey,

"Then follow me," He meekly cried.

"I'll lead to pastures ever green,

Where streams of life immortal flow,

Where want and sorrow are not seen,

But fruits and flowers immortal grow.

To realms of joy, and peace, and love,

Where all the just and perfect be,

Honors unfading there shall prove:

Ye wandering sheep come follow me."

CHARLES DERRY.

"SHALL THE SAINTS' FIGHT."

In No. 4, Vol. 7, of the Herald, I find an article under the foregoing caption, signed W. W. B, which I think needs more than a passing notice.

I find in the article three propositions, viz: may the saints fight? must the saints fight? or must the saints not fight?

Now I propose, in view of the necessity of coming to a right understanding of this, one of the most important subjects, to present to the readers of the Herald, a few texts of scripture which I am unable to harmonize with the conclusions arrived at by the writer of the article; and also to review some of the proof texts made use of to sustain his position.

The first quotation is from Alma, Sec. 20, p. 2, 7, 10, as well as several other references which I have perused, being

unable to find more than one clause that can be called a command to fight with carnal weapons, which is in the last part of par. 10, "and they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that inasmuch as ye are not guilty of the first offence, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. And again, the Lord has said ye shall defend your families, even unto bloodshed; therefore for this cause were the Nephites contending with the Lamanites, to defend themselves and their families, and their lands, their country, and their rights and religion."

Let me here say that the prime cause of men differing in their views of scripture, is not being careful to observe to whom the language was addressed, and by whom spoken, and under what circumstances.

This was before the coming of Christ, at which time the old covenant was in force; but lest some should say that the Nephites were living under the gospel, I will refer them to what Jesus says in Luke 16: 16.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." This shows us that the law of Moses was in force till the days of John the Baptist, and the Nephites having a knowledge of the coming of Christ, does not prove that the old covenant was not in force.

We are next referred to Joshua, Gideon, Jehu, Sampson, Samuel and David, as men who fought with carnal weapons and succeeded by faith in God, and the writer then adds; we have found there are occasions where the saints may fight &c.

Now would it not have been more logical to have said, there have been occasions when the saints did fight, while living under the law, when the Lord said: Ex. 21: 24, 25, "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. See also Lev. 24: 20. Deut. 19: 21.

Let us compare this with Christ's teachings; Mat. 5: 38, 39, 43, 44. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. * * Ye have heard that it hath been said, Thou shalt

love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Thus showing us that the old law was done away in and through Christ, and the gospel of peace substituted in its stead; and the 45 verse tells us why we should obey this precept, viz: "that ye may be called the children of your Father which is in heaven," and to my mind the entire teachings of Jesus and the apostles are contrary to the conclusion arrived at in W. W. B's. article. See Rom. 12: 17. "Recompense to no man evil for evil. 19v. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. 20v. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21v. Be not overcome of evil, but overcome evil with good."

In Matthew 26: 51, 52. We read: "And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, put up again thy sword into his place: for all they that take the sword shall perish with the sword. And by referring to John 18: 11v. find the place for the sword, viz: in the sheath, where it would forever remain if the world was inhabited by saints of God, or followers of Jesus Christ.

Paul says: Col. 2: 21, 22. "Touch not, taste not, handle not which all are to perish with the using, * * all they that take the sword shall perish," &c.

In Rev. 13: 10, we read: "He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints," showing us that their patience and faith will be tried.

Jesus said to His disciples Luke 22: 36, "and he that hath no sword let him sell his garments and buy one." If the question be asked why Jesus gave that command, my answer would be; to teach His followers the abiding lesson, that though they were able to defend themselves with carnal weapons, it was not their prerogative to do so, under the gospel dispensation; for vengeance belongs to God and not to man.

We are next referred to the covenants of the Church, which we are told, we are bound to respect and obey. Sec. 110; p. 8, 11, and to carefully read the last

clause of par. 8, and if its teachings conflict with our views; to remember, that God's ways and thoughts are not as our thoughts and ways, and in order to be saved we must be reconciled to His will and keep all His commands.

Let us for a moment, carefully and candidly look at the 110. Sec. Is it given by inspiration, or is it only the belief of the writer? I have not known that any one in the Church supposed that the writer was inspired. The caption of the Sec. shows that it is the belief of the writer, or writers and every par. begins thus: "we believe" &c. I am not however finding fault with the sentiment it contains; but I am opposed to the construction put upon it.

We are told, "that the National authorities have no right to discriminate in favor of either infidels or christians. They have to deal with all, as citizens only." If this be true, but few nations have come up to the standard of right, for almost all nations have exempted the Friends from bearing arms. The U. S. Congress in their first conscription act made an exemption for the benefit or in favor) of all who could not in conscience slay their fellow man; thus sanctioning the righteousness of the last clause of par. 5 of Sec. 110, "at the same time, however, holding sacred the freedom of conscience.

Now I am persuaded, that if any man will carefully read the first ten paragraphs of Sec. 110, of the Book of D. C. he will be forced to the conclusion that it was not the design of the writer, to advocate the principles of warfare, nor in the least degree uphold the shedding of blood. It is altogether useless for any one to say, that it is not killing to go out and shoot down the enemy; almost every week our ears are saluted with the news of some battle and mention is made of the number killed, and it is evident that some one has killed them; which I am unable to call any thing less than a violation of the sixth commandment. See also Rom. 13: 9; which shows that that commandment is in force under the gospel dispensation.

We are next told that Caesar had a right to compel his subjects to take up arms, equally as much as he had to exact tribute of them &c. &c. Suppose Caesar had called on the followers of Christ, (for he had to deal with all as citizens only,) to destroy the christians. Were they morally bound to obey the call and destroy each other?

A parallel case might be found in our day in Missouri. If Gov. Boggs had called on the saints to exterminate the "Mormons" would they be morally bound to obey?

I will not follow the article further but will give a few more texts to show that saints are not always bound to obey the edicts, or decrees of the higher powers. Daniel, that man of God refused to obey the decree of the king. See Dan. 6: 10. The three righteous Hebrews who were in Babylon utterly refused to obey the king's decree when it bade them do that which God had forbidden.

Dan. 3: 18. "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Now will some wise man tell us which is the greatest commandment, the first, or the sixth? and we have here found that there are cases recorded where righteous men have refused to obey the highest authorities of the land, when it comes in contact with a *still higher power*.

John 18: 36. "Jesus answered. My kingdom is not of this world, if my kingdom were of this world, then would my servants fight" &c., which is (in my opinion,) equivalent to saying that His servants do not fight, and it is nowhere recorded that the followers of Jesus meddled with Jewish politics.

When they (the Jews) were besieged by Titus, they did not step forward and make the attempt to bring the offenders to justice. They fled and left their ill fated nation to the tender mercies of the Romans. But say some, they were commanded to do so. Very true, they were and I think the commands of God to us are equally as plain. In B. of C. Sec. 13: 6, we read; and now behold I speak unto the church: Thou shalt not kill, and he that kills shall not have forgiveness in this world nor in the world to come.

Sec. 15: par. 13, 14, "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety, and there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another, and it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible wherefore we cannot stand."

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."

B. of C. Sec. 20: last part of par. 8, and first of par. 9. "Wherefore the land of Zion shall not be obtained, but by purchase, or by blood otherwise there is none inheritance for you, and if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape, nevertheless, I the Lord, and with them and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire." Please read the whole of the eighth and ninth paragraphs. These with many other references plainly teach that the saints are to take no part in a conflict which is brought upon the nations of the earth for their wickedness: but the wicked are to slay the wicked; and the righteous may escape if they will adhere to all that God has commanded them.

SAMUEL POWERS.

EVENING MEDITATIONS.

DEAR HERALD:—How strange it must appear to the casual observer, to notice with what determined energy and unwavering perseverance the "children of this world" prosecute the various schemes in which they are interested, or callings in which they are engaged, and when those schemes are laudable and praiseworthy, how justly the energy used meets our approbation, and calls forth our unqualified endorsement, challenges our admiration, and awakens within us a feeling of honor to man, and furnishes the strong fetter of love, which binds us in a common brotherhood. How strange, I remark, after reviewing this page of human history, written indelibly by every day occurrences, must appear the lack of energy on the part of those having in charge a work, the magnitude of which throws all others into the shade; and however sublime/other schemes may be, however noteworthy, they are to be looked upon as secondary considerations. We refer of course to those "elect called to be saints," who, under God, have charge of the spiritual interests of the kingdom of Christ, and to that work which has for its object "the conversion of the soul."

and the establishment of peace, under the reign of Prince and King Messiah. Such an object to be worked for, or point to be gained, is most assuredly worthy of the highest degree of attention; even when considered from a single stand point, as containing but one separate and distinct object, and that object peace. Could we for a single moment grasp the thought that within the broad scope covered by the religion of Jesus Christ, not only is peace included, but an entire emancipation from the bondage and slavery of ignorance is declared, as a fiat of destiny, or decree of God, from which there is no appeal; how would our hearts yearn forth in holy love toward such a being, and how would we honor and revere a cause ending in so glorious and complete a victory. How many have felt, and indeed, who does *not* feel himself in bondage, when fettered and chained by the iron bands of ignorance, when every effort to disenthral himself from its unhallowed impress, seems only to deepen the gloom which already pervades his soul. How soon would one thus situated, seize the banner of hope and bear it through the field of conflict, or seas of discord, could he but discern the bright and glittering crown which lies in the future, destined to deck the brow of the *diligent and persevering*. Such a foresight is granted to the eye of faith in the language of one "who spake as never man spake": "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

Dear reader, review the sentences quoted, few in number and simple in construction, yet containing volumes of meaning, and are followed by the expression "to comfort all that mourn." Most of the readers of this short article are those holding a faith in common with the writer, which is very *repugnant* to the teaching of the world at large, and we may in strict propriety apply this language of Paul to ourselves: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things which are written in the law and in the prophets." And when we embraced these views, taught by the fathers, revered, honored and loved by the saints of every age, we met the approving smiles and encouraging glances of *very, very* few. The sacrifices made were many, the genial associations of youth were in a measure broken, and in the societies where we were once the most respected members, we were admitted with dignified *courtesy* rather than *social* welcome. Having thus

began to tread the thorny pathway of our fathers, how shall we bring the journey of life and christian warfare to a happy and glorious termination? The noblest expounder of the gospel of Christ in former times has furnished an answer, which though personally given, is susceptible of general application: "Let no man despise thy youth, but be thou an example to the believer in word, in conversation, in charity, in spirit, in faith, in purity: * * meditate upon these things, give thyself wholly to them, that thy profiting may appear to all; * * for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 12, 15, 16. Diligence and energy are required to make the "calling and election sure," which is to fit and qualify us, to see *no longer* through the "smoked glass" of our spiritual organs, but to enjoy the full fruition of that Spirit of light which reflects intelligence and truth upon the pathway of life, faint like the first glimmering of the morning sun, but soon destined to break forth in brilliancy and power, reaching the darkest corners of human suffering, and administer the sovereign balm to the most cheerless soul. Had such consistent diligence marked the progress of the church for the past score of years; whose cheek would now be mantled with blushes to acknowledge faith in the latter-day work? NONE. Had such energy and devotion attended the progress of this work as characterized its beginning, the *unmarked tombs* of our brothers upon the dreary plain, and the tale of woe from the parched places would never have filled our hearts with sadness, and so many households with lasting grief. We have espoused a work consecrated by the memory of its illustrious martyrs, who have furnished blood to write the immortal lessons, that happiness here, prosperity, peace, and even life itself, should be sacrificed for immortal truth, humanity, and for God. Such a cause is worthy of the noblest defense, made in the most energetic and persevering manner; showing to the world with all their energy, that the children of light surpass them in diligence and consistency.

My "Evening Meditations" are extending far into the night. God grant we may never be of that number having a name to live, and are dead. Respectfully your brother.

R. W. BRIGGS.

POUGHKEPSIE, N. Y., May 12, '64.

CONFERENCES.

KEWANEE CONFERENCE.

Minutes of a Special Conference held at Kewanee, on Saturday and Sunday, June 3, and 4, 1865.

Met pursuant to adjournment, and organized by electing Elder Z. H. Gurley, President, and E. Stafford, Clerk.

The President said: Our assembling ourselves together this morning is another evidence of our Heavenly Father's goodness to His saints. You are aware brethren, that the past few years has been a scene of turmoil and blood; a scene that the prophets have spoken of that should take place in the latter-day. Very few neighborhoods but have been caused to mourn their sons and fathers fallen. Very few organizations can say what we can say; although war has been in our midst, and many through disease and the sword have fallen, we as a people have been highly favored of God; while the chastening hand of God has been heavy upon others; it has been light upon the saints, although some have fallen, but very few of the saints have been injured by the calamity that is past. This ought to fill our bosoms with thanksgiving and praise to God. Beloved brethren, with regard to the spread of the work in which we are engaged, we have not only to rejoice in the spread of the gospel immediately around us, but we can rejoice at the cheering news that comes from foreign lands, across the waters, and from California and Utah, telling us of the return of many from the bondage with which they were surrounded, unto the embracing of the truth which hath made them free. Beloved brethren, it behooves us to arise up, and like men of God, acquit ourselves in our duties before Him. He spoke of the action taken by a Conference at this place a year ago, concerning the publishing and distribution of tracts, and said that the example was being followed by others, and asked the question, who can tell the amount of good that has been and will be done by the distribution of the same? He said that we are approaching a period when every man will be required to show his colors, and stand up boldly in defence of the work intrusted to his care. He spoke of a late revelation that has been given through him whom the Lord appointed to receive the same, which is of great importance to the saints of God; one particular item of which is, that the saints should, by a free will offering, loosen the hands of the Quorum of the Twelve, that they may more fully prosecute the work the Lord requires at their hands. He urged the presidents of branches to faithfully perform their duty in seeking to obtain from the saints in their respective branches, whatever they had freely to offer for the support of the families of the Quorum of the Twelve, who are all of them, (as regards this world's goods) poor. He made many other remarks on this, as well as other topics, of which I

took almost a verbatim report, but I am admonished that space in the HERALD could not be afforded for publication.

It was ascertained that the following official members were present: Of the Twelve, Z. H. Gurley; of the Seventies, J. Jeremiah; Elders, Wm. Grice, Jas. Lord, George Hickling, — Whitehouse, John D. Jones, Jos. Boswell, C. M. Brown, Jacob Brown, Daniel Strong, Amos Bronson, Geo. Lindsay, David Williams, William A. Moore, E. Stafford; Priest, Isaac Fletcher; Teacher, G. Hatton, who gave in their reports, all of which were accepted by vote of the Conference.

REPORTS OF BRANCHES.—E. Stafford represented the Abingdon Branch as numbering 12 members, 4 elders, 1 teacher, 1 added by baptism.

C. M. Brown reported Henderson Grove Branch as numbering 40 members, 1 seventy, 2 elders, 1 priest, 1 teacher, 4 removed, 1 added. The branch is in a prosperous condition.

A. Bronson reported that there was no change in the number of the members in the Princeville Branch, but the branch were more united, and in a prosperous condition.

J. Adams reported Buffalo Prairie Branch in good standing, the faith and spiritual welfare of the branch is in a good and healthy condition; it consists of 44 members, 1 seventy, 4 elders, 1 priest, 1 teacher.

Jas. Lord reported the Kewanee Branch in good standing, with one exception; it consists of 34 members, 6 elders, 1 priest, 1 teacher, 2 received by letter, 2 baptized, 1 child blessed.

J. Adams reported Blue Grass Branch, consisting of 14 members.

J. Adams reported Hickory Grove branch, consisting of 6 members; organized by Bro. E. Wildermuth.

J. Jeremiah reported no branch at Canton, but much good had been done by the united labors of J. D. Jones, Jeremiah and Fletcher, and four had been baptized.

AFTERNOON SESSION.—Met and opened in the usual manner.

Resolved, That the elders of the church in this District labor with all diligence to preach the word, on every occasion that opportunity offers.

After several elders had given a narration of the good that had been done in the distribution of tracts, it was

Resolved, That this Conference, having learned by happy experience, that tract reading has tended greatly to the advancement of the latter-day work, therefore we earnestly endorse the resolution adopted by the General Conference, authorizing the publication of such tracts as the present wants

may require.

Resolved, That all the members of this Conference use their utmost endeavors to procure subscribers for the HERALD.

Bro. Gurley requested to know if there were any who could locate in their neighborhoods any of the poor saints that should come from Salt Lake, as many of them were anxious to come to the States as soon as they can.

Bro. J. Adams said that the society around Buffalo Prairie was good, and that land was plenty but houses rather scarce.

Bro. Gurley recommended to the Presidents of Branches to establish Sunday Schools, for the education of our children in the principles of the gospel. He suggested that the elders meet often to instruct each other in the things of God. He reminded the Conference of their covenant in regard to the emigration fund. He exhorted the saints to observe diligently family prayer. He gave some good instruction to young elders on the preaching of the word.

SUNDAY, JUNE 4.—The meeting was held in a large hall in the city, rented by the brethren. A goodly number were present. E. Stafford spoke in the morning from Luke 24: 46-49, followed by Elder Gurley in continuation of the subject.

Elder Gurley spoke in the afternoon from Isaiah 11 c., and after addressing his remarks to those who were not acquainted with the latter-day work, he then addressed those who had been acquainted with the same (but were not united with us) on the subject of the ordination and legal rights of Brother Joseph.

In the evening met again in prayer meeting capacity, when the good Lord was pleased to hear and answer the prayers of His saints, and the gifts of the gospel were manifested, to the joy and honor of our Heavenly Father.

Matilda Chambers and Mary Ann Gomerall were baptized on Sunday, by Elder J. Lord, and Confirmed by Bros. J. Lord and John Adams, at the evening prayer meeting.

Conference adjourned to meet at Buffalo Prairie on the first Friday in Sept., 1865.

Z. H. GURLEY, PRESIDENT.

E. STAFFORD, Clerk.

SOUTH PLATTE CONFERENCE.

Minutes of the South Platte, Nebraska, District Conference, held in the Camp Creek school house, May, 20 and 21, 1865.

Conference organized by calling Elder Wm. A. Litz to preside, and J. W. Waldsmith as Clerk.

The following elders reported: William A. Litz, — Jemison, J. W. Waldsmith,

Samuel Campbell, Jacob Jemison and Henry Jemison.

Bro. Litz gave a lengthy and appropriate lecture to the elders, encouraging them to press forward in the faithful discharge of their duties, and cautioned them to beware of the penalty that would follow if they did not strive to magnify their offices. He closed his remarks by requesting the elders to volunteer in the cause of Christ; he wanted to see how many he could get.

Report of branches: Camp Creek, 42 members, 5 elders, 2 priests, 1 teacher, 30 children blessed; two baptized and one cut off since last reported.

Weeping Water: 13 members, 2 elders, 1 priest, 6 children blessed.

Sunday's session was devoted to preaching by elders Jemison, Waldsmith and Litz.

Resolved, That this Conference adjourn to meet on the third Saturday and Sunday in August, 1865.

WM. A. LITZ, PRES.

J. W. WALDSMITH, Clerk.

BRITISH CONFERENCE.

Minutes of a Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held at the Long-room of the Railway Inn, Merthyr Tydfil, Wales, April 30, 1865.

A great number of the saints and officers convened together at 7 o'clock in the morning, and held a prayer meeting, united in the behalf of their brethren, who have been led from the rod of iron into strange paths, and for the Lord to bless and prosper the labor of His servants, and enlighten the minds of the honest in heart and all lovers of truth among all mankind, so that they may prepare themselves for the things that are at hand, even the kingdom of God. And really it was good to be there, for the Lord did greatly bless His saints that were engaged in so good a cause; for His Holy Spirit was richly poured upon all present, and they felt well in the beginning of the day.

Conference convened, pursuant to adjournment, at half-past ten o'clock A. M. After choosing J. T. Phillips to preside, and N. Griggs clerk, the choir sung a Welsh hymn, Elder T. E. Jenkins engaged in prayer in English, and Elder J. Phillips, in Welsh; then was sung; "We as the living witnesses," &c. The President gave some brief remarks on the duties of the ministry in working the works of righteousness before the Lord and all mankind, and when they did go forth to preach the gospel, to do it in the Spirit of Christ, and not to be puffed up in their own wisdom, but rely on the Spirit of God, and be humble, and have a love for the salvation of souls, and the re-

claiming of their brethren from the error of their ways to the laws and commandments of God, as it is written in the holy scriptures, for the governing of His church and people. And he urged all to do their duty, and whatever they did set their hands to do, to do it with an eye single to the glory of God; that by so doing the Lord would continue to bless them in all their labors, and confirm their words by signs following the believers.

The Presidents of the several branches gave the statistical reports of the following branches, together with their present condition and feelings, desires, and determination, and future prospects in their various fields of labor, which is very promising and cheering, for the brethren have been faithful and diligent in their labors, and have baptized many in localities where there is no branch yet organized; but their faith is that there will be in many parts before next conference. Surely, it was joy to hear the good reports, and how the Lord is again blessing His faithful children with the gifts and power of the Holy Ghost. "His name be praised; to Him the honor belongs." One brother was confirmed that was baptized this morning. The following is the report: "Penydaten branch, J. Rogers, President, 13 elders, 5 priests, 7 baptized, 21 members, 2 emigrated, 1 dead; total 39. New Tredegar branch, J. Watkins, President, 2 elders, 12 members, total 14. Cwm-bach branch, W. Jones, President, 3 elders, 1 priest, 1 member, total 5. Llanvabon branch, R. Humphrey, President, 2 elders, 6 members, total 8. Llanelly branch, B. Thomas, President, 10 elders, 3 priests, 2 baptized, 14 members, 1 removed, 1 cut off, total 27. Nantyglo branch, J. Jones, President, 4 elders, 2 priests, 1 baptized, 3 members, total 9. Beaufort branch, N. Grigg, President, 4 elders, 1 deacon, 2 baptized, 5 members, total 10. Aberaman branch, J. Lewis, President, 9 elders, 1 priest, 4 baptized, 5 members, total 15. Hirwain branch, R. Griffiths, President, 5 elders, 1 priest, 3 members, total 9. Aberavon branch, A. Lloyd, President, 4 elders, 6 baptized, 3 members, total 7. Ystradgynlais branch, R. Williams, president, 4 elders, 1 deacon, 14 baptized, 9 members, total 14. Alltwen branch, J. Gibbs, President, 2 elders, 1 priest, 8 baptized, 5 members, total 8. Carnarvon branch, no report."

Elder T. E. Jenkins then read a letter from Elder T. Revel, from England, and it was received with great joy by all present, for the Lord is truly blessing his labors, for many have heard the voice of the Good Shepherd, and are returning and laying hold anew of the rod of iron, by doing their first

works over again, and thereby receiving a renewal of the Holy Ghost, which causes their hearts to rejoice in the God of their salvation.

Elder T. E. Jenkins followed by urging upon the saints to set themselves and families in order before the Lord, and to live their religion as becometh saints of God, and observe His laws and commandments, and keep them. By living a righteous and godly life, and deal honestly and justly with all men, always speaking the truth, and cease from drunkenness, adultery, whoredom, and every evil habit, before the Lord; for all such as do practice the same cannot enjoy the Spirit or favor of God; for all such doings is abomination before His sight; and because mankind do persist in the same His wrath is kindled, and is about to come forth from his hiding place to vex the nations and to overthrow them, if they repent not and obey His gospel, and prepare for His coming, for who shall abide His presence, for He shall be as consuming fire. None but the pure in heart; none but those who have been sanctified through His word, and have got their lamps trimmed, and oil in them, waiting for the command, with joy to go forth to meet Him. And as the way of truth is evil spoken of, through the works of wicked men, we have got to regain the character to it as is due. By preaching the gospel by example as well as precept; and truth is mighty, and will be sure to prevail, for the Lord will be on our side. And also how necessary it is for the saints to strive to enjoy the gifts and blessings of God more abundantly, so that the power of God may be with them when they go forth with His message to this generation.

It was moved and unanimously agreed to sustain and uphold, by our united faith and prayer, Joseph, the son of Joseph Smith the Martyr, as prophet, seer, and revelator, and all the quorums of the holy priesthood of the Reorganized Church of Jesus Christ of Latter-Day Saints. And it was agreed that Elder J. Phillips be released from his labors in Wales, to return back to the land of Zion, and all of the saints feel regret at his departure, for he was greatly beloved by all, and has proved himself a man of God, and can return with a clear conscience before the Lord, and with the blessings and prayers of all the saints for his faithful labors and righteous example and precepts. Also moved and carried that Elder T. E. Jenkins be sustained as President of the Welsh mission.

Reassembled at 2 o'clock. Elder John Shore gave a few remarks on the prosperity of the work of God in Wales and other parts of the earth with the Reorganization, and

how powerful truth, light, and liberty are in the hands of God to disperse error, darkness, and oppression from the honest in heart, and of the joy obedience to the laws of God produces to the pure in heart, and the anger and enmity it produces to the dishonest and disobedient lovers of the works of darkness rather than light.

Elder J. Hughes addressed the audience in Welsh, showing how essentially necessary it is for men and women to have a knowledge of the business, art, or science in which they are engaged or attempted to accomplish; so likewise it is essentially necessary to have a knowledge of the ways of God, and to walk thereby, so that our labor be not in vain in the Lord; and he showed how that evidences of the existence of God have been handed down to us even from Adam, and the knowledge that he had of his Creator, by conversing with Him and receiving commandments, blessings, and cursings from His own mouth, and heard the voice and gazed upon His person; and proved from the revelation of God the position that Adam stands in before his posterity, and the position he will hold during the Millennium, and proved that he is neither god, creator, nor redeemer; and also of the darkness that has covered the minds of our former brethren, and how far they have been led away from the Lord, even to idolatry, worshipping Adam and other doctrines, as absurd. And that the Lord has set His hand to set His house in order, according to His promise.

Elder T. E. Jenkins gave a short address concerning the condemnation of the church and the darkness that the rebellious have brought upon themselves through disobedience, as can be seen in B. C. sec. 4, par. 8.; also sec. 83, par. 3, (old edition) and of the works that the Lord requires from them to regain His favor, which is to repent and do their first works over again, and believe the things that are written in the Bible, Book of Mormon, and church articles, and do them. And how that every man and woman will be judged for their own works, and will be rewarded in accordance therewith, and let every house be a house of prayer, where the saints of God do dwell.

Reassembled again at 6 o'clock.—Elder J. Watkins prayed, and Elder N. Grigg made a few remarks, showing that God makes known to His people now the appointment of Joseph Smith, Jr., through revelations, as he did to the church in regard to his father, viz., through revelation, so that we are not dependent alone to the testimony of the priesthood, but have got a knowledge to ourselves that he is the right man in the right place, and that we intend to uphold

him, and every man of God, as far as they follow Jesus Christ and His laws and commandments, and no further. And would to God that our brethren had observed this great key to our salvation after the martyrdom of the good shepherds. It would not have befallen them as it has, to be driven before their enemies from the land of Zion to seek an asylum among the mountains and parched places, being led by a man that God never speaks to for to know His mind and will, as can clearly be seen by reading the works of the church since they have departed from the rod of iron and wandered in strange paths. Now they are called upon to repent and lay hold anew of the rod which leadeth to the tree of life, and then they should have peace and joy to their souls, and be prepared when the Lord shall bring again Zion, &c.

Then Elder T. E. Williams spoke in Welsh very edifyingly on faithfulness and obedience to the word of God, and the joy and happiness to be realized by so doing.

Elder E. Trimby spoke in English on the duties of the saints of God, and the danger of neglecting them, for Satan seeks to entrap the children of God; therefore, it is necessary for us to enjoy the Spirit of light at all times, for we should learn wisdom by former experience.

Elder John Phillips spoke on the necessity of having a knowledge of the true and living God and Jesus Christ, whom he hath sent, whom to know is eternal life; and of the power and influence of the Evil One to lead the people of God astray, as is manifest with both ancient and modern Israel, and urged all to be prayerful and watchful.

JOHN PHILLIPS, PRESIDENT.

NICHOLAS GRIGG, Clerk.

CORRESPONDENCE.

FROM BRO. C. F. STILES.—Bro. Jacobs and myself are trying to do what we can in setting forth the principles of the glorious gospel in this region. We hold meetings almost every Sunday, at Bro. Jacobs' and elsewhere; they are generally well attended. May the Lord bless our labors, and save the honest in heart. Last Sunday we organized a branch of the Church with eighteen members, Bro. Jacobs was chosen Presiding Elder; Bro. Castleman, Priest, and your humble servant as Clerk. Our branch will be known as the Grand Prairie Branch, of Livingston Co., Ill.

ERRATUM. In last number of the HERALD in signatures to the minutes of the Council, read REUBEN NEWKIRK, instead of DAVID NEWKIRK.

TWO DAYS' MEETINGS.

A two days meeting will be held one mile west of BURLINGTON, Wis., on June 24th, and 25th, inst. Bro. Samuel Powers, President of the district, requests a general attendance and proposes to exchange visits with the saints in the north part of Bro. Gurley's district. Turn out and give him a lift.

By order of SAMUEL POWERS.

Bros. Eli Wildermuth, and John F. Adams will hold a two day's meeting at West Buffalo, Scott Co., Iowa, June 24, and 25, and one at Hickory Grove, Scott Co., July 1, and 2, 1865. Bro. Gurley gives notice that special conferences will be held at the following named places.

At Mission Branch, Lasalle Co., Ill. on July, 15 and 16, 1865. At Philo Howard's near Batavia, Ill., July, 22 and 23, 1865. And at Amboy, Lee Co., Ill., July, 29 and 30, 1865. Bro. Gurley invites the brethren of other districts to attend, and hopes that the brethren of all the branches will remember Paul's instruction to Timothy, and preach the word. Be instant in season and out of season, warning their fellow men lest their blood be found on your garments.

By order of ZENOS H. GURLEY.

NOTICE.—The St. Louis Conference will be held near Sulphur Springs, between Blue Ridge and Dry Hill, on the last Saturday and Sunday in June, 1865.

By order of WM. HAZELDINE.

DIED.

On May 20, after a protracted illness, Nettie Ada, youngest daughter of J. W., and Louisa Briggs, aged 1 year and ten months.

Adieu dear child, farewell, farewell,
Thy parent's tears shall flow,
Thy parent's sighs and grief shall tell
Too short thy stay below.
But cease fond parents, weep no more,
Thy child is safe on Canaan's shore.

On April, 6, Carrie L. Crapo, daughter of Joseph, and Bethania Craven, aged 17 years 5 months and 21 days. She was baptized July 5, 1863, and has lain down to rest in the security of an assured hope.

On May 11, Maria Campbell, aged 49 years. Sister Campbell was born Oct., 27, 1816, and was baptized July 16, 1860.

She was a member of the church at an early day, died in faith and now waits for the crown due her for her labors.

A DISASTROUS LAND SLIDE occurred on the 1st of June, at Columbus, Ky. The ground upon which Fort Halleck was situated slid into the Mississippi, together with some buildings. It is believed some lives were lost.

RECEIPTS—*For the Herald.*—I Freeman, S. Smith, E. Banta, J. D. Craven, J. Stiles, N. Dutton, H. Scarecliffe, W. O. Wilder, A. Thompson, J. Goodale, J. Brower, B. S. Jones, each \$2; S. A. Sayer, D. Perce, A. Bower, R. K. Dennis, D. M. Montgomery, S. Woodstock, E. Talbot, D. Edwards, G. Jones, O. Baulding, each \$1; L. D. Rogers, \$1.50; J. Bewshur, \$5; R. Fuller, \$0.80.

For the Hymn Book.—E. Smith, \$0.59.

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