

THE TRUE LATTER DAY SAINTS'

M E R R A L D .

"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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Pleasant Chat.

Two millions of men in arms in Europe, the first overt act of war committed and that terrible lull that always precedes the shock of battle. A miraculous intervention of Providence in favor of an outrageous murderer, saving him from the guillotine. Court scandal and intrigue filling up the interval of peace, show a fearful state of demoralization, to use a popular and now very common and expressive word.

While this storm is brewing in the east, various combinations are in operation at home, each one of which is but a lesson of instruction to us as to what God is doing for the final end of all things.

In our own sphere, we notice that a more decided improvement is being made in the conduct of the various branches in a general point of view. Individuals may disregard the rules of good behavior of the church, it is true, but there is a very great inquiry for truth in almost every quarter, more especially in those places where the elders are walking in the way most pleasing to God, in uprightness and the practice of virtue.

Brethren Wm. W. Blair and Elijah Banta are at Brookfield, Ohio, where the prospect is good for an addition to the ranks of the church.

Bro. Thomas Revel has been called to preside over the church at St. Louis, Mo., and writes that a better feeling is at work among the saints there, which good news is confirmed by Bro. Noah Cooke.

The church at Nauvoo is now under the presidency of Bro. Wm. Redfield, Bro. Thaddeus Cutler having resigned on account of continued absence from home.

Bro. C. G. Lanphear and Jesse Adams are in Indiana working to pretty fair effect, as we learn by letter from Bro. Jas. B. Prettyman. A church has been organized by them at Knox, Stark Co., which from accounts received is doing well.

Bro. Levi Graybill and Benjn. Ballou, have been laboring in Tennessee with good success, while Brethren Wm. A. Litz and Calvin Beebe have done like good service over in Alabama, reporting as we see in their letter a good opening in Georgia and Florida.

Bro. Litz is the first to report any gathering of the Negro race, fourteen having obeyed the word under the preaching of Bro. Beebe and himself.

Bro. John Shippy is in Maine, and we presume laboring for the cause as wisely and zealously as ever.

Bro. Zenos H. Gurley is in the south west of Wisconsin, having been sent there by one of those calls to which he is subject in common with other elders going where the Spirit may direct.

Bro. Jason W. Briggs, we learn is holding a discussion with our friends the Campbellites down at Buffalo Prairie represented by the Rev. Mr. Fisk. He will proceed upon his mission to England as soon as is practicable.

Bro. Thomas E. Jenkins is in Wales still striving for Zion, while Bro. John W. Lewis is up London way using the

fiery weapons of our spiritual warfare to right good purpose. He has succeeded in enlisting quite a number of efficient elders of the Old Time persuasion to cast in their fortunes with us.

Bro. Lewis will please take notice, that Brothers Joseph Boswell and John D. Jones, of the church at Kewanee, Ill., started from here on the 21st inst. for Europe. These are good brethren and will, we trust, prove an augmentation of strength to the Church in England.

Bro. Charles Derry is prosecuting the work in Iowa, and reports all as going well.

We have been notified that Bro. Gordon E. Deuel is at Fort Des Moines and that he was doing a good work there. Will he please go down to Snyder, Dallas Co., Iowa and call upon a family there by the name of Black, and one by the name of Bouton. A letter is here stating that an elder is anxiously looked for there.

If Bro. Derry could turn the attention of an elder that way also, he would confer a favor.

Bro. Reuben Newkirk is in motion up in Wisconsin preaching the word. An earnest call is made from Prairie Du Chien for an elder to come that way.

Bros. Alexander Smith, Wm. Anderson and James W. Gillen are on their way over the plains to prosecute their several missions. Will the church remember them as they journey, also remember those who may be coming from the valley east this summer.

There is a mistaken idea obtained somehow among the saints respecting the manner of obtaining the money for the purpose of publishing the New Translation.

It is intended that each one subscribing for it, shall receive one copy at the actual cost price, and for the amount of money subscribed by any one over and above the cost price, they may, at their option, receive copies of the Translation at the sale price, or such amount shall be refunded to them, out of the proceeds of sales after such sales shall have been made by the Committee; or such disposition shall be made of such monies as the several subscribers shall direct.

It was resolved that the money should be raised by subscription; but it was not understood by any of the Committee, that the money subscribed was to be a gift to them, or that the proceeds of sales were to go into their pockets.

The time when such speculations might

have succeeded, went off with the day of some other things, and as we have heard it hinted that some of the Committee might make something out of this publication, we wish to counsel the saints that if they are anxious to help the enterprise they may do so, and if not desirous of receiving either books, or money from sales, for their overplus; they may have it passed to their credit on the Bishop's books, or put into the General Publication Fund, as it is thought to be expedient to send quite a number of tracts out this summer and fall, and help will be needed in this direction.

Let it be remembered then, that those who now help the Committee of Publication shall receive one copy of the Translation at cost, and the rest of their subscription (if more than such cost price) in books at sale price, or cash from proceeds of sales.

We had the the pleasure while on our way home from Washington, of standing before a congregation assembled in the Temple at Kirtland; and amid the whirl of thoughts set in motion by such a circumstance, could not feel otherwise than impressed with the fact of the purity of the Church when that temple was built.

I felt impressed to bear my testimony to the truth and to call upon old saints to return to a consideration of the law as it was and as it is.

We saw several of those who had in days gone by received pleasure in the truth, some of whom may again come to the fountain for a healing draught. The Temple is in tolerable repair so far as the outside is concerned, but the inside has become the prey of the spoiler.

All the ornamentation, mouldings, letters and carved work have been broken up by curiosity hunters, until the two upper rooms are stripped. It is in charge of Uncle Robert Greenough who is trying to keep it from receiving further damage.

How mankind can give way to such a spirit of vandalism is quite a mystery.

While at Pittsburg we met with the saints in Conference, in the hall which they are using as a meeting room. There was a most excellent spirit manifested, and a good attendance upon our preaching. The church there is under the presidency of Bro. Josiah Ells, who is making every effort to prepare for his mission to England.

United, we shall stand against all attack; divided, each will sink into selfish though utter despair.

JOSEPH SMITH

Antiquarian Evidences of the Truth of the Book of Mormon.—No. 5.

I will now conclude my last quotation from Delafield's Antiquities, commencing on page 58 :

"A strong resemblance to this structure may be also found in the Mexican temple, of which we have the following description, viz :

"To the south-east of the city of Cuernavaca, (the ancient Quauhahuac,) on the western declivity of the Cordillera of Anahuac, in that happy region designated by the inhabitants under the name of 'tierra templada,' (temperate region,) because it is the reign of perpetual spring, rises an insulated hill, which, according to the barometrical measurement of M. Alzate, is one hundred and seven metres high. The Indians call it, in the Aztec dialect, 'Xochicalco,' or the 'House of Flowers.' The hill of Xochicalco is a mass of rocks, to which the hand of man has given a regular conic form, and which is divided into five stories or terraces, each of which is covered with masonry. These terraces are nearly twenty metres in perpendicular height, but narrow towards the top, as in the *teocallis*, or Aztec pyramids, the summit of which was decorated with an altar. The hill is surrounded by a deep and very broad ditch, so that the whole entrenchment is nearly four thousand metres in circumference. The summit of the hill of Xochicalco is an oblong platform, seventy-two metres from north to south, ninety-six metres from east to west. This platform is encircled by a wall of hewn stone, more than two metres high, which served as a defence for the combatants. In the centre of this spacious military square, we find the remains of a pyramidal monument, which had five stories, the form of which resembled the *teocallis* we have already described. Among the hieroglyphical ornaments of the pyramid of Xochicalco, we distinguish heads of crocodiles spouting water, and figures of men sitting cross-legged, according to the custom of the several nations of Asia.*

"From this may we not learn the intention of the embankment around the large tumuli of North America: for instance, at Circleville and Marietta? And do we not clearly see that this race continued the same manner of constructing their 'high places' in Mexico and Peru, with the improvements incident to their permanent location there? Stone had taken the place of their earthen tumuli; yet the defences were still erected around them, for protection from farther predatory incursions of their northern enemies.

"In the plan before given of the ruins of Mitla, the distribution of the apartments bears a striking analogy to what has been remarked in the monuments of Upper Egypt, as drawn by Denon and the savans of the Institute of Cairo. Nay, the building itself is in the form of the Egyptian *Tau*.

"We find one feature common to the architectural genius of these races, which is to be discovered nowhere else. We allude to the surprising mechanical power, they must have employed in constructing their works of massive masonry, such as the present race of man, has attempted in vain to move. Travelers in Egypt invariably are filled with amazement at the stupendous blocks of stone with which the pyramids, temples, and tombs are constructed, and the size of the obelisks and monuments yet remaining. In Peru the same is observed.

"In the time of Calla Cunchuy, an effort was made which surpasses human belief; it was the removing the monstrous rock, called the *dearied stone*, which was brought from the mountain. About twenty thousand natives dragged it along with cables. In letting it down a hill, they could not keep their hold, and it fell and crushed three or four thousand men. After this, it was dragged by main force to the place where it now is seen; but the civil war of Athualpa, and the conquest, put an end to every thing, without distinction. The Indians say that this stone wept blood at not reaching its destined position in the fortress of Cuzco.†

"The walls of the palace of the Incas of Quito, named Callo, show the dignity and magnificence of the princes. You enter through a passage five or six toises long, into a court, on three sides of which is a spacious saloon, each consisting of several compartments. Behind that which faces the entrance, are several small offices. This palace is entirely of stone, almost black, and as hard as flint, well cut, and joined so close that the point of a knife cannot be put between them; but no cement is perceivable.‡

"On a mountain north of Cuzco is the famous fort, or wall, of free-stone, some of such prodigious dimensions that human reason is astonished how they could be brought thither and fitted so neatly that the joinings are not seen without narrow inspection. The design appears to have been to inclose the whole mountain, as a

* Trans. Hum. Res. by H. M. Williams, vol. I, pp. 108, 109.

† Garcillasso de la Vega, vol. II, p. 255.

‡ Ulloa, vol. I, p. 371.

defence; It was built by the first Inca, Mango.*

"Another feature presents great analogy. Their buildings, particularly the sacred houses, were covered with hieroglyphics. Each race, Egyptian, Mexican, and Peruvian, recorded the deeds of their gods upon the walls of their temples. Nay, science was also sculptured thereon in both countries, in the form of zodiacs and planispheres, corresponding even in signs.

"In the sanctuaries of Palenque are found sculptured representations of idols which resemble the most ancient gods, both of Egypt and Syria; planispheres and zodiacs exist, which exhibit a superior astronomical and chronological system to that which was possessed by the Egyptians.†

"In the ruin of Mitla, the ground plan of which has been given, the facade of the building is covered with a very beautiful mat work, or basket scroll, which is a characteristic ornament of all the Toltecan monuments, which is often found in the sepulchral chambers of this people, and which Rosellini, by a singular coincidence, found in those of Egypt.

"Another architectural peculiarity may perhaps point out a passage in the darkest history of these people. Vega, in his narration of the conquests of the Incas, says that Mayta Capac, 'to shorten his march, made a bridge over the great river Apurimac, of withes twisted together into five cables as thick as a man's body, and stretched them from side to side, so that it hung in the air, two hundred paces long, and more than two yards broad. Drove of loaded mules and cattle could pass over it. It is the admiration of posterity.' ‡ From Clavigero we learn they had the same kind of bridges in Mexico. § Now we are also informed, 'these bridges are common in Thibet and Bootan.' ¶ Hereafter we shall have occasion to notice this.

"While on the subject of architecture, useful and decorative, it were well to present the drawing of what Baron Humbolt calls the statue of an Aztec priestess; but which, from its having been taken from the ruins of the celebrated teocalli of Tenochtitlan, destroyed by Cortez on the 'disastrous night,' the author imagines is the model of an inferior divinity. Be it either, its general appearance strongly calls to mind the 'Magna Mater Isis' of the Egyptian mythology.

* Ulloa, vol. II, p. 105.

† Foreign Quarterly Review, No. XXXV, for October, 1836.

‡ Vega, book III, chap. 7.

§ Clavigero, vol. I, p. 389.

¶ Rankin's Conquest of Peru, p. 72

"On a review, then, of the architectural evidence, we trace identity between the Mexicans and Peruvians, and the Egyptians, in

"1. The coincidence of pyramidal sarcophagi and temples, and their peculiar structure.

"2. The possession of the same architectural and mechanical genius, which enabled them to remove masses which our mechanical skill has not attained to.

"3. The peculiarity of hieroglyphic inscription, and zodiacal and planispheric sculpture in their sacred buildings.

"4. An identity of architectural sepulchral decoration.

"5. An analogous construction of bridges.

"6. A singular analogy in the specimen given of their sculpture."

In the next subdivision of Delafield's work the "Manners and Customs" of the ancient civilized Americans are compared with the manners and customs of Egypt and Hindostan, as follows;

"MANNERS AND CUSTOMS.

"The author, in reading an essay on the origin of the antiquities of America, before the Historical and Philosophical Society of Ohio, presented two large specimens of the 'pyrula perversa,' in a tolerably good state of preservation. These shells are frequently found in and near the ancient remains, particularly where there may be a neighboring spring of water. This shell is not to be found on the coasts of North or South America, with the exception of some very small specimens, discovered by M. Say, on the Gulf of Mexico, the largest of which was not exceeding two inches in length. The specimens taken from the tumuli of the ancient race, vary from six to fourteen inches in length. The only locality where these specimens abound at present, the author is informed, is on the coast of Hindostan, where they are used even to this day by the natives in their religious ceremonies. The shells alluded to, in this event, afford no slight evidence of a primitive departure from southern Asia.

"A custom peculiar to these ancient families is to be found in the embalming of their illustrious dead.

"In the year 1560, in the house of the licenciate, Paul Ondegardo, I saw five bodies of the Incas, three men and two women. They had, till now, been concealed from the Spaniards. The first was that of the king, Viracocha, who, by his snow-white hair, appeared to have been very aged. The next was his nephew, the great Tupac Yupanqui; and the third was Huayna Capac. The fourth was Mama Runtu,

Queen of Viracocha, and the other was the body of Coya Mama Oello, mother of Huayna Capac.

"These corpses were so perfect that not a hair of the head, or of an eyebrow, was wanting. They were in such dresses as they wore when living, without any other mark of royalty than the Llantu on the head. They were seated in the manner of Indians, with the hands across upon the breast, and their eyes towards the earth. They were in such good preservation that they appeared almost as if alive; but the art by which they were embalmed is lost. I touched one of the fingers of Huayna Capac, and found it as hard as wood.*

"In what other family than the southern Asiatic shall we look for this last memento of respect to the illustrious dead? Egypt alone, in the old continent, has preserved her greatest men with sacred care. Peru, in the New World, we find, has done the same.

"It is told by Vega, that in Peru, 'lions, tigers, serpents, and toads, were made use of for the punishment of criminals. At the time when I left Cuzco, the places where the serpents, lions, (puma,) tigers, (jaguar,) and other animals had been kept, were still shown; one was near the citadel, and the other behind the convent of St. Dominic.†

"The Emperors of Hindostan caused criminals to be put to death by elephants, lions, &c. The same was the custom in Peru.‡

"We learn from Clavigero, that in the Mixtecan, under Montezuma, 'the slaughter was great; six thousand two hundred prisoners were sacrificed, and their skulls were piled in the edifice Quaxicalo, now consecrated for their preservation.'||

"In 1526, we learn that the Emperor Baber, in Hindostan, 'ordered a pyramid to be built which was stuck round with the heads of the slain.'§

"Let us now take a brief review of the analogical evidence of an identity of the family of Mexico and Peru with that of Hindostan or Egypt, to simplify which we name several coincidences, which have been specified, in their proper order.

"I. **PHILOLOGICAL.** The various analogies in language.

"II. **ANATOMICAL.** The peculiar craniological formation common to those countries, as asserted by Dr. Warren.

* Garcillasso de la Vega, book V, chap. 29; book III, chap. 20.

† Vega, book V, chap. 10.

‡ Rankin. Note to p. 207, extracted from "Wars and Sports," chap. VIII, p. 269.

|| Clavigero, vol. I, p. 184.

§ Dow, vol II, p. 130.

"III. **MYTHOLOGICAL.** 1. The existence of two peculiar modes of worship, addressed to two deities: one sanguinary, and the other peaceful, corresponding with Vishnu and Siva.

2. The identity of the deity *Rama*, his wife, *Sita*, and the festival *Rama Sita*.

3. The prevalence of the doctrine of the metempsychosis.

4. The painting delineating the death of Abel.

5. The four cataclysms of the world, from which we learn their traditions of events in early Asiatic history.

"IV. **HIEROGLYPHIC.** 1. The use of quipos, or knotted cords.

2. The use of the three peculiar systems of hieroglyphic writing of the Egyptians.

"V. **ASTRONOMICAL.** 1. Identity in the division of the year, month, and week, and the calculations thereof.

2. Identity in the use of intercalary days.

3. Identity in zodiacal signs.

"VI. **ARCHITECTURAL.** 1. Identity in sepulchral tumuli.

2. Identity in pyramidal temples.

3. In the uses of these temples.

4. In the mechanical power which enabled them to move masses that no other races have ever accomplished.

5. Their use of hieroglyphic sculpture on all their sacred buildings.

6. Similarity in zodiacal and planispheric carvings.

7. Identity in sepulchral ornaments.

8. The peculiar construction of bridges.

9. The statue of the Mexican Deity.

"VII. **MANNERS AND CUSTOMS.** 1. The use of pyrula perversa in religious or other rites.

2. Identity in practice of embalming and preservation of the royal corpses.

3. Identity in punishment by wild animals.

4. Coincidence in the monuments of victory, built and ornamented by the skulls of the slain." ISAAC SHEEN.

COMMUNICATIONS.

God Will Raise Up More Prophets.—No. 1.

"Where there is no vision, the people perish." Prov. 29: 18. "There is a God in heaven that revealeth secrets." "He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with him." Dan. 2: 28, 22.

The most erroneous, and without any doubt the most dangerous doctrine ever promulgated among men, is the very pop-

ular and prevailing idea, of both these days and many generations past, that the day of visions, revelations, prophecies and miracles has long gone by, and that the door of all these things was finally closed when John the Revelator received his last vision on the Isle of Patmos. I venture the assertion, that since the world began, there has never been any thing taught among men, more contrary to the written word of God, or the plain teachings of the gospel. It is really marvelous, how any people not utterly in spiritual darkness, could continue to read the scriptures, and still subscribe to this dogma. Let us examine a few passages upon this subject.

At the 4th chap. and 1st verse of this *same vision* which men gravely tell us was the last revelation to man, John the Revelator we read, was commanded to "come up hither, and I will," says the angel, "shew thee things which *must be hereafter*." Following him along in the vision till we come to Rev. 10: 11, we find it is there decreed that this same John must prophesy *again*, before *many people, nations, languages* and *kings*. Thus we see that the idea that there will never be any more revelation, vanishes upon the slightest examination of this vision, like smoke into thin air. If John is really to do as the heavenly messenger said he should, then it is evident that many more revelations are to be given *after* the vision on Patmos, and probably there are none greater in point of importance to man, though we are as yet in ignorance of the nature of these revelations. But the 11th chapter of itself, contains sufficient evidence, it would seem, to put the question of raising up more prophets subsequent to John, forever at rest in the mind of every reflecting man, for there are evidently two prophets spoken of here, who are to do as great miracles in their time as has ever been done by any other two prophets since the world began. I am not ignorant, however, of the interpretations put upon this chapter by some of the learned. These interpretations, like those put upon many other important passages of scripture, if they have anything remarkable about them, it is in the wide difference of opinion existing between the different commentators, one with the other, which are far more calculated to lead to darkness and doubt as to the true meaning of the scriptures, than any thing else.

By some this passage is thought to have reference to the New and Old Tes-

taments; by others to Luther and Calvin, &c., but a more absurd and ridiculous interpretation could not be given to any passage of scripture. This will appear evident from an examination of this chapter from the first to the tenth verse. In the first place there is nothing about these two witnesses that has not been peculiar to the prophets of God in all ages past. Were the prophets of old moved by the Spirit of God to prophesy in His name, and were they under different circumstances clothed in sackcloth? So shall these. Had the prophets of old power at times to destroy those who opposed them in the work of their ministry? So shall these. Had they power to shut heaven that it rained not, to turn waters to blood, and to smite the earth with plagues as oft as they would? So it seems these two witnesses will have power to do. Did men in ancient times rejoice and make merry over the death of apostles and prophets? So will they do in the latter days, they will have similar rejoicings and congratulations.

But to suppose that this prophecy has reference to the New and Old Testaments, or to any two of the protestant reformers, is simply *ridiculous*. For instance, have the Old and New Testaments power to kill and destroy their enemies as often as men raise up and oppose them? Have they power to shut heaven that it rain not, to turn waters to blood, and to smite the earth with plagues as often as they will? Are they susceptible of being killed: and have they got bodies, that when dead require burial? Shall God speak to these two books, and command them, when they have lain three days and a half dead, without burial, to ascend up to heaven in a cloud, in the sight of their enemies? And if we ask similar questions with respect to Luther and Calvin, or any other two of the protestant reformers, the same absurdities are apparent.

Now as the witnesses spoken of here, and their testimonies and sufferings are, among the things which John saw were to be *thereafter*, and as we have no account in history of any such persons making their appearance upon the earth up to the present time, and since all things spoken by the mouths of all the prophets, must be fulfilled; where is the unreasonableness of looking forward to the fulfilment of these prophecies in their most literal sense, previous to the coming of Christ? So far then there is no truth in the assertion, let it come from

where it may, that the age of prophets, revelations and miracles is past.

Again; among the many things which John saw which were to be *thereafter*, we find according to Rev. 14: 6, 7, that he saw an 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." Here a very grave question arises, namely: if the gospel was to continue in its purity from the time of the apostles clear down to the second coming of Christ, where would be the necessity of revealing it anew by an angel? Surely the Almighty would not send an angel to earth for the purpose of revealing that to man which was already revealed, that would not be characteristic of so reasonable a being as He is, and since the angel was to be sent with the everlasting gospel to every nation, kindred, tongue and people, it follows that at some future period from John's receiving this vision, every nation, kindred, tongue and people would be without the true gospel. This is the reasonable conclusion to be arrived at in the premises; this will appear the more evident when we come to examine other scriptures and prophecies relative to the events that are to transpire previous to the second advent of the Messiah.

The Savior himself, among the many things which He predicted would take place about that time, says: "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. Now no man need stand long on the enquiry as to the nature of the gospel here alluded to; that is, he need not pause nor enquire a great deal whether it is the gospel as preached by the Church of England, or that of the Presbyterians; whether it is that preached by Methodists, Congregationalists, Baptists, or any other 'ists or 'ites. Jesus has decided that question plainly enough himself, for when He says "*this gospel*," He means precisely that very gospel which He and His apostles were then preaching; that the very same gospel, a little previous to His second coming upon the earth, "shall be preached in all the world, for a witness unto all nations; and then shall the end come." A few words

as to the nature of this gospel which the Savior has reference to, will not perhaps be amiss in this place. Whatever means were necessary to the spreading of the true gospel in that day, can not be dispensed with in any other day when the same gospel is to go to the nations. And as in that day it took the ministry of an angel in the first place to convey it to the earth, and from time to time during its progress needed their ministry, and as it was necessary also that the persons designed of the Almighty to be the bearers of these glad tidings to the nations, should be called by direct revelation from God, and that the power of God should follow them in their ministry, (see Mark 16: 16-20, 1 Cor. 12: Eph. 4: 8-16,) "for the perfection of the saints, for the work of the ministry for the edifying of the body (church) of Christ," &c. We can not expect that this same gospel can be sent into all the world in the last days except by the same means. For how can men hear the true gospel without a preacher, and how shall they preach the true gospel except they be sent? And how, we may ask, can they be sent with power, properly to preach the true gospel, only in the same way, in which they were sent in the days of Christ and his apostles.

We have now the testimony of two witnesses, respecting the giving of a dispensation in the latter days, but great as these testimonies are, the scriptures do not limit us to these alone. Paul in writing to the Ephesians speaks of a dispensation, which he is pleased to call "the dispensation of the fulness of times," in which he says "God will gather together in one all things in Christ both which are in heaven and which are on earth."

Of course wherever the dogma that the age of miracles, and prophets is past prevails, there this dispensation is supposed to have reference to the christian dispensation; or to that given in the time of Christ and his apostles; but nothing can be farther from the truth. The fulness of times, is evidently the filling up of that long reign of time, as it had been usually measured to man which when it is filled up, will be followed by a more glorious and heavenly state of things; or in other words, the ushering in of the long wished for millenium, when the Savior will commence His reign of a thousand years, with all those who have followed Him in tribulation, persecution and martyrdom, in the endeavor to establish righteousness and peace in the earth.

This dispensation therefore is called "the dispensation of the fullness of times;" because it immediately precedes the filling up of the present state of things, and the appearing of Christ at whose coming all the wicked will be destroyed precisely, and as universally, as they were in the days of Noah.

This dispensation can have no possible reference to the christian dispensation; because, though it was preached in all the world, (Rom. 16: 25,) the end as prophesied, did not follow; there was no universal destruction of the wicked; neither did that universal oneness or brotherhood spoken of commence after its preaching; but on the contrary, all kinds of schisms, heresies and divisions followed, and to this day are steadily on the increase, frequently, or rather finally leading to wars, carnage, and desolation; till all history, reason and experience, utterly forbid the idea that anything like a universal brotherhood can ever be brought about by that dispensation. A period of nearly two thousand years has not only failed to bring it about, but has darkened all hope that it can ever be accomplished without additional revelation.

Again, the Savior says that "as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17: 26. Now in the days of Noah the earth, we read, was "filled with violence." "God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth." Gen. 6: 11, 12. Corruption and high handed wickedness in all its phases had pervaded all ranks of society. Every thing calculated to minister to carnality, and worldly enjoyment, was made a study. They were well versed in agriculture, architecture, mathematics, and many other sciences, were adepts undoubtedly in legal cheating, lying, stealing fraud and violence; while winking at, and covering up all kinds of crime, for bribes and rewards was a very agreeable and honorable employment with lawyers, judges, and legislators. Still they married, and gave in marriage; ate, drank, bought, sold, planted, builded. Yet they were all satisfied, like a very large majority of the present generation, that God had sent no one among them to warn them of the impending and overwhelming calamity about to overtake them; and laughed to utter scorn all who made any such pretensions. So it was with the Sodomites and their neighbors in the days of Lot; but it is most remarkable, that in these two cases which the

Savior has given us as types of the state of things that will exist previous to His second coming, there were a few who believed in living prophets whom God had raised up and inspired with foreknowledge of the approaching ruin, and the means of escaping it; and these few were saved, and none else. "So shall it be in the days of the coming of the Son of man."

History of Shakerism.

BY J. D. BENNETT.

CHAPTER I.

THE REIGN OF ANTICHRIST.

Four hundred years, the tidings spread,
That Christ was risen from the dead,
And such as kept His new command
Arose in one united band.

Though persecuted and reviled
They kept their doctrine undefiled,
Till wicked priests the power did gain,
Then anti-christ began his wicked reign.

It is an undisputed fact, among all classes of professors, in every age, that the mission of Jesus Christ to fallen humanity, was to reveal the will of his heavenly Father; and this will is also acknowledged to be the very essence of the gospel. After His ascension a church was formed and established, according to the genuine operation of His Spirit. This was accomplished by the agency of the Holy Spirit, through the ministry of the apostles. And this organization was a perfect pattern of the true order of the church of Christ. But this state of things was of short duration, for *antichrist*, through false teachers, under the name of Christianity, began that dark and deplorable reign, which lasted twelve hundred and sixty years. Yet throughout that gloomy period there were many bright and powerful witnesses, who testified against the growing corruptions of the times; but in consequence of the persecutions from this antichristian hierarchy, their testimony was condemned, and thus the power of the holy people was scattered. But when the reformation began, a way was opened for man to contend for his long lost liberty. About the same time a remarkable revival appeared in France, Germany, and other places. This continued several years, and during this period *religious liberty* was proclaimed in England, hence we discover that the power of priestcraft was past its zenith, and *religious freedom* of sentiment began to raise its drooping head. But let us notice the spirit of the revival just referred to.

Those affected by these revivals were agitated both in body and mind, in a violent manner; their testimonies were deliv-

ered with an irresistible energy, which could be imputed to nothing but the mighty power of God. Men, women, and children, were wrought upon in this wonderful manner. They cried repentance to the world—prophesied of the near approach of the kingdom of God—the acceptable year of the Lord—the new heavens and new earth—the kingdom of the Messiah—the marriage of the Lamb—the New Jerusalem descending from above—and the end of all things being near at hand, &c. This, according to such history as I have at hand, seems to be the character of the Spirit manifested through these prophets.

About the year 1706, a few of these French prophets crossed over to England, and opened their testimony in and about London. This work finally centered in an organization, in the vicinity of Manchester, Lancashire, England, about the year 1747, under the guidance of James and Jane Wardley, who formerly were members of the Friends or Quaker Society. This family gained an honest living by the labor of their hands, at the tailoring trade. In 1766 stated meetings were held at Manchester, Bolton, Mayortown and Cheshire. These meetings had also their peculiarities, for sometimes, after assembling and sitting in silent meditation, they were taken with a mighty shaking or trembling, under which exercise, they would express the indignation of God against all sin. At other times they were exercised in singing, shouting, walking the floor, passing and repassing each other swiftly, like clouds agitated by a mighty wind. Hence, from these strange actions, they were called (although derisively) by the cognomen of *Shakers*, but some from ignorance have called them *Shaking Quakers*, supposing them to have sprung from James Wardley, instead of the French prophets. But from that day to the present they have been generally distinguished by the appellation of SHAKERS, by those not connected with the society. Among each other, however, they are recognized as the *United Society of Believers in Christ's second appearing*; but their title in this age is generally written thus, "United Society of Believers, commonly called Shakers."

The reader will perceive, from the foregoing statement, that the society was formed in 1747 and had received its name, while as yet the name of ANN LEE was unknown to them; therefore Mr. Buck will please stand corrected, as regards the origin of said society, and its date and locality, as well as the awkward spelling of her name.

CONFERENCES,

Dry Fork Conference.

Minutes of a District Conference held at Dry Fork, Wayne Co., Ill., March 31, 1866.

Resolved, That Bro. T. P. Green be President, and B. M. Clemens, Clerk.

REPORTS OF BRANCHES.

Dry Fork: 12 members, 1 teacher; reported by H. Walker.

Elm River: 26 members, 1 died, 2 elders, 1 teacher; by Martin Briggs.

Brush Creek: 16 members, 1 teacher; by B. M. Clemens.

The meeting was conducted by Bro. T. P. Green. There was a good attendance, and a good feeling among the people.

Adjourned to meet on the first Saturday in July, 1866, at Brush Creek.

THOS. P. GREEN, PRESIDENT.

B. M. CLEMENS, Clerk.

Henderson Conference.

Minutes of a Quarterly Conference held at Henderson Grove, Ill., June 1-3, 1866.

Conference convened according to previous appointment, and proceeded to organize by electing Bro. Zenos H. Gurley, President, and E. Stafford, Clerk.

We spent an agreeable, edifying time together, the Lord blessing us with the gift of tongues and interpretation, cheering our hearts with the intelligence that He was pleased with our efforts, and exhorting us to use diligence, in being faithful to the charge committed to our care.

SATURDAY MORNING SESSION.

Bro. Gurley arose and spoke at some length, on the object of our meeting together on such occasions, of the necessity of the elders laboring faithfully to preach the word and prepare a people ready for the Savior, whose coming draweth nigh.

It was ascertained that there were present official members: Of the Twelve, Zenos H. Gurley; High Priest, Hiel Bronson; Elders, John D. Jones, Geo. W. Shute, Daniel Strong, John F. Adams, H. Holmes, J. Boswell, G. Braby, Chas. M. Brown, Jas. Hart, Jacob Brown, Robert Lyle, John Whitehouse; Priests, Alfred Bennet, Adam Fletcher, T. Entwistle, Wm. Stanley, David Holmes; Teachers, Lewis Tryon, Wm. Bennet, Wm. Lamb; Deacon, Edwin Lamb.

REPORTS OF BRANCHES.

Henderson Grove: Reported by Lewis Tryon, Teacher; has 3 elders, 1 priest, 1 teacher; total 30 in good standing, 4 chil-

dren blest. C. M. Brown, President; G. Shultz, Clerk.

After a little deliberation on the necessity of a branch report being submitted to the branch for their approval or rejection before sending it to Conference, on motion it was

Resolved, That all branch reports be submitted to the branch for their approval by vote of the majority, before they are forwarded to the Conference.

Abingdon: 4 elders, 1 teacher, 2 removed, 1 dead, leaving a total of 12; E. Stafford, President and Clerk.

Kewanee: elders 9, priests 4, teacher 1, deacon 1, 14 added by baptism, 2 cut off; total 69. James Hart, President; Adam Fletcher, Clerk.

Buffalo Prairie: elders 9, priests 2, teacher 1, 10, added, 1 cut off; total, 62. John F. Adams, President; C. R. Pompeoy, Clerk.

St. Davids: elders 9, priests 2, teachers 2, deacon 1, 3 added by baptism, 2 received by letter, 5 removed by letter; total 35. J. Jeremiah, President; Wm. Thomas, Clerk.

AFTERNOON SESSION.

The reports of official members were called for, when the before mentioned persons responded.

The testimony of the official members in giving in their reports of the power of God which they had seen manifested in by-gone days, some in England, some in Wales, and some in the United States, was strong evidence of the truth of this work.

Resolved, That Elds. Geo. Braby and E. Stafford should go on a mission to Schuyler County.

Resolved, That this Conference recommend that the official members of this district labor to the best of their ability to preach the word in their various vicinities.

Resolved, That this Conference recommend the publishing of a tract, setting forth the difference between the doctrine taught by the Salt Lakers and the Reorganized Church of Jesus Christ of Latter Day Saints.

Resolved, That Bro. Zenos H. Gurley be authorized to request Bro. Jason W. Briggs to write the tract.

Resolved, That Bro. E. Stafford act as standing Clerk to this Conference.

Resolved, That Bro. Geo. W. Shute be appointed to purchase a book suitable for the recording of branch reports, and present his account to the next Conference.

Resolved, That we sustain all the official members in the church.

A committee of three being appointed to draft up a preamble and resolutions for the

purpose of calling the minds of the saints in this district to a more strict observance of the law respecting the partaking of the sacrament and the visiting the members in the different branches, by the officer whose duty it is to do so, to keep iniquity out of the church. The said committee submitted the following, which was accepted:

Whereas, it has come under the observation of the members of this Conference, that through neglect of living up to the law which governs the partaking of the sacrament, and the law which points out the duty of the Priest and Teacher to keep iniquity out of the church, and

Whereas, upon due deliberation and consideration of this Conference upon the subject, it is the desire of the same that a uniformity of action in all the branches composing this district should be secured with respect to these duties: that we may attain to that desirable position of oneness which the Lord has commanded. Therefore it is

Resolved, That we will meet as often as once in two weeks to partake of the sacrament; and

Resolved, That the Priest and Teacher shall visit, as far as practicable, each saint in their different branches, within the same time, to see that there is no hard feelings existing one with another, and that all iniquity shall be kept out of the church, and the failure of the performance of said duties on the part of the officers of the branch, would be considered, according to law, as recorded in 17th sec. B. C., a neglect of duty.

EVENING SESSION.

Had a glorious time, such an one as the saints who were there will long remember.

SUNDAY MORNING SESSION.

There was a large congregation gathered. Bro. J. F. Adams preached, showing that they who preach not the fulness of the gospel are like the mariner at sea who throws his compass overboard, and thinks that he will arrive at his destined port without it, which is a thing impossible. He was followed by Bro. E. Stafford on the same subject.

AFTERNOON SESSION.

Bro. Gurley preached, showing that according to Paul, he that hath not the Spirit of Christ is none of His. He was followed for a short time by Bro. Jas. Hart, of Kewanee, with appropriate remarks.

Adjourned to meet at 7 o'clock, when the great God was with us again in bearing testimony.

Brethren Jones and Boswell start from

this Conference to go on their European mission.

On Saturday there were two baptized—Olive Hitchcock and Nannie L. Moore. They were confirmed on Sunday. On motion it was

Resolved, That we adjourn, to meet at Buffalo Prairie, on the first Friday in September ensuing.

Z. H. GURLEY, PRESIDENT,
E. STAFFORD, Clerk.

Galland's Grove Conference.

Minutes of Galland's Grove Quarterly Conference, held at Mason's Grove, in Crawford Co. Iowa, May 26 & 27, 1866.

Conference met according to appointment. Bro. Thomas Dobson was chosen President, and Oliver E. Holcomb, Clerk.

The President made a few appropriate remarks on the object of the meeting. After some general instruction, the following elders reported:

John A. McIntosh, Bro. Clothier, Bro. Dobson.

Bro. Lytle gave a history of his mission to Texas, which was full of interest to the saints. After an able discourse by Bishop Gamet, Conference adjourned.

AFTERNOON SESSION.

Preaching by J. A. McIntosh, from Eph. 2: 19, 20.

Resolved, That Bros. Reuben Strong and Levi Wilson be sent on a mission to Guthrie and Dallas Counties, and report to the next conference at Galland's Grove.

Resolved, That the elders go to the Dow school house and hold meetings once in two weeks.

Resolved, That elders go to Bowman's Grove, and surrounding country, Shelby Co., once in two weeks.

Resolved, That the President be empowered to send one or more elders to Boone Co., and vicinity.

Resolved, That two days meetings be held as follows:

At Mason's Grove, on the second Saturday and Sunday of July.

At the Dow school house on the third Saturday and Sunday of July.

Resolved, That this Conference adjourn, to meet at Galland's Grove on the Saturday and Sunday before the district conference to be held at Crescent City on the 10th of July, 1866.

THOMAS DOBSON, PRESIDENT.
O. E. HOLCOMB, Clerk.

Mission Conference.

Minutes of a Conference held at Mission Branch, June 15-17, 1866.

Conference was called to order by appointing Z. H. Gurley, President and John D. Jones, Clerk.

Number of official members present. 5 high priests, 7 elders, 2 priests, 1 deacon.

A list of the following branches was then presented:

Mission: as last reported. Thomas Hougus, President, with 5 elders, 2 teachers, 1 deacon; total 46.

Fox River: Wm. Hart, President. Report rejected, not being according to law.

Amboy: Edwin Cadwell, President; 6 added by baptism.

Batavia: Philo Howard, President; 3 added by vote and letter.

Plano: Isaac Sheen, President; not reported.

Marengo: Horace Bartlett, President; not reported.

Beaverton: Walter Taylor, President; not reported.

The official members then reported, showing a zeal for the welfare of Zion worthy of imitation.

EVENING SESSION.

The evening was spent in a social capacity, and long will be remembered. The gifts were manifested, and through them the saints were told of calamities that are coming on the world, and were commanded to be holy, and labor with all their might while it is called to-day.

SATURDAY MORNING SESSION.

The President remarked that our feeble efforts to advance the work was not in vain before the Lord, for His divine presence through the Holy Spirit that was there manifested, was conclusive evidence of that fact. He then called the attention of the Conference to the law of God as written in the books, showing that through faithfulness to the commandments of God in all things, it was our exalted privilege to obtain the same power over disease that the ancients had; that the scourges that have commenced to lay waste and make desolate might pass us by, and be harmless at our feet.

He then said, "the order of God's kingdom concerning the sick is what I want to get at. Did you notice what the Spirit said to us last evening on this subject? 'touch not—taste not the unclean thing,' alluding evidently to the custom among the saints of sending for doctors in cases of sickness, instead of the elders, and taking their poisonous drugs instead of herbs and mild food, as the Lord has directed us, from the hand of a friend and not an enemy as we are instructed in sec. 13, par. 12, B. of C." He here related several instances where

the Holy Spirit had directed the elders in the use and choice of herbs, where the sick had not faith to be healed, and urged upon them the necessity of obeying the law, (not to say, but to do,) for by it we are sanctified, as we may read in sec. 14, par. 3, and in sec. 13, par. 16. He then urged the saints to study the law, and let drugs alone.

During the morning session three more elders arrived and gave in their report. It was then

Resolved, That this Conference, in view of the scourges and pestilence that are, and are coming on the earth, recommend to all saints the necessity of adhering truly to the commandments given in sec. 13, (42,) par. 12, B. C.

AFTERNOON SESSION.

The President said he thought it would be wisdom to divide the churches composing this Conference into two divisions. On motion

Resolved, That the Amboy, Fox River, Mission, and Grand Prairie branches compose the second division; and Plano, Batavia, Marengo, and Beaverton the third division.

The President then desired to know how often they partake of the sacrament, and also how often the Priest and Teacher visit the saints. It was then

Resolved, That this Conference recommend that all the branches be careful to observe the same, which says the church shall meet often to partake of the sacrament, and likewise that we observe one day in each two weeks as a day of fasting and prayer.

The President and Bro. Philo Howard said they felt it an imperative duty to urge the brethren to the necessity of subscribing for the New Translation of the Holy Scriptures.

Resolved, That this Conference recommend that each member of this division use every lawful exertion in their power to publish the New Translation of the Scriptures.

Resolved, That this Conference, or Division No. 2 when it adjourns, that it adjourn to meet at Amboy. On motion

Resolved, That the third Division or Conference be held in Batavia, the last Saturday in August, 1866.

Resolved, That it is the duty of Priest and Teacher to visit the members of the branch to which they belong once in four weeks, and oftener if circumstances require.

Resolved, That Bros. Levi Lightfoot and Thos. Hougus take a mission to Grand Prairie Branch, in order to settle difficulties there.

Resolved, That Bro. P. S. Wixom be appointed to labor around the neighborhood of Mendota.

The President recommended the circulation of tracts, including subscription to the Herald.

Resolved, That we uphold and sustain the First Presidency, Twelve, and all the spiritual authorities of the church by our faith and prayers, in righteousness, throughout the world.

EVENING SESSION.

Met according to appointment, and had a good time. The Lord told us by His Spirit that great and mighty power should attend the going forth of the New Translation of the Scriptures, for God will make His elders mighty.

MORNING SESSION.

Partook of the sacrament, after which, Bros. J. D. Jones and Z. H. Gurley addressed the Conference. All hearts felt to rejoice in the Lord their God. Three presented themselves for baptism, Thomas Hougus administrator. Meeting again at 3 o'clock, and in the evening I suppose. Several of us returned home after the morning service.

ZENOS H. GURLEY, PRESIDENT.

J. D. JONES, Clerk.

CORRESPONDENCE.

FROM BRO. C. G. LANPHEAR:—I take the present time to write you a few lines that you may hear of our progress in our Redeemer's cause. We came here the latter part of April, and have been laboring in the gospel here and in this vicinity most of the time since. One week ago yesterday Bro. Adams baptized two, and yesterday we organized a branch of seven members, and after meeting, one young married woman requested baptism, which was accordingly attended to, Bro. Adams officiating in the ordinance. We then repaired to the house, where she was confirmed. After her confirmation, her husband rose and said he desired salvation, and we again repaired to the water, where he was buried in the liquid element; and thus four more dear souls have been added to our heavenly Father's kingdom, and to Him be all the glory. Several more here are believing, and apparently nearly ready to obey, and the prospect is that considerable good will be done here. Since we came here, I have been during the time, up in Elkhart Co., about forty miles distant, and held three meetings while there, two of them well attended, and good interest mani-

fested. We intend going up in that vicinity again soon. I have been very ill a portion of the time since coming here, having caught a bad cold which settled on my lungs, but I am now getting over it, so I am in much better health than I was. We desire to cast in our mites for the cause of Zion, and to use our feeble efforts to the extent of our ability in the advancement of truth in the earth.

KNOX, Stark Co., Ind., June 4, 1866.

FROM BRO. WM. A. LITZ:—I will give you a brief outline of our work in Alabama, and what I think as to future prospects. The Lone Star Branch, that we organized March 4th, consists of sixty-nine members, Ebbert Cato, President. Of that number 14 are blacks. I think future prospects are good for a large ingathering, provided we are properly represented in that country. There are many calls, and prejudice was daily giving way. In Florida there is a door open also. I held a two days' discussion at Midway, with Wm. Kirkpatrick, Campbellite, on the 6th and 7th of April.

I wish to speak of the dinner at the house of Bro. McClammies, gotten up by Sister Scogins, and others, to show their respect and love towards the saints, and more especially as a mark of respect to Bro. Beebe and myself, as we were strangers, and had been the first to bring and bless them with the gospel. Over one hundred saints and friends shared their hospitality. May the Lord bless them in basket and in store, with the good things of this world, and life everlasting in that which is to come.

Not having heard from our families from the time we left home, on the 24th of April we had to part with our dear friends and brethren in the sunny south, to see what had become of those we left at home; thank the Lord my family had been generally in good health, but had received no letters from me after I left Mississippi.

NEBRASKA CITY, N. T., May 30, 1866.

FROM BRO. LOREN BABBITT:—I avail myself of this opportunity to drop a line to say that the good work is onward in the Pittsfield District. I have just returned home from a short mission around the district. The saints seem all alive in the Redeemer's cause, and are causing their light to shine, so that others seeing their good works, begin to glorify their heavenly Father, thus fulfilling the words of the Savior in His sermon on the mount. I have rejoiced in seeing the many gifts

and blessings bestowed upon the saints through their faithfulness in observing the commands of God, and can say that the goodness of God has attended me in my humble efforts to preach the principles of truth. I received a letter from Bro. Gurley, stating that he wished to add Hannibal, Missouri, to our Pittsfield district, also for me to visit Quincy, Ill. On my way I called at Hannibal, and found the saints there enjoying the Spirit of God, all united, and doing all in their power for the rolling forward the great work of the last days. Bro. John Taylor went with me to Quincy. We spent some time in going around Quincy in search of saints, although our labors were fruitless, we do not despair. We found Bro. Alex. McFarland, whose hospitality we shared, for which I shall ever feel grateful. I give the address of Bros. McFarland and John Taylor, they wish them inserted in the *Herald*, that Elders' passing by may find them out, and assist in building up a branch in Quincy.

Alex. McFarland, Spring Alley, between 5th and 6th St., or at C. B. & Q. R. R. Machine Shop, (Boiler Maker) Quincy, Ill.

John Taylor, P. O. Box 508, Hannibal, Mo.

ELKHORN, Ill., June 4, 1866.

FROM BROS. LEVI GRAYBILL AND BENJ. H. BALLOWE.—We avail ourselves of the present opportunity of communicating you a few lines, to let you hear from us. The people here seem to be very well satisfied with our doctrine, and want us to stay with them. We have not organized yet. The saints here say it is not best to organize till fall, on account of the situation of the country. They are anxious to have some elders come in here from the October Conference. There are quite a number of people here who believe our doctrine. There is no want of houses to preach in. We have churches, school houses and private houses to preach in. We think it best to leave here, and let the people study and contemplate our doctrine until October.

I will tell you of the opposition we have had here. We held meeting on Sabbath, a fortnight ago. We had the "big gun" of this county out to hear us. We preached on the organization of the kingdom of God in the days of the apostles, and the officers and gifts of the Holy Ghost. He opposed us, but of course we whipped him out, and that too in the estimation of himself and the congregation. We spoke last and gave him opportunity to reply. He said that he had nothing more to say. So we closed

the meeting, by calling on him to do it for us.

TENNESSEE, June 9, 1866.

FROM BRO. J. W. LEWIS.—BRO. JOSEPH.—I sit to send a few lines, hoping you, with all the brethren on your side of the water, are all well as this leaves me and all the saints that I have any knowledge of. We are doing our very best to spread the principles of truth. If we knew any better we would adopt the same, but till then we must pursue our present course. I have had but little rest since I have been in England, but labor is rest, and pain is sweet, when God is with us. I can truly say, that notwithstanding all the opposition, toil and suffering, it is all joy, because its principles produce joy and satisfaction in all we do. The work is most assuredly onward in this land. Its progress is slow, quiet, no excitement, without much observation. This is what I want, all the excitement made is by the Brighamites; when we perchance enter their strongholds: God our Father has come out of His hiding place, and is severely punishing them who have ill-treated some of the Reorganization; for the wrongs they have heaped upon those who have witnessed for the truth. Peace and truth, gifts and blessings, are richly enjoyed by those who love Him and keep His commandments. What we most want is the printed word. I have lately been sent for to go to Hampshire. After I had paid a visit to the County of Kent, there was a letter waiting for me to come before I attended the Merthyr Conference; another to come into Devonshire. I remained in London a few days; went to Portsmouth and remained 18 days, baptized six who once belonged to the old church, (two men and four women,) ordained the men elders, and sent one of them to travel whom I knew sixteen years ago, he is, and has been a good man, and I believe will do much good. I sent him to Devonport. On my return to London I visited Sussex and remained eight days, got our tracts circulating. Some that I visited wept like children, not for sorrow, but for joy that the God of Joseph had sent forth His Moses man to deliver afflicted Israel. The time is at hand when witnessings will be raised in this place. On my return to London I could only remain a few days. Left for this part of the country, visited and preached in several places in this county. Visited Bristol. One name has been given for baptism. I visited others, but was unable to see them. I left some tracts for distri-

bution, praying God to bless the same. I leave this place this afternoon for Breconshire. The work is prospering, and I feel to say that in a few months things will look very different to what they now do. Laborers are very much wanted. The harvest is very wide. We have got no one to send, but our sanguine expectations are if we cannot get help from America, that the Lord is going to raise up good men in this land to bear off the kingdom. It must proceed. The Spirit declares that tens of thousands are to come forth, faithful men are to be raised up that will bear it off through the length and breadth of England, Ireland, Scotland and Wales and all Europe shall shortly come up to the help of the Lord. Honorable then of the earth will come to the assistance of King Emanuel. The day we believe is not far off when there will be no lack for men or money. The reason is simply, it all belongs to the Lord, and He will consecrate their riches and this will be a willing people that are called to perform this work; not by force or constraint, but willingly and cheerfully. That the purposes of God may be accomplished, they themselves will with their united wisdom assist in the redemption of Zion as well as her children. I wish to be remembered to all my brethren and sisters in America with whom I have formed an acquaintance while traveling from place to place. I cannot write to them individually, the work in this land demands all my energies. I have no time to spare. May Israel's choicest blessings be with you on your side of the great waters, while the same is ours on this side, is our united prayer.

WIGHTCRAFT, Gloucestershire, England, April 25, 1866.

FROM BRO. JOHN SHIPPY.—I left Yarmouth on the 11th inst., and arrived here Saturday, the 16th, and on Sunday afternoon I preached in a school house to a respectable congregation, and on Monday evening in another school house to a large congregation, who listened with attention. I have three more appointments out, one for to-morrow night, and the other two for next Sunday. I am sorry to say that when I came here I found Bro. Geo. Lindsley very low with consumption, and his recovery is doubtful. Nothing but the power of God can ever cure him, although he may live till next spring. I think he ought to go home as soon as possible; but he ought not to start alone, so if I had the means I would go with him to Plano. He has sent

home for money. Bro. James McCormick has gone home. Bro. J. Landers is on Indian Isle yet. The work is prosperous there. He is expected here soon. What will be the result of my preaching here is yet in the future. What few saints are in Yarmouth are good ones. I left them strong in the faith.

GRAND MENAN, N. B., June 19, 1866.

POETRY.

Courage and Diligence.

[SELECTED]

Awake and listen! Everywhere
From upland, grove, and lawn,
Outbreaks the universal prayer,
The orison of morn.
Arise and don thy working garb;
All nature is astir;
Let honest motives be thy barb,
And usefulness thy spur.
Stop not to list the boisterous jeers,
They should be what thou art,
They should not e'er offend thine ears,
Much less disturb thine heart.
What tho' you have no shining ore,
Inheritance of stealth,
To purchase at the brokers board,
At the expense of health.

CHORUS.—Push on, you'r rusting while you stand,

Inaction will not do,
Take life's small bundle in your hand,
And trudge it briskly through.

Dont blush because you have a patch,
In honest labor won;
There's many a small cotroofed with thach,
That's happier than a throne.

Push on! The world is large enough
For you and me and all,
You must expect your share of rough,
And now and then a fall;

But up again, act well your part,
Bear willingly your load,
There's nothing like a cheering heart,
To mend a stony road.

CHORUS.—Push on, &c.

Jump over all the ifs and buts,
There's always some kind hand
To lift life's wagon from the ruts,
Or poke away the sand.

Remember when you sky of blue
O'ershadowed by a cloud,
The sun will shine as soon for you,
As for a monarch proud.

It is but written on the moon
That life alone endures,
The king would dance a rigadoun,
With that blythe soul of yours.

CHORUS.—Push on, &c.

The Atonement.

O Lamb of God, we bless thy holy name
That Thou between us and our sin hath
stepped,
Showing a way to free us from the same,
If we that way in meekness will accept.

O Lamb of God, we earnestly exhort
The sons of sorrow, and of wickedness;
Unto this magic fountain to resort,
Opened by Thee in life's great wilder-
ness.

O Lamb of God, may all men come to Thee:
We do invite them from their devious
way,
Calling upon them kindly, cordially,
To heed Thy wishes in the latter-day.

O Lamb of God, Thy gifts are wond'rous
free;
All those who keep Thy law shall have
reward.

Their sins no longer shall remembered be,
Then glory be to God and Christ the
Lord.

ABEL

MISCELLANEOUS.

DISTINGUISHED VISITANTS.—Alex. Smith, James W. Gillen and William Anderson, elders connected with the Mormon Church, are in the city en route for the Rocky Mountain country and California, where they intend building up new churches in addition to those already established. They are members of the Joseph Smith branch of the church, and have no affiliation whatever with the Brighamites, except their conversion.—*Columbus (Nebraska) Golden Age*, June 21, 1866.

NOTICE.—Sister Eliza Derry, formerly Eliza Herbert, would be grateful to any elder of the church laboring in or around Halifax, Nova Scotia, if they would enquire for an Englishman by the name of Henry Herbert, formerly of Castle Eaton, Wiltshire, England, (when last heard from he was a fisherman,) and give him the address of said Sister Eliza Derry, Council Bluffs, Iowa; or *True Latter Day Saints' Herald*, Plano, Kendall Co., Illinois.

RECEIPTS FOR THE HERALD.—P. Howard, H. Hayer, A. K. Anderson, T. Hougus, E. Lewis, L. Lewis, J. D. Craven, L. I. Cook, A. Foster, H. H. Johnson, J. Hunter, J. G. Hardy, T. Edwards, J. Dowell, J. Gaylord, Iowa, T. Stafford, Ill., F. W. Grady, U. Roundy, G. Corless; each \$2.00;

L. Tryon, J. Hougus, T. Gilbert, W. Cotnam, J. Gilbert, J. Hocking, E. Rogers, J. McKee, A. Rigby, W. Purcell, J. Smith, Mass., E. Pollett, J. Sutton, S. Tripp, T. Brewster, T. Cole, W. Hill, O. P. Dunham, J. W. Calkins, J. Billington, N. Peterson, H. Palmer, D. Powell, H. A. Stebbins, A. W. Moffatt, each \$1.00; E. B. Gaylord, \$8.00, H. Olmstead, \$5.00; R. Shackleton, N. Lindsey, each 50 cts.

References on Consciousness After Death.

UNIVERSAL SALVATION.

Isa. xlv. 23; Rom. xiv. 11; Phil. ii. 9, 10; Mat. xvi. 16, 17; 1 Cor. xii. 3.

Rev. v. 13; Eph. i. 9, 10; 2 Cor. v. 17; Rom. viii. 1.

Gen. xii. 3; 1 Tim. iv. 10; Jude 3; Mat. xii. 31, 32; Heb. vi. 4-6; Mat. v. 25, 26.

Consciousness of the Wicked After Death, in the Prison, Pit, or Hell.

1 Pet. iii. 18-20; Eph. iv. 7-11; 1 Pet. iv. 6; Zech. ix. 10-12; Heb. x. 29; xiii. 20; Luke xvi. 22-26; Isa. xxiv. 20-23; Rev. xix. 17, 18; Num. xv. 30-33; Isa. xlii. 6, 7; Jude 11-13; Isa. xlix. 7-10; lxi. 1, 2; Ezek. xxvi. 19, 20; xxxii. 18-32; Prov. v. 11, 12; i. 24-28; viii. 17.

Rev. xiv. 9-11; Ps. xvi. 10, 31; Job xvii. 16; Ps. xlix. 14; Dan. vii. 27; Amos ix. 2; Deut. xxxii. 22; Ps. cxxxix. 7-10; Prov. ix. 18; Ps. ix. 17; cxvi. 3; Prov. xv. 24; Job xxi. 13; Hab. ii. 5; Mat. xi. 23, 24; xvi. 18; Rev. i. 18; vi. 8; xx. 10, 14; Mat. v. 22; xviii. 9; xxiii. 15; Luke xii. 47, 48; Jas. v. 1; 2 Pet. ii. 9; Rom. ii. 6-10.

Conscious Existence of the Spirits of the Saints after Death, and before the Resurrection.

Luke ii. 28-30; Job xiv. 14; 2 Tim. iv. 6; Phil. i. 21-24; 2 Cor. v. 1-9; Luke xxiii. 42, 43; John xx. 17; 2 Cor. xii. 1-4; 1 Kings viii. 27; 2 Chron. vi. 18; 1 Tim. vi. 15, 16; Deut. x. 14; Ps. cxv. 16; 2 Chron. ii. 6; vi. 35; Gen. ii. 4.

Rev. xxi. 10; Heb. xiii. 22, 23; Mat. xxii. 31, 32; Rev. xx. 8, 9; Rom. viii. 38, 39; Rev. x. 11; 1 Cor. xv. 17-19; John xiii. 33; xvi. 16.

Deut. xxxiv. 5-7; iv. 22; xxxi. 14, 16, 27; Josh. i. 1, 2; Mat. xvii. 1-3; Col. i. 18; 1 Cor. xv. 22, 23. OBJECTORS.—Jude 9; Num. xx. 10; Acts ii. 29, 34.

Rev. v. 9, 10; vi. 1, 2, 4, 9-11; Heb. xiii. 10; Mat. v. 23, 24.

Gen. xxxvii. 35; xv. 15; xi. 32.

Conscious and Happy Condition After Death of People who were not Saints Before Death.

Mat. xvi. 27; Luke xiv. 13, 14; Mat. x. 42; xxv. 31-46; John xiv. 2, 3; 1 Cor. xv. 35, 39, 42; 1 John iii. 2; Mat. xix. 14; Isa. lxi. 5; Joel ii. 29; 2 Kings iv. 26.

The Mortality and Death of the Body, but not of the Spirit.

Jas. ii. 26; 1 Cor. xv. 42, 53, 54; John vi. 63; 2 Chron. xx. 24; Ps. lxxix. 2; ex. 6; Jer. xxxi. 40; xxxiii. 5; xxxiv. 20; xli. 9; Amos viii. 3; Rev. xi. 8, 9; Num. xix. 11; 2 Kings viii. 5; Isa. xxvi. 19; Jer. xxvi. 33; xxxvi. 30; 2 Cor. iv. 11; Acts ii. 31; 1 Cor. v. 5.

The Bodies of Men without their Spirits called Men.

Gen. ii. 7; Job xiv. 1, 10; xxxii. 8, 18; Ps. li. 10; Zech. xii. 1; 1 Cor. ii. 11.

(To be Continued.)

ISAAC SHEEN.

MARRIED.

On March 29, 1866, in the Lone Star Branch, Monroe Co., Alabama, by Elder W. A. Litz, Bro. MARK H. BOOKER to Sister FRANCES BROWN.

May the blessings of God attend them.

At the residence of the bride's father, in Harris Grove, Harrison Co., Iowa, March 29, 1866, by Elder Cornelius McIntosh, Bro. DANIEL K. DOBSON, to Miss EMMA C. ALEXANDER.

In Belvidere, Boone Co., Ill., April 15th 1866, by Eld. Horace Bartlett, Bro. MARVIN RANDALL, to Sister EMMA COLE, both of the Boone Co. Branch.

In the Coldwater Branch, Mich., April 16, 1866, by Eld. Wm. H. Reynolds, Mr. OLIVER J. BAILEY to Miss OLIVE CURTIS.

DIED.

JAMES MILLIGAN McLAM, son of John and Mary McLam. He was born at Reigate, Vermont, died April 6th 1866, aged 26 years and 6 months, baptized May 22nd 1865, and confirmed June 8th 1865, ordained an elder of the Seventy Oct. 8th 1865.

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

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THE TRUE LATTER DAY SAINTS'

M E R A L D.

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

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

No. 2.—Vol. 10.] PLANO, ILL., JULY 15, 1866. [WHOLE No. 110.]

Pleasant Chat.

We have been frequently tempted, during the last three years, to give a few extracts from letters received from various persons, having a view to our action in the Latter Day Work. We have now concluded to do so in order to remove the temptation from us, as well as to show to some of our brethren, that in the front rank in this great battle of the last days a man gets pelted from every quarter; and with every conceivable weapon.

We shall publish these extracts without comment and without the writer's names, except in instances where, from our knowledge of the writer's character and the circumstances surrounding the case it will do no harm to either of the parties involved.

We shall be very grateful to any of the brethren who will help us out of the many difficulties and supposed dilemmas in which we are involved by these zealously engaged supporters of the Latter Day Work.

The first I received in May 1860, and is inserted entire, signature and all.

"PHILADELPHIA, Pa., May 3, 1860.
To Joseph Smith, Jr., Prophet, Seer and Revelator in Zion.—Sir :

"I see by the public prints and other kindred works, that you are stirring up yourself to the work of the Lord in cleansing the 'Church of Latter Day Saints' from the foulness and pollution which has so long corrupted it, and made it a stench rising to the highest heavens.

The pollution which has rested upon that church has been intense, terrible, sickening; and the person who is the means of cleansing it from evil, will be held as not only a blessing to the church, but a public benefactor.

"It is desirable, that the church should be composed of those who love the Lord their God with all their hearts, and their neighbors as themselves; who refrain their feet from evil, and their lips that they speak no guile. That their lives be pure, just, perfect, holy, void of offence, intending no harm; and that is what it must be if it expects to be received into the House of God; within the portals of the Holy City.

"The day has come, the mandate has gone forth, that Zion be redeemed. Let all therefore gird up their loins to the work, each fighting against his own internal sins to the day of sanctification, that Zion may shine forth as an army in glittering array, armed and equipped with holy zeal and glowing hearts, to do the will of Him who hath said, 'Behold I come quickly; and my reward is with me to give unto every man according as his work shall be.'

"You have commenced a noble work. Go onward and may prosperity attend your path. Aim at nothing but a complete sanctification of yourself and people, lest you fall by the way, and the people again become a reproach and a by-word to all that surround them. No half way work will do. The Statute Laws of Jesus Christ that fell from His

own lips must be attended to, and become the guide to the church, with also the Laws of Health, as given to Moses on the mount.

"Hoping to see you ere long surrounded by the glories of the approaching kingdom, and wishing you the greatest success in your laudible designs, I would call down the blessings of heaven upon you, that prosperity may crown your efforts, and your encouragement be such, that you may remain firm and steadfast to the end.

"With these few passing remarks I will draw my letter to a close, bidding you adieu till we see each other face to face.

"I am sir most truly,
GOD THE FATHER,
SHADDAI

UNIVERSAL EMPEROR;
KING OF KINGS, AND
LORD OF LORDS.

"To JOSEPH SMITH JR., Prophet, Seer, and Revelator in Zion."

The next is an extract from a letter received from Austin, Texas, in 1860.

"You, sir, have not the right to let the fanatics lead you in any act, for I tell you the truth, that you must stop those conferences until they will agree to meet in the house of Judah for redress. I demand of you the right to think for myself, and this sacred right is to all men; for God respects those that respect him and his laws. Sir, you know that you are a youth that is not the age of thirty, and I see in a public news paper that you are ordained a high priest, elder, &c., and the head of the Latter Day Saints, or Mormon Church. How can you change the laws of God for which Christ died? How came they to contract with you at a sum of \$20,000 a year? Is it in the Bible? It is not. Then where is the money to come from? It is a strong point to examine, and for your own sake let that matter stand forever a foul blot on that Conference." [The April Conference of 1860. Ed.]

"You know that you can lead those fanatics out of their delusions, and then absolve them from all such opinions, that the priesthood belongs to them. It is of God. Higher than the angels of heaven, and strong and eternal as the sure foundations of God's eternal throne."

"Why not raise the standard of Christ instead of a sect—instead of priestcraft, and tell them that Christ is our only King, Bishop and Priest, and let the prisoners go free. You can hear from

me occasionally, and if you see proper you can write to me. I am a Christian, full of religion, through the grace of my Savior.

"Act independently with me, and if I am teaching, may it be kindly received by you. If I hold the place of a teacher it is a gift from God, and, although you stand in a responsible position, we can learn from the lowest class of men. Sir, I hope that Christ will open your heart and instruct you in your duties."

[Signed.]

The following is from Polk Co., Iowa, 1860.

"It is important for you to secure as many of the old leaders and members as possible, bury all past offences and differences after full explanations, and unite for the consummation of the great work.

"May I suggest to you the propriety of making this place *one of the stakes of Zion*? Its great advantages are paramount. I cannot explain *all now*, but should be greatly pleased to have you visit me, either *in God*, or *in propria persona*, OPENLY at your option. Spend some days with me if you can make it convenient—AT MY HOUSE—or I will meet you and William at Des Moines.

"~~Now~~ What title shall I address you by, to make letters the most certain to reach you? Let all be *confidential* at present."

[Signed]

This extract below is taken from a letter written from Kirtland, Ohio, and is given as a type of a class.

"And now your organization comes out against the Salt Lake Mormons, and denounces some of their iniquity, calling them apostates from the church. I do not see why you are not apostates just as well as they are, for you cling to the same name as they do, therefore you are Latter Day Saints as well as they, only a little more reformed. Why do you not come out bold and renounce the name, and do your first work over again, you that were baptized into the church of Christ, for there is no other name given under heaven whereby men can be saved but in the name of Christ. All your organizations have come out from under the head of the second beast, for surely the Mormons have built up John's second beast. And as sure as the Lord liveth you will go down and come to naught, until you come back and get upon the sure foundation that Christ laid, and let the law of Moses alone, and then you will grow in grace and in the knowledge

of the truth, and the church will prosper and move onward." [Signed.]

This is from a letter bearing date of Oct., 1860, directed from Wappello, Iowa.

"If I could be united to a society which I could agree with I would do so, for I now stand alone. I do not believe in marrying Indians or Negroes—that is, in amalgamation; neither do I believe in making slaves of any one.

"Let Negroes be separate from us,
And stop this everlasting fuss
Which men about politics make,
Mostly for office sake;
Caring not for the consequence.

"Sir; I am not ashamed of the doctrines here advocated. You can do as you please with them, but I expect this letter will, if you understand the principles of right, be kept to yourself, at present at least. That is the way I do to others, unless they desire otherwise. Let not thy left hand know what thy right hand doeth, that is, be not hasty and inconsiderate, or too ready to let the *gossings* know what belongs to some other breed besides green feathers. Lay a good foundation, then build on the rock Christ Jesus, our Lord, Savior and Friend.

"If you want more acquaintance with me and think we agree so far, then address a letter to King Eldorado, Ottumwa, Wappello Co., Iowa.

KING ELDORADO, the Lone Traveler."

This extract is taken from a letter coming from New York, dated May 6, 1860.

"Your placing yourself at the head of the Mormon reformation is a matter I approve of, and in that position I think you will be supported by all Mormons who love Christian doctrines and Christian practice, founded on the Bible as well as the Book of Mormon, and who wish to avoid the curse and disgrace of the plurality of wives in a community like ours. The old sects are fast going to the devil from hypocrisy and vice, so a new people, like the Mormons, must take their place. The Jews have fallen. The Anabaptists have fallen. The Turks are fast going—dying out. The Pope and his dupes are fast disappearing before the progress of society and intelligence of the age; and the other sects are getting fouler every day, so that a new dispensation is absolutely necessary for the good of mankind. But I have letters from your father, the Prophet, leaving me his *mantle* and his blessing just before his

death. This *mantle* I can throw over you as his legitimate heir to the spirit of prophecy. I have the talisman in his head which seals this letter.

"1. I propose a pure self-denying religion.

2. Christian humility as set forth in the New Testament.

3. A new priesthood, of course, to preach the gospel of peace.

4. A new dispensation and demonstration of power under God.

5. The Bible and Book of Mormon as guides.

6. Self-reliance without interfering with other person's creeds.

"The details, of course, to be under consideration in *future*." [Signed.]

This is from Wm. B. Almond, from Council Bluffs, Dec. 2, 1860.

"Now, as the Jews were expecting the Messiah, at their fulfilling, because He did not come to them in such a manner as they had supposed, for which cause they rejected Him. Now do we not find the Gentiles and Mormons in the same state. But alas! it is in vain. They are doomed to disappointment and sorrow.

"For it rests not with the people, to set up this kingdom, for do we not read that God has an elected seed for that purpose, to come at the appointed time, not by the people but by the voice of God, even as Abraham and Sarah were called alone, so is it written, then come the others, as they shall be brought forth and raised up.

"Thus the ensign to the nations is the full figure of the candlestick with its appendages complete. Thus if you now see the way you have got into, and do feel sorrowful for past offences, and will turn to the Lord in full purpose of heart, then shall the Spirit of the Lord rest upon you, to open your eyes to see and your heart to understand, and you shall know that the Lord has a work for you to do, but if otherwise, I have no more to say to you, but shall be otherwise engaged. Hoping that you will be wise and obtain a blessing of God I await your answer.

"Yours respectfully,

WM. B. ALMOND."

We reserve the remainder for another number, feeling loth to take too much space at once.

JOSEPH SMITH

Antiquarian Evidences of the Truth of the Book of Mormon.—No. 6.

The most important part of the evidence of the truth of the Book of Mormon which is contained in Delafield's Antiquities, is contained in a map which is prefixed to it, and which is about sixteen feet in length. The following statement is given by Mr. Delafield concerning it:

"A new evidence has, however been brought to light; which, when better understood, may teach us the certainty of what has been heretofore a subject of much doubt.

"About the year A. D. 1780, the Chevalier Botturini, an Italian gentleman, visited Mexico, for the purpose of obtaining what information was to be had touching the ancient inhabitants of America. He was ardently engaged in the pursuit of all that contributed to develope the history of past ages, and in forming collections which would illustrate the manners and customs of races which were at his day almost forgotten. At Mexico he received the polite attentions of the Government; and every facility was afforded him of becoming acquainted with the history and customs of the various nations successively conquerors and occupants of Anahuac, as Mexico was anciently termed. He was highly successful in amassing valuable information, and in collecting hieroglyphic paintings, maps, and drawings of the temples, idols, &c., but from unknown causes, before he was quite ready to return to Europe, he unhappily incurred the displeasure of the government, and was incarcerated. The unfortunate gentleman died in prison of a broken heart. His papers, and manuscript collections were taken from him, and became scattered.

"Subsequently, Mr. Bullock, of London,—than whom none has ever proved more enthusiastic and energetic in pursuit of specimens of antiquity, and of ancient and modern art,—visited Mexico with nearly, if not the same views, as those of M. Botturini. Through indefatigable exertion and industry, Mr. Bullock succeeded in making casts of planispheres, zodiacs and idols, which he took home to London, and exhibited in a room fitted up for the purpose in his Egyptian Hall, Piccadilly. Among other curiosities, he obtained a very long 'Aztec MAP,' delineating the travels of this race through America, a fac-simile of which is prefixed to this work.

"This map, if it may properly be so called, was among the valuable collections of M. Botturini, and was confiscated with the rest of his property by the Mexican

government. On Mr. Bullock's visiting Mexico, with a view to obtain knowledge and specimens of art, which should throw light on the history of the ancient races which occupied that country, he fortunately procured this map, and took it with him to England. It was there exhibited and attracted the wonder of the citizens of London; but yet no learned person seems to have stepped forward to apply scrutiny and investigation towards unravelling its mysteries. It will be noticed there are numerical figures on it, and at the end of the map is a table of references. These were originally made by M. Botturini, and those on the engraving, prefixed to this volume, are fac-similes of the original chirograph of that gentleman. When Mr. Bullock again left London, and established his residence in Cincinnati, Ohio, he brought with him two copies of this drawing, both of which are at present in this city, and from these the annexed engraving is taken. The writer of this volume has received from Mr. Bullock himself, the history of his acquisition of this valuable document, and is farther informed by him, that a copy yet exists in the Cathedral at Mexico. Of its genuineness and authenticity there is no question. The figures and hieroglyphic characters correspond with those in other paintings made by this ancient family. Its genuineness was admitted by Botturini, who obtained it from the native Indians, and it has ever since received full credit for being what it professes, from all who have given the subject any attention. Its authenticity has been placed beyond a doubt, in the mind of the writer, by the verification of Mr. Bullock himself, a gentleman personally known to him as one entitled to the respect and confidence of the community. With full and unhesitating faith, then, the writer begs to submit it to the study of the reader, as a subject deserving much attention, and about which comparatively little is yet known.

"The native Mexicans stated it to be a chart delineating the entrance into America of the Aztec race, and a narrative of their slow and polemic journey southwardly into Anahuac."

The first scenery, described on the map, appears to be a tower with two men near it. There are six figures, three on the left and three on the right side of the tower, and which are exactly alike, which Mr. Delafield says represent houses. The tower, men and six figures, are enclosed with a line around them. Adjacent to this enclosure a stream of water is represented, with a man standing up in, and rowing a boat from the enclosure. Does not this

scenery represent the tower of Babel, in the city of Babylon, near the shore of the Euphrates, with Jared and his brother about to depart from the tower, and prepared to cross the Euphrates in a boat, and thus to commence their journey to this land which the Lord had promised to lead them to?

In the Book of Mormon there is a book called "Book of Ether," which contains a history of the travels of the first emigrants to America, and which teaches that they came from the tower of Babel when the Lord confounded the language of all the earth. The scenery which I have described as being the first which is described on the map, appears to coincide with the *FIRST paragraph* in the history of the Jaredites in the Book of Mormon, as follows:

"Jared came forth with his brother and their families, and some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and a mighty man and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared: therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and enquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance." B. of Ether 1: 1.

The coincidence between the foregoing quotation and the Indian traditions, which are contained in Josiah Priest's Antiquities, have been shown in a former article, and now I again reproduce the same quotation, to show that it coincides with the

first part of the great chart of the travels of the founders of the most ancient American nation.

The progress of their travels is marked by a representation of a human foot, at intervals of one or two inches apart. I shall omit to notice many of the representations on the map, and shall only describe those which seem to be the easiest to understand.

Five and a half inches from the river, which I hold represents the Euphrates, there are eight figures, which are like those which are near the tower. These eight houses probably represent eight families which constituted Jared's company; for in Ether 1: 4, we read that "the number of the vessels which had been prepared (to cross the sea) were eight." It is probable, therefore that there was one family in each vessel. On the right side of each of these houses, there is a figure, each of which is different. The first looks like a dip-net, to catch fish, and the third a bow and arrow. On the right side of each figure there is a man. The figures on the left side of these men may represent their occupation, and coincide with that part of the history of the Jaredites which is immediately connected with my quotation from Ether 1: 1, and reads thus:

"And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families."

Nearly sixteen inches from the stream of water and eighteen inches from the tower, on the map, there appears to be a representation of a tree, cut off a short distance from the ground, and a pair of human arms are extended nearly around the trunk of the tree, and thereby represents a tree large enough for building purposes. Near the trunk of the tree are the branches, with a man's hand in contact with them. This scenery seems to represent a preparation for building. As this preparation for building is nearly connected with the before mentioned scenery which I have described, so in the fourth sentence, which follows my last quotation from the Book of Mormon, we read that the Jaredites *built barges*, as follows:

"And it came to pass that they did travel in the wilderness, and did build bar-

ges, in which they did cross many waters, being directed continually by the hand of the Lord."

Twelve and a half inches from the branches of the tree there is a man with a bow and arrow in his hand, a string extending from the bow to a bird which is fluttering in the air, which coincides with my quotation from the Book of Mormon, which says, "they did also lay snares and catch fowls of the air." This man is probably the same whom I have described in connection with seven others, and that his occupation as a hunter is there described by a bow and arrow behind him and in front of his tent.

A few inches on the right of the last mentioned scenery, there is a representation of a person shedding tears on a high place, probably a mountain, and one inch further to the right a similar eminence with a figure like a dragon on it. Coincident therewith, almost the next statement in the history of the Jaredites we read that the brother of Jared was *chastened*, by the Lord as follows:

"And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord. And the brother of Jared repented of the evil which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him, I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore if ye will sin until ye are fully ripe, ye shall be cut off from the presence of the Lord."

The chastening of the Lord often makes men shed tears.

I will now omit to notice any more of the scenery in the first ten feet, or thereabouts, of the map, where we find what I suppose is a wheat sheaf, or emblem of plenty and prosperity, and four human figures, about two inches on the left of it, and four immediately on the right side of it. Three and a half inches further to the right there is a serpent with its fang protruding from its mouth immediately behind four men.

In the history of the Jaredites, in the Book of Mormon, there is a varied description of their national condition from age to age, from the time that their nationality commenced, until the termination of their existence; and in the Book of Ether, 4: 2 we have the following account of a season of great prosperity, which was followed by a season of great adversity, when the people were pursued by poisonous serpents,

and many of the people were poisoned by them, as the following extract shows:

"And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years, they had become exceeding strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms. And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land, should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity; for upon such, saith the Lord, I will pour out the fulness of my wrath. And Emer did execute judgment in righteousness, all his days, and he begat many sons and daughters; and he begat Coriantum: and he anointed Coriantum to reign in his stead. And after he had anointed Coriantum to reign in his stead, he lived four years, and he saw peace in the land; yea, and he even saw the Son of righteousness, and did rejoice and glory in his day; and he died in peace. And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people, in all his days. And it came to pass that he had no children, even until he was exceeding old. And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old. And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Heth; and he begat also other sons and daughters. And the people had spread again over all the face of the land, and there began again to be an exceeding great wickedness upon the face of the land, and Heth began to embrace the secret plans again of old, to destroy his father. And it came to pass that he did dethrone his father; for he slew him with his own sword: and he did reign in his stead. And

there came prophets in the land again, crying repentance unto them; that they must prepare the way of the Lord, or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent. But the people believed not the words of the prophets, but they cast them out; and some of them they cast into pits, and left them to perish. And it came to pass that they done all these things according to the commandment of the king Heth. And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceeding fast, because of the dearth, for there was no rain upon the face of the earth; and there came forth poisonous serpents also upon the face of the land; and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents towards the land southward, which was called by the Nephites, Zarahemla. And it came to pass that there were many of them which did perish by the way; nevertheless there were some which fled into the land southward. And it came to pass that the Lord did cause the serpents that they should pursue them no more; but that they should hedge up the way, that the people could not pass; that whoso should attempt to pass, might fall by the poisonous serpents."

I. SHEEN.

COMMUNICATIONS.

History of Shakerism.

BY J. D. BENNETT.

CHAPTER II.

A SKETCH OF THE LIFE AND CHARACTER OF ANN LEE—HER CONNECTION WITH THE SOCIETY—MENTAL AND PHYSICAL EXERCISES, ETC.

"At Manchester in England, this burning truth began,

Where Christ made his appearance in blessed Mother Ann.

A few at first received it, and did their sins forsake,

And soon their testimony brought on a mighty shake.

The clergy cried, 'delusion!' Who can these Shakers be?

Are these the wild fanatics, bewitched by Ann Lee?

We'll stop this noise and shaking, it shall not long prevail,

We'll seize this grand deceiver and thrust her into jail.

Before their learned councils, the woman stood her ground,

And her pure testimony their wisdom did confound,

Till by her faithful travail, her suffering and her toil,

The faith of Christ was planted on European soil."

The reader having followed me, through the shadows of antichristian darkness, down to 1747, where we have found due preparations for the ushering in of the *second Christian advent*. Thus all things being in readiness, we will open this chapter with the year 1770, when, for the first time, history introduces ANN LEE into the arena.

The name of this woman, like the name of Martin Luther, George Fox, and Joseph Smith, has been handled by the learned and bigoted, as well as by the poor and ignorant, and like these memorable men, her name has been honored and abused, and like them, her memory has been lauded in prose and poetry, as well as misrepresented, trampled underfoot, and anathematized to the lowest depths of degradation, by profane lips. There are but few of our western friends that have any idea of the ridiculous stories put in circulation, concerning that *virtuous woman* and her followers. When I say virtuous, I say it advisedly, believing from the bottom of my heart, that what I here say is true. The Apostle has said, if ye would know of the doctrine, be ye doers of the work; therefore, having obeyed this injunction, I think myself a competent judge in *this* instance. We will notice some of these absurdities, in order to be prepared for a comparison when the other side is seen. Here is an extract published in Kentucky, in the year 1805, which runs thus:

"The first founder of this wild sect, (Shakers,) was *Jane Lees*. She was of low parentage, and procured her living at the expense of her chastity, sustaining the character of a woman of ill fame in England, and supported the same character in America until her death." Another report says, "she was the concubine of an English officer, who, being compelled to fly his country, brought her with him to America." Many such reports as this might be cited to show, in some manner, the character of these slanders, some of which are too base to be seen on paper.

Now a glance at her nativity and *true character*, as we find it recorded by her followers, and exemplified in their lives; and I can believe their testimony, for it is not so contradictory as that of the other party.

Ann Lee was born February 29, 1736, in the town of Manchester, England. Her father was a blacksmith by trade. He was

poor, but industrious, moral, honest, and punctual in business. Her mother was a pious woman.

Ann could neither read nor write, a common circumstance in those days, for children of humble parentage. She first labored in a cotton factory, next in a hatter's establishment, and finally as a cook in the Manchester infirmary. In these capacities she was recommended for neatness, prudence and economy.

She had five brothers and two sisters. One of her brothers afterward became her follower, of whom we will speak in due time.

Her religious impressions commenced with her childhood. She was peculiarly favored with visions; and as she matured in years she became impressed with a sense of human depravity, especially the impropriety of sexual intercourse, as practiced by man in his fallen state; and it was only by the incessant importunity of friends and relatives, that she finally consented to the marriage bond with *Abraham Stanley*, an industrious mechanic. By him she had four children, three of whom died in infancy, the fourth lived to the age of about six years.

About the year 1758, she became acquainted with the Wardley Society, with whom she united in the month of September, 1758, being in the twenty-third year of her age, and the *eleventh year of the existence of said society*. The history of her religious experience, as related by John Hocknell and others, agrees with her own statements, and runs thus:

In fastings, tears and watchings, with incessant cries to God, she labored day and night, for deliverance from the least and last remains of sin. The agony of her soul was often so extreme, as to cause a perspiration of blood; and for whole nights her prayers, groans and screeches were such as to fill every soul with fear and trembling; and although she possessed a strong constitution, and invincible mind, yet she wasted like one in a consumption; until she became as helpless as an infant. This condition of things lasted at intervals, more or less, for nine years.

In the year 1770, being confined in prison for her faith, she received a revelation from the Lord Jesus Christ direct. In this revelation the man of sin was clearly shown to her, and the very act of transgression, committed by the man and woman in the garden of Eden, and received the testimony of God against the whole corruption of man in its root and every branch, *which is the testimony against the FLESH*. (The reader will bear in mind the flesh, as here referred to, alludes to sexual intercourse, which, according to

this doctrine, constitutes sensuality.) See *Second Appearing*, article xiii. Up to this time Ann had been subject to the counsels of James and Jane Wardley, as her superiors. But when she made these manifestations known, accompanied with the searching power of God, they saw at once that the candle of the Lord was in her hand, therefore she was acknowledged the visible leader and spiritual Mother of the society. This took place 23 years after the organization of the society.

Pause a moment, reader. Who was the founder of this wild sect? Can Mr. Buck tell?

About this time their manner of worship in public assemblies, was singing and dancing, shaking and shouting, speaking with new tongues and prophesying, with all these various gifts of God, known in the primitive church. (See M. L. C., page 9; also C. S. Ag., art. xiii.)

From this period, she has been considered the *first spiritual parent*, in the line of the female, the *second heir* in the covenant of life with Christ Jesus, He being the *first spiritual heir* or parent; Adam and Eve being the first *natural heirs* and parents. Hence, among her followers, she has been distinguished by no other title than that of MOTHER; therefore the title *Elect Lady*, is an assumption traced back to the author of Mr. Buck's article, which article seems to have been composed by a prejudiced mind, and based upon supposition. But I am not through with this author yet. Misrepresentation must be exposed. This is my object. I shall use every exertion to set the truth before the reader; and I am aware that in so doing, I shall be liable to censure, because of some ideas that may appear in the following sketches. Therefore please bear in mind, that, in order to show clearly the ground they occupy, I shall be under the necessity of resorting to many arguments and texts which under any other circumstances would, in all probability, prove untenable. Hence I trust my friends will not be hasty in judgment in my present case.

God Will Raise Up More Prophets.—No. 2.

There are still other prophecies of Paul which it will be well to examine in this place. He says to Timothy:

"This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that

are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, *as theirs also was.*" 2 Tim. 3: 1-9.

How exactly do prophets and inspired men agree in every thing! The Savior tells us that, as it was in the days of Noah, and Lot, so shall it be in the days of His coming. And Paul describes the men of the last days, as in the above quotation; precisely such men as must necessarily have existed in the days of Noah, and Lot.

There is a point or two in this passage, well worth noticing. We are told here that, "as Jannes and Jambres [Egyptian magicians] withstood Moses, so do these also resist the truth; but they shall proceed *no further*;" that is no further than Jannes and Jambres did, "for their folly shall be made manifest unto all men *as theirs also was.*"

The truth is that, as the scriptures assure us, that God will in the last days, raise up true prophets, so they also assure us that there will be plenty of false ones. (Matt. 24: 11; 2 Thes. 2: 9-11; Rev. 13: 13, 14.) In fact that is nothing new; for we find in every age, when the Almighty had a prophet on the earth to lead his people, by His mighty power and "a stretched out arm," the enemy of all righteousness, inspired men of *his* choice to do many similar works by *some other* means, who would then labor most assiduously to prove that God's prophets worked by the same means; consequently that their pretensions of working by the power of God, or of being sent by Him, was all a simple "hoax" or "delusion." Accordingly we find in our own day that many have risen up, claiming to understand the art of healing all kinds of diseases by the laying on of hands, and have written, and advertised books that give full directions, as to how these cures may be performed.

Many others put themselves in what they are pleased to call the "clairvoyant state" in which they can see visions of plants, and herbs, adapted to the healing of numerous diseases, bruises, burns, cuts, sprains, &c., while tens of thousands of others are dealing with "familiar spirits"

or the spirits of devils that inspire them with prophecies, speaking and writing in (to them) unknown languages, communications with the dead? and knowledge of the different states and degrees of happiness, enjoyed in the spirit world, and a thousand other wonderful mysteries. At the same time the most intelligent among them are very gravely trying to show that all this is identical with the power claimed by apostles, prophets and saints, and that there is no God in it at all.

It was thus that the Egyptian magicians reasoned with respect to the power exercised by Moses till they succeeded in blinding the eyes of Pharaoh and the Egyptians, impelling them on step by step till they perished in their folly, and were made terrible examples to all future generations. And thus it will be in these last days; for God says He will send them strong delusions, that they may believe a lie; that all may be damned *who believe not the truth, but have pleasure in unrighteousness.* (2 Thes. 2: 11, 12.)

And now though Paul in this passage does not positively state that, there will be true prophets among the class of people he tells us will be in the last days, he has given us very strong ground to infer that such will be the case; for it is not easy to conceive how men who will resist the truth *as Jannes and Jambres did*, can have their folly made manifest unto all men, *as theirs also was*, unless there are true prophets among the people, who will speak in the name and by the power of God just as Moses, Joshua, Elijah, and many other prophets in ages past. Here we can see the necessity of observing the admonition, "beware of false prophets," and of digging deep and laying the foundation of our faith upon the rock which is the word of God. (Matt. 7: 15, 16, 24-28.)

It is curious how many great and glorious truths men will pass over, when once established in the dogma that God will never give any more revelation to man, and that the age of miracles is past.

In the account we have of Jacob blessing his sons, he says, "Gather yourselves together, that I may tell you what shall befall you in the *last days.*" Gen. 49: 1. Among the many things which he predicted concerning the posterity of Joseph while his hands were upon his head, he says, "from thence," that is from your posterity, "is the *shepherd the stone* of Israel." The words "shepherd" and "stone" are names often applied to the prophets of Israel. Jesus is called the "Good Shepherd," the "shepherd and bishop of souls." Moreover He is called the "chief corner stone,"

a "tried stone," a "living stone," "precious stone," &c., and He gives both these titles to Peter. Accordingly He says to him, "feed my sheep,"—alluding no doubt to the fact that He had already ordained him a shepherd to watch over the church, just as a shepherd does his sheep. John 21 : 15—17. Again He says to Peter, "Thou shalt be called Cephas," which signifies a stone. John 1 : 42. But neither Jesus nor Peter was the "shepherd and stone" spoken of by Jacob, when he had his hand on Joseph's head. For Paul tells us that it is "evident that our Lord sprang out of Judah;" (Heb. 7 : 14;) but whatever Jacob said to each of his sons had reference to the posterity of that son, and *no other*.

Here then is a strong testimony—just as strong as anything ever predicted by any prophet in Israel—that in the "latter days" God will raise up a shepherd of the tribe of Joseph, who, according to the scriptural interpretation of the word "shepherd and stone," *must be a prophet of God*, like unto Peter, resembling in some degree the Savior, and consequently "like unto Moses," and other great prophets of Israel. We are therefore at no loss to know what is meant in Daniel 2 : 34 & 45, by the stone that was cut out of the mountain without hands, and became a great mountain, and filled the whole earth. As in the case of Jacob's prophecy upon the head of Joseph, so it is with this of Daniel—both are reserved for the last days. Dan. 2 : 28.

This language has evident reference to the raising up of a prophet by the Almighty, who is to be placed at the head of a dispensation, which is finally to result in bringing all men into a universal brotherhood, or unit, just as a mountain is a unit: and is evidently identical with that dispensation spoken of by Paul to the Ephesians, as before spoken of, and substantially embraces all those things spoken of by Isaiah in the 11th chapter, from beginning to end, in its most literal sense.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the faling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. * * They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," in this dispensation.

The word mountain spoken of here and in Daniel, out of which the stone is to be cut without hands, signifies nation or kingdom. See Jer. 51 : 25; 17 : 3; 32 : 24;

33 : 4; Ps. 30 : 7; Isa. 2 : 2. The reader will find a very clear and interesting proof of what I have asserted to be the true signification of the word mountain, by turning to those passages.

There is another passage which I wish to call attention to upon this subject. Paul, in addressing the Romans, says:

"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness *in part* is happened to Israel, *until* the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them; when I shall take away their sins." Rom. 11 : 25—27; Deut. 33 : 1—9; Jer. 31 : 31—40.

Now the house of Israel, since they first became a people, have many different times been led captive into other nations, and have been oppressed by as many different kings and princes. The Book of Judges, alone, gives an account of some five or six different captivities, and as many different deliverances; yet from the time of their first deliverance, from under Pharaoh, by the "hand of Moses," up till the time of their final captivity into all lands, there has never been a single deliverance unless under a leader and deliverer appointed of God, through the ministry of an angel, or by direct revelation from Him, either personally to himself or through some living prophet. And now to suppose that God will gather Israel from all lands where He hath scattered them, in the last eighteen hundred years, without raising up in a similar manner, some mighty prophet for that purpose, is merely foolish, and betrays great ignorance of the dealings of God in every age with His people. In the above passage there is a limit put to the partial darkness brooding over the house of Israel. "Blindness *in part* is happened to Israel *until* the fulness of the Gentiles be come in;" which signifies that, in the last days when "the dispensation of the fulness of times" is given, the Gentiles shall hear it first, and when all come into it from among them that *will* come, then the elders sent to preach the everlasting gospel will turn to the Jews. Then will be fulfilled the saying, "The last shall be first, and the first shall be last." The Gentiles in the Christian dispensation were the *last* to receive the gospel, and in the last days they are to be the *first* to whom it shall be given; while the Jews, who were the first to hear it in former days, shall be the *last* to hear it in these last days. Then will be fulfilled the words of Isaiah:

"I will lift up my hands to the Gentiles, and set up my standard [the gospel] to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers;" &c. Isa. 49: 22, 23.

This has never yet been done by the Gentiles, to the Jews; and never will, until that deliverer, spoken of by Paul, is raised up to turn away ungodliness from Jacob. When he is raised up, then the captivity spoken of by the Savior, (Luke 21: 24,) and all the prophets who have spoken concerning it, will be ended. Isa. 11: 10-16; 43: 5, 6; 49: 18-26; 53: 15-26; Ezek. 20: 33-38.

The evidence adduced here, for the purpose of proving that God will raise up and send more prophets among men, *after* the time of John the Revelator, is of the most overwhelming character: and with every man possessed of any faith in the promises and decrees of Almighty God, it should be full and sufficient to set that matter forever at rest. At the same time let no one suppose that the subject is exhausted; but let it be remembered that "to him that hath [a love for the truth] shall more be given; but from him that hath not, shall be taken even that which he hath." Luke 8: 18.

And now that God has already commenced to raise up prophets in these last days, the reader is referred to a tract entitled *Evidence that Joseph Smith was a Prophet of God*, and the *Voice of Warning*, which are both advertised in the *True Latter Day Saint's Herald*, published in Plano, Kendall Co., Ill. W. W.

CONFERENCES.

Nauvoo and String Prairie Conference.

Minutes of a District Conference of the Church of Jesus Christ of L. D. S., held at Nauvoo, Hancock Co., Ill., June 9 & 10, 1866.

Conference organized by choosing J. H. Lake, President, and Geo. Z. Redfield, Clerk.

The minutes of the last Quarterly Conference were read and corrected, by choosing a committee of three, to examine the minutes and make the necessary corrections, and report.

[The Committee made the following corrections: J. Shupe should be I. Shupe; J. Lambert should be John Stephenson; G. Williams should be G. Wilson; L. McBride should be L. McClintic; W. R. Derby should be Wm. Durfee.

Officers of Conferences should be very careful in preparing the minutes for publication, for we cannot consistently spare room in the *HERALD* for subsequent corrections.—EDITOR.]

Official members present: 1 high priest, 1 of the seventy, 10 elders, 4 priests, 3 teachers, 1 deacon.

The following elders reported: F. Burley, T. Pitt, N. S. Shaw.

AFTERNOON SESSION.

The following elders reported: Elijah B. Webb, Samuel Alcott, S. Tripp, R. Lambert.

REPORTS OF BRANCHES.

Nauvoo: 3 added by baptism, 2' by letter, 1 died, 3 high priests, 9 elders, 2 priests, 1 teacher; 2 children blessed; 9 removed to other branches, 1 ordained to the office of priest. Reported by E. J. Moore, as Teacher. Wm. Redfield, President, E. J. Moore, Clerk.

Rock Creek: remains as last reported, with the addition of 1 by baptism. Reported by John H. Lambert. T. Pitt, President, H. T. Pitt, Clerk.

Montrose: 8 added by baptism since last reported. Reported by F. Burley, S. Alcott, President, David Houghton, Clerk.

String Prairie: 7 elders, 3 priests, 1 teacher, 1 deacon. Reported by John H. Lake. J. Newberry, President, Wm. Haskins, Clerk.

The Keokuk Branch has 26 members, including 3 elders, 1 priest, 1 teacher, 1 deacon.

EVENING SESSION.

B. Austin reported.

Resolved, That the Presidents of the Nauvoo and String Prairie districts have the privilege to appoint clerks for the benefit of said districts.

Resolved, That Bro. R. Lambert be sustained as President of the Nauvoo District, in the place of Alex. H. Smith.

Resolved, That this Conference give Bro. Elijah B. Webb a licence.

Resolved, That the committees appointed in the Nauvoo and String Prairie districts be continued, to see to the wants of the families of those elders that devote their whole time to the ministry, with the appointment of Bro. S. Ferris, in the place of Bro. Benj. Durphy.

Appointment of missions in the String Prairie District:

Resolved, That Bros. Alex. Struthers and F. Burley be appointed to Farmington and Croton, Iowa,

Resolved, That Bros. Ira Parish and Calvin Haskins be appointed to New Boston and Vincennes, Iowa.

Resolved, That Bros. Isaac Shupe and Wm. Haskins be appointed to Lee's School house, Iowa.

Resolved, That Bros. B. Austin, M. S. Shaw and J. Lambert be appointed to Sonora, Montabello and Bear Creek townships and vicinity, Ill.

Resolved, That Bro. S. Tripp be appointed to Burlington and vicinity.

Resolved, That Bros. H. Cuerton and Geo. Z. Redfield be appointed to Pilot Grove and La Harpe townships, Ill.

Resolved, That we sustain all the spiritual authorities of the Reorganized Church of J. C. of L. D. S. in all righteousness.

Appointment of two days' meetings: At Bear Creek Branch, on the second Saturday and Sunday in July. Also one in Montrose the first Saturday and Sunday in August.

Resolved, That all the elders in the two districts use their influence for the spread of the *Herald* and other books.

SUNDAY MORNING SESSION.

Conference met for a testimony meeting, and had a cheering time. The gifts of the gospel were with us in great power, and every heart rejoiced. After which we had preaching by Bros. R. Lambert and Wm. Redfield, from Isa. 24 : 5, after which Mrs. Sarah Best was baptized by J. H. Lake, and confirmed by J. H. Lake and R. Lambert.

The String Prairie Branch recommended Bro. David Hall to be ordained to the office of a priest, and Bro. Daniel Comstock, teacher, and Bro. James Comstock, deacon. David Hall and James Comstock were ordained accordingly by Bros. Wm. Redfield, R. Lambert and Jas. Burgess. As Bro. Daniel Comstock was not present he was referred back to the String Prairie Branch for ordination. Bro E. J. Moore, of the Nauvoo Branch, was also ordained a priest.

Resolved, That we adjourn to meet at Keokuk, Iowa, Sept. 8, 9, 1866.

J. H. LAKE, PRESIDENT.

GEO. Z. REDFIELD, *Clerk*.

Pottawatamie Conference.

Report of a District Conference held at Crescent City, Iowa, May 25, 1866.

Conference met pursuant to adjournment, and organized by calling Elder Geo. Sweet to preside, and Daniel K. Dodson, Clerk.

Resolved, That all reports of branches that are not received by their branches be laid on the table.

REPORTS OF BRANCHES.

Boomer: report not received.

North Star: report not received.

Wheeler's Grove: 34 members, 1 high priest, 4 elders, 1 priest, 2 teachers. John Smith, President.

Crescent City: 37 members, 2 seventies, 4 elders, 2 teachers, 1 removed.

AFTERNOON SESSION.

Elders reported: D. P. Hartwell, Hance Hansen, J. D. Cravens, J. M. Putney, — Martin, Daniel K. Dodson, H. Smith, P. Stevens.

Resolved, That D. P. Hartwell and Nephi Yocum continue their mission.

Resolved, That Elders Putney and Martin continue their mission.

Resolved, That Howard Smith continue his mission, in connection with E. Knapp and Bro. Falls, in this district.

MORNING SESSION.

Resolved, That this Conference sustain Elder Geo. Sweet as President of the Pottawatamie District.

Resolved, That this Conference sustain Bro. Joseph Smith as President of the Church of Jesus Christ of L. D. S., and all the constituted authorities in righteousness.

Preaching by Elder H. Smith.

AFTERNOON SESSION.

Preaching by Elders Geo. Sweet, H. Smith, and C. McIntosh.

Resolved, That this Conference adjourn to meet at Crescent City, the last Saturday and Sunday in August, 1866.

GEORGE SWEET, PRESIDENT.

DANIEL K. DODSON, *Clerk*.

CORRESPONDENCE.

FROM BRO. ANDREW SHARER.—I have three preaching places within seven miles of Tunnel City. There is a good turnout every time, and a very good state of feeling.

Those who oppose an apostolic ministry frequently challenge me to confirm my special call by a miracle. To this my answer was, last Sunday, that I would do so next Sunday at two o'clock, and told them to tell all the people to come out and see for themselves. A great number came together. I requested them all to bow the knee with me in prayer, if they wanted to understand the miracle. This caused many of those who

had the form of godliness to bend their knees with me in prayer. We rose on our feet. I read the hymn. We sang. The congregation was seated. I took for the foundation of my remarks, Acts 2:33.

We had a good time. I made it appear that every sermon and exhortation delivered in the power of the Spirit is itself a miracle. They seemed to be satisfied with the miracle.

TUNNEL CITY, Wis., July 25, 1866.

FROM BRO. J. D. JONES.—After starting from your place, (Plano,) we arrived at Pittsburgh on Saturday, and found the house of Bro. Edwin Hulmes, who with his dear mother and sister, received us with warm hearts, and in a very little time we became as familiar with each other as if we were old acquaintances. We then went to Bro. Ells', where the same good feeling existed.

On Sunday the saints came together. Br. Ells addressed the audience, under the influence of the good Spirit of our God. In the afternoon we came together again, to partake of the emblems of the broken body and spilled blood of our dear Redeemer, and O what a heavenly time we had. All hearts were made to rejoice, and glorify our Father in heaven. When the meeting was closed, I tell you it was hard to part from each other. When we bade each other good bye, tears seemed to bedew the eyes of all. My soul was full to overflowing. I said in my heart, O my God, may I never betray my trust which is bestowed on me. They contributed to our wants, to help us on our journey. Bro. Ells took a very active part, urging the dear saints to assist us, which they did; and may the good Lord reward them in their basket and in their store, and lead them safely through this ungodly world, to a seat in the celestial kingdom of our God. Monday evening we were invited to Bro. and Sister Fane-stick's. After partaking of a portion of the bounties of the earth, we spent a happy time in singing the songs of Zion.

Tuesday morning we started behind the iron horse to Scranton, arriving here on Thursday. After hunting around, we found some of the good family of our Father, and in a very little time we were at home again! The same good Spirit is enjoyed by them as with the brethren at Pittsburgh. They are nearly all Welsh, the gems of the earth. We visited some of the old stock and bore testimony to them, and I am led to think effectually. Yesterday we walked down to Pittston, from seven to nine miles. In

connection with our brethren we held two meetings, and preached in the open air. All hearts were made glad. Each eye beamed with the Spirit of the Lord. Many listened attentively.

But to tell you the beauty of all, you said that you thought the Lord would open our way to cross the ocean, not having to work to obtain means. Dear Brother, such is the case. The way is open. Bros. William Birch and George Jones have been the means, in the hands of God; in doing it, for which we feel to praise the name of our God, and sing hosannah in the highest. Yes, and thank our dear brethren for taking the matter to heart. They are good souls, and the Lord will bless them in time and eternity for it, and I know you will say, amen. The saints here seem to have great love towards brother W. W. Blair.

Dear saints in Plano, please continue to pray for us, for we are poor feeble worms of the dust. We will ever pray for you.

SCRANTON, Penn., July 2, 1866.

FROM BRO. JASON W. BRIGGS.—I learn from Bro. Ells that he is not yet prepared to start on the mission to Europe, nor can he say how soon he may be, but says you know his situation. Well, what are the prospects? I received a letter from Bro. Rogers, respecting my starting; but about the same time was advised that I should probably see him, with others, at Buffalo Prairie, if I came, so did not write; but will do so now. By the by, I want Bro. Ells to go when I go, and if otherwise ready would incline to wait a little for him, if probability was on the right side. But perhaps he is as near ready as I am; but I shall write at once to Bro. Rogers and, to Bro. Ells.

I suppose you are apprized of the fact that an individual hailing from Kentucky, and now residing in Mercer Co. Ill., by the name of Fisk, had, as early as March last, issued a standing challenge to the Latter Day Saints to find a man to discuss with him, the relative merit and demerit of the two systems of faith advocated by them and himself, intimating that should any such appear, (which was very doubtful,) he should at once be annihilated. At the request of several brethren I repaired thither, to witness, or prevent if possible, such an extraordinary occurrence. Finding the individual, we, after three or four hours labor, agreed upon two questions for discussion, which covered the ground of the faith and order of the Latter Day Saints;

and the Campbellite faith and order. And when, in consequence of the non-arrival of a letter sent by me in advance, two days must be occupied in circulating notice &c., which I informed him would confine me to three days for debate. This he regretted exceedingly. He wanted twenty-five days, or ten at least; but we compounded with him on this point by giving him a pledge that, at the expiration of the time allotted me, (for I had stipulated to meet a Soul-Sleeper, in Hardin Co., Iowa, June 23 & 24,) if he desired, I would agree upon some future time to continue the discussion. So on Sunday, the 17th, we met on the Fair Ground—a beautiful place—at Millersburg. It is hardly becoming in me to report the discussion, nor am I going to attempt it. But some remarkable positions taken, and the *finale* of the affair, I will allude to.

In introducing the order of the church as it is and was, we showed by 1 Cor. 12, that it pleased God to set apostles in it. At this the gentleman affirmed that God only made twelve apostles, and that only twelve would ever get into the New Jerusalem. We then showed by Acts 1: 23, 26, that a vacancy having occurred by the apostacy and death of one of that *twelve*, that Matthias was chosen to fill the vacancy. That, whereas, after Judas fell they were called the *eleven* now Matthias was numbered with the eleven, making the number twelve again. This he denied, representing the transaction, praying over it, casting lots, &c., a mere farce. Then I showed that the apostles were thenceforward called the twelve. Acts 6: 2. He admitted that Judas' place should be filled, but he wanted that place for Paul. But when we showed from Acts 13: 2, & 14: 14, Barnabas must first be supplied with a place before Paul, he went off into the Greek and proved by the Lexicon that apostle signified one sent. We admitted this of course, as we had just shown that Barnabas was both sent and set apart by the Holy Ghost. My friend then, with an air of triumph, affirmed that I had got an apostle that I did not know what to do with. Other than the *twelve* consisted of thirteen. But when I turned back to Acts 12: 1, 2, and read that Herod had stretched forth his hand and killed James the brother of John, showing a place for Barnabas, my friend felt a little discomfited, for he had said I could not show this; but here he again plunged into the Greek, and showed what a dreadful thing it was to be igno-

rant, and informed the audience that his opponent knew nothing about the Greek. Upon the abstract question of ignorance we were all agreed, but where it lay, was a point for the audience to settle. We then demanded that Paul, who was not a whit behind the very chiefest of them, must come in somewhere, whether he could show a vacancy or not. We had shown a precedent in the case of Matthias, and the following of it in the case of Barnabas; hence, when Paul is made an apostle by like authority, and as such, associated with the twelve, it is plain by what rule he got there. My friend seemed satisfied that Paul was a genuine apostle and ought to have a place. Now I fancy he felt relieved at the disposition of Paul, and the end of this *apostle question*.

But I read from 1 Thess. 1: 1, & 2: 6, that Silvanus and Timotheus also were apostles. At this my nervous friend broke out in tongues again, (the Greek,) and then interpreted to the effect that all the elders, teachers, evangelists, &c., were apostles, that is, were sent; but that there were only twelve from first to last, "apostles of the Lamb." This was a bright idea, suggested in time of great need; but it dimmed rapidly when we read 1 Thess. 2: 6, where Silvanus and Timotheus are declared to be "apostles of Christ," and 1 Cor. 12, clearly showed that all were not apostles. Was Christ one and the Lamb another? By this time my fertile friend seemed exhausted on these points. He seemed to have forgotten his Greek, and the English wouldn't serve him, so I am sorry to say that he descended to billingsgate, but rallied with demanding a sign, and he would believe.

Knowing that faith comes by hearing the word of God, and he had heard it and did not believe, I endeavored to show him why he did not believe, by tracing his pedigree through his ancestral brethren to their common father who jointly demanded the same thing of the great Apostle and High Priest of our profession.

When we introduced the gifts and blessings that always characterized the believer, from righteous Abel down, which Christ said should follow the believer, Mark 16, and Matt. 28: 20, the same thing is promised, and to continue "to the end of the world." This he admitted was too plain to deny, but took the ground that we have no such promises, for we didn't live in that world; that having closed at the seige or taking of Jerusa-

leni, or about that time; And the promises made to them in that world did not extend to this. When I enquired whether the commandments given to them in that world extended to this, I doubt not he regarded it as very impertinent, for he did not deign an answer of any kind. I then read from 2 Pet. 3: 7-12, that the world, (heaven and earth,) that then was, when Peter and the apostles lived, was reserved unto fire unto the judgment, when the elements were to melt with fervent heat, the earth also, and the things therein were to be burned up. Also from Matt. 13: 38, 40, that at the "end of the world" (in which the apostles lived,) the final separation of the wheat and tares; or good and bad, the harvest would then be completed. So if the end of the world had passed, the judgment had passed, the harvest over, the tares consumed, or "perdition of ungodly men" come, and the elements had long since melted, the earth also, and the things therein had been burned up, and we were now living in the new earth, where there was no more sea. And we were, according to this assumption, on the wrong side of the judgment to be preaching the gospel. But my friend, tho' advised by his brethren to dry up his end-of-the-world-theory, still insisted it must have come to an end long since, for when the gifts ceased, if the end of the world did not come, the promise of Christ would fail. I submitted that Wesley's explanation of this was the true one. That the church had "turned heathen," or had ceased to be believers, hence were without a promise, it being made to believers alone. My friend labored hard to show that after all the gifts were useless, after the word had been completed, which was done when John finished his book to the seven churches of Asia by penning these terrible words, "If any man shall add to the words of this prophecy * * or take away from," &c. As to this prohibition, I admitted that no man had a right to add to or take from John's book, or from any other book; but that it certainly could not mean that God could not reveal something ever after this. And I then showed, from Fleetwood and others, that John himself wrote two or three books afterward, and that they were received as canonical, and moreover, that the revelation of John itself was not received as such until the fourth Council of Toledo, held in A. D. 630. Besides, if all the words of prophets and apostles given be-

fore this Patmos revelation was the "rule of faith," the rule was too short for Jude's work on the "common salvation." The "Prophecy of Enoch," cited by Jude; the "Epistle to the Laodiceans;" the "Book of Iddo the Seer;" of "Nathan the Prophet;" of "Gad the Seer;" of "Shemai the Prophet;" of "Abijah the Prophet," and some dozen others to which the Bible refers us, are not to be found. Again, if the Bible was the word alone to guide us, which did my friend mean? The English? If so, why did he seek to improve it, by his constant resort to the Greek? To all this, my friend—this certain disciple—dare not trust himself to reply; but informed the audience that Alpha and Omega were the first and last letters in the Greek alphabet, and if I understood him, Omega here meant the last—last revelation; but after this exhibition of scholarship, my friend, Dr. Fisk, did deliver himself as follows:

If he had time, (which he had not,) and had certain books, (which he had not got,) he could show what he wouldn't attempt then, touching these last points: but in lieu of this, he informed the audience that his opponent was a hardened sinner, a dangerous man and a deceiver. We thought, what a pity that statements and accusations can not be taken for arguments when they seem so necessary for sustaining one's self.

But the time drew nigh for closing our interview, and my friend, that wanted 25 days, or ten at least, was on the platform for the last time, and such had been his exercises that he was too full—or too empty—to proceed and fill his half hour, but twice appealed to the chairman to know if his time was not up, (once a quarter of an hour too soon,) and when the meeting adjourned, before and after leaving the stand, I looked for my friend, to make arrangements, as per agreement, for continuing the discussion at some future time. He was not to be found—he had forgotten it!! And I have seen my friend no more. Adieu Doctor.

The moral of the discussion is this:

It is manifest that the system of doctrine taught by the Latter Day Saints, as well as the order of the church, with its gifts and blessings corresponds with the pattern set forth in the Bible. Hence, if anything can be proven by the Bible on these points, then it is proven that the Church of Jesus Christ of Latter Day Saints is the true church of God, or body of Christ—the question discussed.

The audience was attentive throughout.

May God bless the endeavor to establish truth to their salvation, is my prayer.

ELLIS, Iowa, June 27, 1866.

FROM BRO. J. W. BRIGGS.—On last Saturday I met in our town a Soul-Sleeper, who had come over two hundred miles for that purpose. There were about twelve preachers present of different orders. At the conclusion of the first half day many said that the Soul-Sleeper was used up, and at night one of the Chairmen, an outsider, said, "he did not make opposition enough to make it interesting;" and a sectarian preacher said, "he was as nicely whipped as ever a baby was by its mother." The second day he done no better, four or five of his brother Elders were present; they were not satisfied, they felt bad; one of them offered to take it for them, and continue it. I accepted, and a week from tomorrow we meet, if the Lord will. I learn by a brother, that a Union preacher present said we were sure of a Methodist preacher, who attended the whole time, and on his way home, in his zeal, huzzaed for Briggs; straws show which way the wind blows. I expect to baptize a few here one of these days.

ELLIS, Iowa, June 30, 1866.

MISCELLANEOUS.

NOTICE.—Three or four good Stone Masons, able to take charge of and put up a good substantial stone Meeting House, can find employment at Fox River, near Sandwich, if applying soon. Apply to Joseph Parsons, or to Enoch Darnell, Sandwich, DeKalb Co., Ill., for particulars.

☞ We hear that there are some Saints near Albany, N. Y., having good times.—Elders passing that way are hereby requested to call on George Bray, ten miles below Albany.

DIED.

At Fox River near Sandwich, Ill., June 24, 1866, of Typhoid fever, Sister MARY ANN, daughter of Bro. Joseph Parsons, in the 20th. year of her age.

She lived and she died in hopes of a joyful resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

At Mission, La Salle Co., Ill., June 29, 1866, Sister MARGARET MILLURE, aged 70 years; 9 months, and 9 days.

At St. Louis, Mo., July 2, 1866, of congestion of the brain, ROBERT, only son of John and Emma Cooke, aged 1 year and 9 days.

RECEIPTS FOR THE HERALD.—H. M. Wilson, A. McCord, R. Lye, W. Wilson, J. M. Waite, E. G. Page, O. Hayer, B. Alden, H. J. Hudson, J. Hanson, J. Stevenson, W. Stevenson, W. B. Horton, W. Strang, B. Sly, C. Smith, J. C. Gaylord, A. Hicks, J. O. Montgomery, D. M. Montgomery, W. Aldrich, D. Stiles, L. Hewitt, C. Davis, A. Delap, F. Leonard, G. L. Pope, J. Cook, R. M. Peile, J. Gold, T. R. Allen, E. A. Newberry, G. W. Galley, J. Barrow, J. Conyers, N. Vesey, E. Haskins, J. Painter, each \$2; A. Kuykendall, M. Lowe, H. W. Pomeroy, W. Hart, H. Renchousen, S. A. Sayer, J. J. Rasmussen, W. Hartshorne, J. Black, Mr. Capoun, G. Watson, J. Winslow, W. F. Randall, E. Barnum, N. H. Ditterline, U. E. Cudworth, A. Griffith, R. Rowley, J. Mantle, W. Williams, (Knight's Grove) P. Adamson, A. Fife, W. Dukes, D. W. Davis, Mrs. Jacobs, D. Perce, E. M. Donald, each \$1; E. Tyler, \$3.10; S. Pemberton, \$1.25; J. Beard, \$9; O. J. Bailey, \$0.50; T. J. Andrews, (gold) \$5.25; E. Burke, \$3.55; W. F. Cooke, \$37.00; W. Fisher, C. Rockey, each \$1; J. Kissinger, \$2; H. Tyler, \$1.35; J. Bradley, J. Hinds, each \$0.75; D. Leeka, J. Leeka, each \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called Debate on Consciousness after Death—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, 4 and 5—Consciousness After Death—The Kingdom of Christ—The First Principles of the Gospel—Need of Revelation—John Wesley on the Spiritual Gifts, and Thomas Job on the Captivity and Redemption of Zion—Zion in America—Who then Can be Saved.

Eight copies for 10 cents, 24 for 25 cts., or 100 for \$1.

VARIOUS OTHER PUBLICATIONS are advertised in the HERALD of June 1st, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

THE TRUE LATTER DAY SAINTS' HERALD, is published semi-monthly, at Plainfield, 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 SHEETS, Plainfield, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS'

HERALD.

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

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

No. 3.—Vol. 10.] PLANO, ILL., AUG. 1, 1866. [WHOLE No. 1112]

Pleasant Chat.

We again take up our pen to greet the readers of the HERALD, and in so doing, are permitted to note the opening of the European struggle, with Prussia and Italy so far in the ascendancy. What is to be the final end of the war now impending, God alone knows, and time will develop to the understanding of man.

Bros. W. W. Blair and E. Banta have organized a conference in the east, as will be seen by reference to Bro. Blair's letter.

The canvassing for the New Translation is going on rapidly; so also the work of transcribing is progressing.

A train of emigrants for Utah passed through here on the 14th of July. We do not know who was in charge. We hear that a large number are at Wyoming, Mo., waiting transportation. Truth goes slowly, while error travels with giant strides.

Brethren A. H. Smith, Wm. Anderson and James W. Gillen are on the plains, going toward sundown; while from the Pacific Slope we hear that they are waited for anxiously. May God prosper them, that they be kept in the safety of His watch-care.

Bro. Thomas E. Jenkins writes good news from England and Wales, and altogether there is much to encourage those who will be encouraged. And croakers ought to denizen with the owls and frogs—in the swamps and in the darkness.

In proceeding with our letter job, we shall notice the following extracts

from communications received soon after their respective dates.

The first bears date Sept. 25, 1862:

"To the humble and worthy among the scattered saints in all the land of the United States of North America. Thus saith the Lord, through his servant the Branch." * * "Behold I say unto you that I have not forgotten my people; and therefore have I provided a place, even a Chamber of Refuge, and where they may grow up as calves of the stall, even as it is written in Malachi the prophet; Wherefore look ye to this place, even that called Springville, that you may come before the winter shall hinder you: Yea come now with your stuff and build ye houses and till the soil even as others now here, and here find rest a season with him and those with him who is as a hiding place from the fury of the storm, and as the shadow of a great Rock in this now weary land.

"To Joseph Smith Esq. his mother and brethren at Nauvoo." [Signed.]

This other is dated Preparation Chamber, March 12, 1863.

"Now, Behold the Lion has come forth out of his thicket, even of his hiding place where he has been for a long season in his concealment and the destroyer of the Gentiles is on his way to make the land desolate, where the scattered saints are tarrying, that they may flee from before them out of Babylon to Zion, even as I herein, as also before have called them. Yea for five months—commencing this spring, 1860

shall they as the locusts torment but not kill those who have not the seal of God in their foreheads. Rev. 9 c. Yea this is the beginning of the forerunner of the treading down as written in the Book of Mormon.

“Therefore tarry not, but gather up your stuff, that at *least* as soon as the next summer of 1864, after that of this present year 1863 ye may be in the place of deliverance as I have said.” [Signed.

Here is one from another region of country, as it comes from St. Louis, Mo.

“But to proceed with my Testimony. What has happened to the ungodly of Jackson and adjoining counties, will happen next *anonymously* the Hypocrites and Blasphemers in your state, after which it will go forth as a whirlwind upon all the face of the Earth. And if you would escape, I adjure you in the name of God, to immediately inform your people from me, that they should send their wise men immediately to confer with me in regard to the purchase of inheritances in Zion, and the gathering of the saints, that they may return and build the waste places of Zion. Should you conclude to confer with me yourself, please write immediately. If, however, you choose to treat this letter, (as you did my former one,) with silent contempt, be it so, but, perhaps when the surging billows of wrath and vengeance begin to roll and foam around your house, you will then remember my warning and flee to Zion, if it should be without obedience to the commandment ‘to observe to have all things prepared before you.’ Even then perhaps yourself may be saved, if it be ‘yet so as by fire’ and your works all burned.” I ask for no position nor honor from you, I only ask to be heard as God’s Messenger for the sake of His people. Nevertheless, my respect for you is great because of your parentage, whom I respect and honor as my *Alma Mater* in the Holy Orders of the Priesthood, as it was under the hands of your father and grandfather that I received the blessings that first opened up to my understanding the greatness of the mission which I had to fulfill as God’s Messenger in the salvation of Israel, and it was after I received those blessings that I dandled you, (then an infant,) upon my knee, and caressed you as the son of God’s Prophet. Little did I then think that I should be called upon to warn you to flee from the wrath to come, but so it is. Farewell for the present. I subscribe myself your friend and brother,

“God’s Messenger of Peace, Ephraim, His first-born—surnamed Israel, all in the person of”

This which follows is the last we shall publish at present, and we trust that no one will take umbrage at our thus giving a few letters, of the many we receive, to the perusal of the brethren.

“July 14, 1865.

“JOSEPH SMITH Eld.:—Should it please your honor, I would be happy of the privilege of conversing with you upon spiritual and political matters. I shall be in a short time in these parts to help settle the Indian difficulties. I am now going east on business. I believe that there are yet true prophets living possessing the power to interpret dreams, and that God yet makes Himself manifest to persons yet on earth, by visions and dreams. I wrote by the spirit of prophecy the time when the past war with the South would commence, when it would end its cause and effect, and went so far as to tell certain men that they would go to it. It has come true, and they have my writings to prove what I said, so they are living witnesses to the truth. I have also pictured out America’s future history for some time to come, and spoke of another war she would figure in—wrote when it would take place, how it would end, and its effects upon this continent, and of two nations that shall yet possess a name among the nations of the earth, that now have only the seed to sow upon the ground whereby they are to spring up shortly, as a mighty crop of pure wheat—the chosen of God. Your church is to be affected by it. Shall I tell you in what way? I will at the proper time, should we agree upon one principle exhibited or manifested to the world in the character of God. I shall thereby know you are on the right road and working for God. I think, by what I have learned of you, that you will agree with me upon this subject.

“I expect to soon get a book printed of my own writings.

“I will paint a map of the continent of North America, and show where boundaries will be changed, and possessions. It will be the map of prophecy. A copy or likeness might be obtained from it by some on reasonable terms, but only those that would be benefited by its possession, for there are beings here, that, no matter what they obtain, it goes to destruction.

"Then if you will hear
The minister of God,
To my words give ear,
Though I speak very odd.

"And to you I will tell
Many strange things,
For I have power to excell
All prophets and kings.

"And it plain I will make,
As plain it can be,
For all my mind is awake,
And heaven I can see.

"Then listen all nations,
I am the witness messenger;
And two eagles shall take their stations
In the very place I before did refer.

"I my writings give to chosen ones
For I intended prophecy to prove;
Do you see how my mind runs?
But it is by the Spirit of love.

"So I bid you success,
In all things that are right,
For God only will bless
Those that believe in visions of the night.

"With power for to see
All mysteries of glory,
And by wisdom be
In prophetic history.

"Yours with respect,

KING ELDORADO,

The Witness Messenger,

"Joseph Smith, Elder.

"Witness—one who sees.

"Messenger—he that bringeth tidings."

We have by no means exhausted the list, but keep on hand a goodly supply, from which if opportunity serve us, we may at some future time draw more copiously.

JOSEPH SMITH.

Antiquarian Evidences of the Truth of the Book of Mormon.—No. 7.

A few inches further to the right of the last mentioned scenery, which is represented on the map, there appears to be more emblems of war—a battle ax, spear, and three men in chains. A few inches further to the right there is another emblem of prosperity; a few inches further, an amputated human head placed above and attached to the throne of a king who is seated on the throne; then another season of prosperity, represented by a sheaf; a few inches further to the right a war club. Such varied scenes of prosperity and adversity, peace and war, are described in Ether 2: 2-9, in connection with and annexed to the history of the devastation

by poisonous serpents. One foot further to the right, and to the end of the map, two feet of it are filled with representations of an horrible war and weapons of war and defence—swords, spears, axes, breast-plates, &c.; captives held and dragged along by the hair of their heads, others in chains, decapitated human heads, captives brought before the king whose throne in three more places is decorated in each place with a human head. The Book of Ether 6: 2-4, presents a thrilling description of this last great war of the Jaredites, in which we are there informed that the Jaredites slew each other until only two men remained, of that great and mighty people. One of the men was Ether, a prophet of the Lord, who hid himself from the combatants, and the other was the king of one of the Jaredite nations. The history of the last battles in this great war are recorded in the above mentioned chapter, as follows:

"And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people. But behold, the Spirit of the Lord had ceased striving with them, and Satan had full power over the hearts of the people, for they were given up unto the hardness of their hearts, and the blindness of their minds, that they might be destroyed; wherefore they went again to battle. And it came to pass that they fought all that day, and when the night came they slept upon their swords; and on the morrow they fought even until the night came; and when the night came they were drunken with anger, even as a man who is drunken with wine; and they slept again upon their swords; and on the morrow they fought again; and when the night came they had all fallen by the sword, save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz. And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their mights with their swords, and with their shields, all that day; and when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr. And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men, as to the strength of men. And it came to pass that they fought for

The space of three hours, and they fainted with the loss of blood. And it came to pass that when the men of Coriantumr had received sufficient strength, that they could walk, they were about to flee for their lives, but behold Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr, or he would perish by the sword; wherefore he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold, Shiz had fainted with the loss of blood. And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little; he smote off the head of Shiz. And it came to pass that after he had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died." Ether 6: 4.

As the foregoing quotation represents that Coriantumr and Shiz fought a single combat with their swords, so the last part of the scenery or figures on the great map are two warriors, each of them with his sword in his hand, and one behind the other. The last scene in the map is evidently in accordance with the last item in the history of the Jaredites, as it is recorded in the Book of Mormon. A more particular comparison of the map with the Jaredite history, in the Book of Mormon, by the help of God's Spirit, would no doubt bring forth a much larger amount of evidence of the truth of the Book of Mormon; but for my part, I hold that the truth of it is demonstrated by what has been presented already, and that *Delafield's Antiquities* with its great map is a great treasure.

I. SHEEN.

COMMUNICATIONS.

Letter from T. Thoughtful.

FRIEND HERALD:—I have again a word to say to you, having been eavesdropping; and although it is scarcely honorable to betray that which people may say in their sleep, or when they suppose no other person is in hearing, the necessity of the case makes the law, and the subject matter is too good to keep. How I came to hear it occurred in this wise. I had grown nervous through overthinking, and drowsy, (lazy you will call it) with the sultry heat of the summer day, and had sought the shade by the wayside to sleep and be refreshed. I do not remember going to sleep, who does? I do remember waking, for it

was caused by the voices of two men in earnest converse just over the hedge, in the road. Their names were Nathan Nearside, and Oliver Offside.

Nathan Nearside.—Good afternoon brother Oliver, you look full of wrath and indignation, and appear to be going somewhere hastily; may I enquire, without being intrusive, which way and what's the matter?

Oliver Offside.—(Speaking quite short and angrily). Yes. I am going down to the Bishop's to give him a piece of my mind. The Book of Covenants says the elders shall see that the law is kept, and I'm going to let the Bishop know that I can read the law as well as he can. I know what my rights are, and I am going to have them too.

N. N.—Brother, before you pass on away from me, please tell me what the Bishop has done to injure you that you are so indignant about it.

O. O.—Why, you see that at the April Conference I applied for a mission, and wished to go east to preach to my relatives and those of my wife, in the country where we were born. I was appointed, and after I got home from Conference I wrote to the Bishop telling him my family needed wood and flour, and meat; and coffee and tea and sugar; and corn to feed the pigs, &c., &c., took what money I had in the house, and started off on my mission. I arrived at my folks' in York State, and thought I would just visit round for a few weeks, get a good rest, and then begin preaching, if opportunity offered. After I had been there about six weeks, or so, I wrote home to my wife telling her to write me how they all got along, telling her all about our relatives, what a good time I was having, and that I had gained ten pounds in weight since I left home; that my folks didn't suspect that I was a Mormon, but that I expected lots of fun when I should tell them; that she need not look for me for a good while, that I didn't mean to go out like some did to stay a few days and go right back home, and if she wanted anything to go to the Bishop, as it was his duty to see to the families of the elders when they were out on missions. She wrote back to me as soon as she got my letter, and told me that she wanted me to come right straight home, for the Bishop had not been to see them but twice, and then he only sent them a few pounds of pork and a sack of flour; that he had not given her a cent of money; that she had asked him for a new dress and cape, a parasol and a pair of gaiters, for she said she did not like to go to meeting unless she could look as well as sister James, anyhow.

I tell you brother, when I got that letter

it set me thinking. I got my Book of Covenants and read about the Lord's storehouse; and the beautiful law of tithing; the duty of the Bishop to care and provide for the families of those out on missions; and there I was away from home foregoing its pleasures, and depriving myself of the comforts of life for the sake of the church, and my family could get nothing but a little pork and flour.

I determined I would'n't stand it, and I bustled home in a hurry I tell you. I got home last night, and I'm now going to tell the Bishop in plain terms what I think about it.

N. N.—Tell me what you think about it. It may be that I can help you in the matter.

O. O.—Why, I think it's a perfect shame for the Bishop to disregard the law of the Lord in the way that our Bishop does. He ought to see that the wants of the poor, and the families of the traveling elders are supplied. How we shall ever be permitted to reside in Zion while these things remain, so unprovided for I can not see, and I'm going to tell him so, and I'm going to tell others of it too, so that my skirts shall be clear anyway.

N. N.—Wait a bit brother. You will be all the better prepared to talk to him for good to the cause, and for your own benefit, if you will answer me a few questions and consider a few points that I may advance. Will you bear with me and answer me?

O. O.—Of course I will. Why do you ask me in that way.

N. N.—Because in conversing with Bro. Johnson yesterday, upon this very subject he became quite angry with me, because I did not agree with him in censuring the Bishop for the existence, in his own case, of circumstances similar to those which you have been speaking of.

O. O.—I'd like to know who is to blame if the Bishop is not? What is the office of Bishop for, I'd like to know?

N. N.—One duty of the office of Bishop is, to receive a good many buffetings of abuse and unkindly thrusts which are not deserved, and to do it without murmuring or retaliating. But as the shortest safe way out of trouble is the best, so in this case, the nearer we approach to the subject the better light we shall see it in. Will you tell me, if you please, how many families, or parts of families, have been, more, or less, dependant upon the Bishop for support for the last six years?

O. O.—I can't say that I know with any degree of certainty, but I should suppose about ten, or fifteen, including the families of elders.

N. N.—Do you know whether any of the

elders themselves have received help from the Bishop? If so, under what circumstances?

O. O.—Yes I do. At every General Conference, and at many special ones at which I have been present, elders who have come from distant places have received money to pay their way back; and others who have been sent to distant fields of labor have received help for themselves and their families for present need.

N. N.—Did you consider money so given by the Bishop to be properly laid out?

O. O.—Yes. I do not see how the cause could be better pushed along.

N. N.—Have you ever known of the Bishop giving to, or of any elder applying for, such help who was not needy and worthy to be so helped?

O. O.—I think I never did.

N. N.—Now brother, please tell me how much the Bishop has received from the church, as donations for the poor, as tithing, free-will offerings, &c., for the last six years.

O. O.—I should suppose he must have received some twelve or fifteen thousand dollars.

N. N.—How much support would that give to an average of ten families a year?

O. O.—Do your own figuring, you can do it just as well as I.

N. N.—Patience brother. Suppose that I can, I might make the figures lie a little you know, just to suit me to get the Bishop out of a tight place.

O. O.—Well then, it would be an average of \$1,500 per family for six years, or \$250 per year.

N. N.—Can you support your family for that sum?

O. O.—Not without considerable tight economy, these are hard times you know.

N. N.—Have you seen the Bishop's statement of amounts received and paid out of the church funds?

O. O.—No. Is there any such statement in the *Herald*?

N. N.—Yes. There has been \$2,922.35 paid in to him as church fund, which includes \$206.25 Emigration Fund, which he can not pay out without the voice of Conference, and which must now be in the treasury.

O. O.—Is it possible! Why he must have paid out a great deal more than that amount. It is not more than \$50 per year for each of my ten families, let alone helping the elders away on their missions.—What has he charged to offset this amount?

N. N.—\$3,015.48, somewhere near \$300 more than he has received. Do you believe his statement to be correct and worthy to be received?

O. O.—I have not a doubt of its truth. The Bishop is a man of truth, and I think him honest in his dealing, as to dollars and cents; but I must confess I am greatly surprised.

N. N.—What about?

O. O.—Why, I have heard so much talk among the brethren and sisters about the law, and have considered it to be so beautiful in itself, and so wise in its provisions, that I supposed the church generally had yielded to its requirements.

N. N.—How many do you suppose have come any where near complying with even their own ideas of the law, *i. e.*, in actual *bona fide* PRACTICE.

O. O.—I declare I could not say, after what you have told me I should not be willing to say any more than a thousand.

N. N.—Say not *ten*, and you are much nearer the mark; for after I saw the Bishop's statement I went and had a talk with him, when he showed me the books, and told me how helpless he was to meet many of the demands upon the purse of the church.

O. O.—He's very rich himself and of his own means could do a great deal.

N. N.—Were you ever at his house?

O. O.—Yes. I know that he has a nice large house and big farm, plenty of cattle, horses, sheep, and hogs &c., &c. If I had as much, I wouldn't let a poor brother want while I had anything left.

N. N.—All very well. I give you credit for your generous heart; but how would you prevent it?

O. O.—I would sell my wheat, cattle, hogs, horses, and land, and minister to their wants as long as I had a dollar left. I tell you what, an elder should get no letters from his wife saying she couldn't get what she wanted while he was away on the business of the church.

N. N.—I presume you hold it to be our duty as a people each one to do the separate duty devolving upon us as individuals.

O. O.—Yes, as a matter of course.

N. N.—Very well. You have a little house and lot worth some \$3,000 I think I heard you say, why do you not sell that, with your cow and pig, and minister to the poor and to the families of elders that are out in the field preaching?

O. O.—Because I want them for my own use and that of my family; besides I worked for them with my hands, and if I should now squander the means which I have thus got together I should be accounted an unwise steward, and have to labor anew for them after I had passed the prime of life.

N. N.—I thought you were just saying,

that "if you had as much" as the Bishop you would do so and so.

O. O.—So I would.

N. N.—Well. Would the spending of every dollar of fifty or sixty thousand dollars, in relieving the needy and the pushing on the work of the last days bring you any better crown than the last dollar of three thousand?

O. O.—No.

N. N.—Why then do you not get the crown with the \$3,000, that you have not the \$50,000 for, especially as it will be equally as good?

O. O.—For the reasons I have just given. Besides, I am not the Bishop, and it is not my business to see to the poor.

N. N.—I see, I see. Your not being the Bishop makes all the difference. If the Bishop should pay out *all* his own means, selling off stock and lands and sending out the last dollar, would he be any wiser steward and any less under the necessity of labor than would you with your \$3,000?

O. O.—No; but he is the Bishop, and it is his duty to look after the poor.

N. N.—Admit that it is his duty to look after the poor. After he should have expended the last dollar of his own means, what should he do and who would care for them; providing the church lives as near to the law as they have done for five years past?

O. O.—I do not know.

N. N.—Do you not think he should not only make a wise use of the means of the church confided to his care, but also of his own, husbanding his resources as you do yours, that he may do good more continually, according to his ability, the same as yourself, that he may be accounted a wise steward and not lose that crown that you are so anxious to secure?

O. O.—I confess you have put the question strong and I hardly know how to answer you. But do you intend to say that the Bishop, or bishops, should be excused from giving of their private substance to carry on the work, simply because of his office as such Bishop?

N. N.—By no means. You say you have been at the Bishop's. Did you see anybody there who did not belong to the family?

O. O.—Yes. I have seen a good many. In fact I now remember that I never was there except there was a good many there, elders, sometimes elders and their families; and I think the Bishop's wife told me they were scarcely ever alone. I believe it is a kind of central point, where nearly all the floating members of the church are sure to strike.

N. N.—Do you know who furnished the

money for the overplus paid out as shown by the statement?

O. O.—I suppose the Bishop.

N. N.—Do you know how much he has paid in to that fund outside of his other charities?

O. O.—No, but I suppose he has given as much as any other one, he could not well avoid that.

N. N.—A few more questions and I am done. Did you preach any while you were gone east?

O. O.—No. I told you my calculations when we first began to talk.

N. N.—How much money did you take with you?

O. O.—Only seventy-five or eighty dollars, enough to pay my fare there and back and have a little in my pocket for spending money.

N. N.—Did the Conference that gave the mission expect you to do any preaching?

O. O.—I suppose so, or else it would not have given it.

N. N.—Why did you not preach to your relatives when you arrived among them.

O. O.—I did not know how they might receive me, so I thought I would get my visit out, and then you know if I got the cold shoulder I would be ready to leave.

N. N.—Ah. Yes. I perceive. Well now be candid. Did the church derive any benefit of any kind from your mission?

O. O.—No. But I was not gone long enough to begin my mission.

N. N.—Do you not think you and your family would have been better off had you expended the \$30.00 you took with you, (and I expect you got home with very little of it left, for I see you have a new watch chain, and breast pin, that you must have purchased while you were gone) for the benefit of your family?

O. O.—I dont know—suppose so—I never thought of it in that light.

N. N.—Well I must be going on. I am sorry that anything should have gone wrong with you; but advise you to read up a little in the law as to the duty of an elder and a member in regard to tithing, care of the poor, the right of the Lord's storehouse, &c., before you visit the Bishop, and help put something into the storehouse before you begin to draw out.—Good day, brother.

After these two had passed away I lay still awhile and communed with myself; but resolved the next day to visit the Bishop. Did so. Asked him if Bro. Offside had been to see him. He told me that he had not, that he expected that he was east on a mission, as he had been gone from home about six weeks for that purpose.

I put my hands in my pockets—drew a long breath—and—whistled.

Yours wide awake.

T. THOUGHTFUL.

History of Shakerism.

BY J. D. BENNETT.

CHAPTER III.

SHAKER LIFE.

The example of Ann Lee—teachings—viewed as a prophetess—death—personal appearance, &c.

“While here in the presence of God and each other,
We solemnly vow this pure gospel to keep,
And walk in the footsteps of our blessed Mother,

*To live her example, be humble and meek,
We'll keep a pure spirit, and learn to be lowly,*

And if we're reviled, revile not again,
But like our blest parents, be righteous and holy,

Then with them in mansions of glory we'll reign.”

Having now given the reader a condensed view of the rise and establishment of the United Society, with Ann Lee at its head, also having noticed some of the traits of her character, as viewed by friend and foe, with the persecutions which followed, &c., therefore I now propose taking a glance at her personal example and precepts, both in their moral and religious bearings. I would have the reader understand, however, that I do not wish to weary his patience, by dwelling too much on one personage; and I would again remind him that I am fully aware of the peculiar criticisms to which this little history will be subjected. Hence, in consequence of some things that must appear in these pages, I feel it a duty to appropriate a little more space to Ann Lee.

By those best acquainted with her, she is represented as being meek, simple and harmless, very just, and conscientious in all her conduct; and, while she was careful to wrong no one, she was ever ready to acknowledge any act of kindness, even from her most bitter enemy. Far from assuming any prerogatives to herself, she always felt bound to yield strict obedience to what she understood to be the will of God. Her spirit rose superior to the ordinary passions of human nature, and since the commencement of her ministerial labors she was never known to be ruffled, or out of temper. Possessed of a clear, searching mind, it

seemed as if every secret thought of the heart was known to her. *Her chief labor seemed to be to subdue the passions in her followers, and inspire their souls with heavenly affections. In giving reproof, however sharp and severe it might be, the most unbounded charity was manifest in her.*

Her influence was great in circles where she moved. When she rejoiced, it seemed to fill all around her with joy. When she wept, it seemed every feeling person was constrained to weep with her. She was often in tears, and supplicating before God, and such was the sympathy of her weeping soul, as often to melt the feelings of a whole assembly to tears.

Thus the reader will see the regard which her followers have for her, as well as both sides of the story. I will next present some of her teachings.

She taught the people prudence and economy, by precept and example. Many times she was known to make her meals from fragments left by others, saying, "this is the blessing of God, and is good enough for me." Sometimes she would say, "you cannot make one spear of grass nor a kernel of grain to grow, therefore you must be prudent and saving of every good thing that God blesses you with, that you may have to give to the needy." When believers visited her for instruction, she frequently taught them in the following language, which I quote verbatim, from a work written by themselves, entitled *The Millennial Church*, chapter 4, where can be found all that I have said concerning her, and much more which I have neither time nor disposition to copy.

"The gospel is the greatest treasure that souls can possess; go home and be faithful. Put your hands to work, and give your heart to God. Beware of covetousness which is the sin of witchcraft, if you have anything to spare give it to the poor." [This is still a sentiment held to, and is based on the words of our Savior, see Luke 14: 13, 14, a lesson worthy of imitation.] "How many poor creatures there are in the world, who suffer with hunger and cold, while you have plenty. How thankful you ought to be to God, for His tender mercies toward you. * * Every faithful man will go forth and put up his fences in season, plow his ground in season, and put his crops into the ground in season. Such a man may with confidence, look for a blessing. But the slothful and in-

dolent will say to-morrow will do as well. Such a man never finds a blessing. If he has anything, it is out of season, and there seems to be no blessing in it. As he is in temporal, so he is in spiritual things. He will be slothful in the work of God, and will reap his reward, He that is unfaithful in the unrighteous mammon, how can he be trusted with the true riches?"

To her own sex she was equally plain and expressive. She instructed them to be neat and industrious. "Keep your family's clothing clean and decent. See that your house is kept clean; and your victuals prepared in good season and in order, so that when the brethren come home from their hard labor, they can bless you, eating their food without murmuring, and with thankfulness, and thus worship God in the beauty of holiness. Be watchful and careful of your words, not speaking harshly, nor casting reflections upon them, (the brethren.) Let your words be few, and well seasoned with grace."

Speaking of jewelry and ornaments, her counsel was to, "Let the moles and bats have them, that is, the children of this world, for they set their hearts upon such things. But the people of God do not want them. You should dress yourself in modest apparel, such as becomes the people of God, and thus (by precept and example) teach your family to do likewise. Be industrious, not living in sumptuousness nor gluttony, but labor for a meek and quiet [?] spirit, and see that your family is kept decent and regular in all their goings forth, that others may see your example of faith and good works, and acknowledge the work of God in your family. Remember the widow and the fatherless, and deal out your bread to the hungry, your clothes to the naked. But your natures will say, 'let them work and get as I have done.' But Christ said, 'give to him that asketh.' Put away your lust, your covetousness, and be prepared for the increase of the gospel."

Her doctrine concerning infants is thus expressed: "Little children are nearer to the kingdom of God than those of riper age. Christ took them in His arms, and blessing them, said, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.' Little children are simple and innocent, and should be brought up so. * * If they were brought up in simplicity, they would receive good as read-

they as they would evil. God at first created the soul pure and innocent; and when souls are redeemed from their loss they will again be restored to God, and be again innocent and pure. It requires great wisdom to bring up children. You ought not to cross them unnecessarily, for it makes them cross and ill natured. They do not know how to govern their nature, but look to you for instruction in that matter. Do not blame them for every little fault or childish notion; but when they are disobedient, then let your severity be felt. Thus let your word be law to them. Never speak to them in a passion; if you do, you will put devils into them."

To the youth she said: "Be diligent with your hands, for godliness does not lead to idleness. The devil tempts the industrious, but the idler tempts the devil. When you are employed in your duty, the devil can have no power over you, for there he finds no room for temptation. Be obedient to your parents; fill the requirements of the law. Christ came not to destroy the law, but to fulfill it; and you must do the same. This is the way I found salvation, and you must find it in the same way, that is by being obedient. Do all your work as if you were to live a thousand years, and yet as though you knew you should die to-morrow."

Her view of the condition of those holding hard feelings toward their fellow man is thus expressed: "Hear ye my words, you that have hard feelings one against another, and yet think to keep the way of God! You are awfully mistaken! You cannot prosper! You may hang on for a time, yet you will certainly fall off like withered branches, and when you drop into hell, these hard feelings will be like devouring worms to torment you! Remember my words? You can never enter into the kingdom of God with hardness against any one! for God is love, and if you love God, you will love one another. * * Remember the reproof of a friend is better than the kiss of an enemy. When I reprove you, it is to bring your soul nearer to my soul, and nearer to God."

As to her prophetic character, I would here say that I am not aware that she ever claimed in any special manner to be a prophetess, nor am I aware either that any of her followers ever claimed that exalted gift for her. It is nevertheless true that many predictions have come to humanity through her agency.

But whether those predictions will constitute her a prophetess, or not, I shall leave the reader to decide for himself by the law of God, as given through Moses. (See Deut. 18 : 22.)

In the year 1779, she declared that "the time was at hand when many would come and embrace the gospel, and directed them to make preparations, in house room, provisions," &c. In the spring of 1780 the influx began. About the year 1780, she predicted as follows:

"You are called, in relation to all the rest of mankind, and through your faith and obedience they must receive the gospel. Pain and suffering will not cease in the church, until all souls have heard the gospel of salvation; for this gospel will be freely offered to all souls, and will be a savor of life unto life, or of death unto death. The increase of the gospel at first will be small, but the time will come when souls will embrace it by hundreds and by thousands, for this testimony will overcome all nations. Then those souls that are bound in their sins will call to the rocks and to the mountains to cover them, but the saints will never be overcome again by the beastly power of antichrist. The work of God, in this day is an inward spiritual work. It is not so great in outward appearance as it was in past dispensations, therefore souls must be very cautious how they treat it; for such as finally reject this testimony will not have another day," (dispensation.)

Again on another occasion she predicted that: "It will not be my lot nor the lot of any that come with me from England, to gather and build up the church, [i. e. to concentrate and establish the members in a joint stock interest, temporal and spiritual,] but it will be the lot of Joseph Meacham and others. * * Joseph Meacham is my firstborn son in America. He will gather the church into order, but I shall not live to see it." This has been, I believe, literally fulfilled.

One day, while walking the floor, she suddenly stopped, and extending her hand toward the south-west she said: "The next opening of the gospel will be in the south-west. It will be at a great distance, and there will be a great work of God." Then turning to one of the brethren she said, "You may live to see it, but I shall not." This prediction was also fulfilled. I leave these statements without comment on our part, therefore the reader is left to draw his

own conclusions for the present. It matters not to me whether he seizes the elephant by the trunk, or by that more posterior appendage commonly used as a fly brush by cattle in general.

I will now close this chapter, by saying, that she departed this life after a lingering weakness of several weeks, her strength gradually failed, and her spirit passed away as one going to rest without a sigh or groan. September 8, 1784, Elder John Hocknell testified that when the breath left her body, he saw a golden chariot, drawn by four white horses, which received her spirit, and wafted her soul out of sight.

In personal appearance, Ann Lee was rather below the common stature of women, thick set but straight, otherwise well proportioned, with a keen penetrating blue eye, and countenance mild and expressive, but grave and solemn. Her complexion was light; her manners were plain, simple and easy, yet she possessed a dignity of appearance which inspired confidence, and commanded respect. Many of the world who looked upon her, free from prejudice, called her beautiful. But, by her children, (i. e. followers,) she was supposed to possess a beauty not commonly attributed to mortals.

I will now leave her in her resting place, and the reader may carefully weigh her character by the facts already before him, allowing him the prerogative of deciding for himself, the probabilities of her being a woman of ill fame, a witch, an English officer's concubine, &c., or a noble minded prophetess.

I now set about preparing a chapter on the formation of a church on the joint stock plan.

SELECTIONS.

From the World's Crisis of May 23, 1866.

The Vision of Isaac Child

WHICH HE SAW CONCERNING THE LAND OF HIS NATIVITY

"And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."—JOEL 2: 28.

In that appearance which is not of man, nor accountable to man, I looked, and behold a great and high mountain, and thereon stood candlesticks of gold, of silver, of brass, and of iron; and there were candles therein; some of them burning very bright

and clear; and some appeared dull and almost gone out; and some were quite gone out, and others were covered with veils to defend them from storms, for they were all standing open to the firmament; and while I looked, the candlesticks became men, and they walked up and down in the mountain. And I looked, and behold the light of the sun disappeared for a short season, and clouds of darkness, and storms, and tempest, came and beat upon the mountain. Then the candlesticks, over which were veils, had the veils rent from over them; and the candlesticks, which were men, were left in thick darkness, for their candles were beaten out; and some of them were overthrown.

While I looked at the wall of the mountain, which was built of pure gold and precious stone, there appeared a numerous company from another country, following an *ignis fatuus*, and their leader rode upon a scarlet-colored beast, and his name was Opposition and Defence; and when they that sat in darkness upon the mountain saw the multitude which came forth, they went from the mountain and broke over the precious walls that were round about, and went to the leader of the multitude, and honored him with great honors; and some of them joined him in his haste, and followed the *ignis fatuus* with him, and they rejoiced, saying, "We will do valiantly, for our God is with us, and will tread down our enemies, even every one that riseth up to oppose us." Others gave him much money, and many grand gifts, saying, "Go forth with thine army, and beat down those storms and tempests whereby we are so tormented." So he went forth with his company, and beat against them, but could not prevail; and they which remained in darkness upon the mountain made war with the golden candlestick, whose light appeared bright, and ceased not from shining. They were not able so much as to dim the light there,—neither they, nor the tempest that beat against them; for they fled to a great tower, which was in the midst of the mountain. Then they who were in darkness were grievously perplexed and pricked in their hearts, and they gathered themselves together, and conspired with one another, saying, "Let us build ourselves places of refuge, whereunto we may flee in time of trouble." And they took the name of the great God of heaven in vain; saying, "He will be with us, and go with our armies;" and they made themselves preparation for war.

And as I looked, one came forth in his glorious appearance and cried, saying, "Cease ye to make unto yourselves martial

preparations, and instruments for war and defence, for, behold, there is in this mountain a safe hiding-place, and the walls thereof are sure." But many believed not, for they were in darkness, and hardness of heart overcame them, so that they gave no heed unto him, nor his messengers, which he sent unto many that remained, exercising themselves in a martial manner. Then there came forth a voice from on high, saying unto him that appeared, "remove the golden walls and bulwarks from about this mountain, for they have exalted themselves in their own strength, and have forgotten the mighty power which is a place of refuge in the midst thereof, who built the wall, set up the candlestick, and lighted the candles that are therein." But he said, "Let the tower remain therein, and he that is able to flee unto it, let him flee and be safe; for I have determined what I will do unto this place."

And suddenly the walls, which were of gold and precious stone, were taken away from about the mountain, and the wild boar of the forest entered into the borders thereof, and raged in his fury, for his chains were loosed, and he was released out of his prison; and he began to remove many candlesticks, and essayed to destroy the whole mountain; and the cry of the widows and orphans began to be heard in the land; and they were greatly distressed who trusted in the holy name of Jesus, whose light still appeared, and they mourned and wept for the candlesticks that were removed out of their places, and for the golden walls which were taken from about them.

And there appeared an angel of the highest, having in his right hand snuffers, and he snuffed the candles that were dimmed, and gave them of the golden oil running through the golden pipes from the two golden olives, that stand before the Lord on high; and he spake comfortably unto them, and told them it was because of the cursed sodomy, and great forsaking of the Lord their God, that they were thus judged. But he said unto them, fear ye not, for although the ancient walls are removed from about this place, it is but that the wicked may receive the reward of their works, and the land be cleansed from the pollution thereof, for there is an horrible rebellion in this land, and turning aside from the way of righteousness, and provoking the Holy One by sin and transgression, and breaking the covenant of the Most High God.

Thus saith the Lord, I have turned my hand against this place for evil, and I will give the people over to the furnace of affliction; and he that cometh forth shall come forth as pure gold, tried in the fire,

more pure than the golden wedge of Ophir; and he that cometh not forth is he that despiseth mine holy covenant; and I will forsake him, and give him over to the tormentors, and I will remove his candlestick out of its place; there shall be dreadful weeping and gnashing of teeth; and there shall be a great overturning in the land, saith the Lord; for, behold I have threatened them with famine, and to let the sword in upon them, and have scourged them in their borders, for their wickedness; but they have refused to humble themselves, and have lifted up the heel against me, and despised the meek appearance of the messenger of the holy covenant. They have made this wicked world their idol. They worship it day and night; and when they gather in their most solemn assemblies, behold it is in their minds, cursing and swearing, drunkenness, whoredoms, thefts, chambring, wantonness, and all manner of abominations is in their borders; and yet, saith the Lord, "they will afflict themselves with fasting, and put up their prayers, saying, Lord, save us, while their hearts thirst after the blood of their enemies, whom I have suffered to come upon them." But thus saith the Lord, "I will accept none of your prayers, your fastings, or affliction of body; but I will suffer to come in upon you the water of a mighty river, whose floods shall go over the banks of the land of Immanuel, the streams whereof shall overspread the whole land; and then shall be great affliction, which shall not cease until sin and transgression shall be entirely swept away.

In this time, many shall strive to flee to the strong tower, which is in the midst of the mountain; but none shall be able, except those whose candles remain burning, and whose light shines in their borders.— They shall strive and shall be able, and have the songs of salvation, and sing upon the banks of deliverance. They shall say, "Not by our might, nor by our power, but by the Spirit of God, are we saved from our enemies, whilst they who were delivered not (having heard), suffer for their sins." Then I looked and behold the wild boar of the forest continued making war in the mountain, and slew many of her suburbs, and took captive men, women and children. The candlesticks which were of silver, of brass, of iron, and many dark candlesticks rose up to resist him; and they went out against him, and smote him in his hinder parts, and wounded him a little; but they could not prevail against him.

Then they cried aloud against the golden candlesticks, and said our wives and our children are taken captive and our men are slain with the sword of them which are no

people, and you will not rise for our help; and power was given them to oppress the golden candlesticks for a time. Then the golden candlesticks were silent and greatly distressed for a season. Then they arose, and some of them went forth and joined with the candlestick of silver, of brass, and of iron, because of the oppression that was upon them. And they which remained gathered themselves together upon the top of the mountain, and sat silent for a time before the great tower that is in the midst thereof; and many who were pained in their very hearts lifted up their voice unto the great Lord of Sabaoth, because of the distress and carrying away captive that was in the land. Nevertheless, it pleased the Lord of Sabaoth to continue judgment for a time and time. But as they continued crying, and humbled themselves before him, imploring help of his sacred majesty for themselves, and for the people, it pleased him in his infinite goodness to command the bear of the forest to return from their borders, and he chained him with strong chains, and put a hook in his jaws, and drew him back into the wilderness, and the mountain was at rest for a short time; but the walls thereof were not rebuilt, neither shall be for the days of many generations, saith the Lord.

[to be continued.]

Wonderful Relics of the Pre-Adamite Age.

A RACE OF GIANTS IN THE WOODEN-NUTMEG COUNTRY.

A well known literary gentleman of Middleton, Conn., has recently made public the following remarkable geological discoveries upon the banks of the Connecticut River. These researches show that the ages when there were "giants in the land" are very remote, and that the human race in that locality has been steadily dwindling down to its present pigmy stratus. Between the modern wooden-nutmeg stratum and the Silurian beds on which twelve-foot giants and giantesses lay them down to sleep, full 90,000 years have intervened, by scientific calculation. The slight discrepancy of 20,000 years in the "human period" which exists in the calculations of Prof. Agassiz and Dr. Barrett need not in the least weaken our faith in the giants:

"On the east bank of the Connecticut are the Portland stone quarries which have been worked for 150 years. At present, in the three quarries, about 1000 men are at work, and 30 to 40 ves-

sels are employed in carrying the stone to the great markets. These excavations, which have now reached the depth of 105 feet below the surface of the water in the river, have revealed untold wonders. The stone is said to be full of fossil remains in its lowest depths. I might call it a great charnel house, but this is too gloomy a term to apply to it. It is rather God's great book of records, which has been here carefully preserved and hermetically sealed up till within the last few years. On the countless leaves of this book are found the records of past ages. They tell us of the climate, of the seasons, and of the storms; of the birds and animals; and more wonderful still, they tell us of the men of those ages, show us their implements, and shadow forth something of their customs. They also open to us their graves and show to us their modes of burial, the men lying in one posture and the women in another. These men had all three fingers and a thumb and four toes. The comparatively more recent of them were 6 to 7 feet high, but as we unfold the leaves farther and proceed far back in the cycles of time to the lower depths of the rock we come to a race of giants 12 feet high, with feet 22 inches in length. These men wore shoes and had domesticated animals of peculiar structure and great size. The only human instruments so far discovered were made of stone. They had saws and long knives made of slate, and brought probably from Vermont.

"This sandstone basin is believed to be of the same geological age as the basin of Paris in France, but the fossil remains are more numerous than those in the Paris basin, more wonderful, and in a better state of preservation. How easy it is to see a thing after it is pointed out to us! Just as it is easy to use and apply Kepler's laws after Kepler has discovered them. These quarries were worked more than 100 years, and were used for sidewalks and buildings before the fossils were discovered. Now the practical eye can see them almost everywhere.

"The most indefatigable observer, and the most industrious collector of these facts is Dr. Barrett, of this place, who has spent almost a life time in collecting fragmentary evidence and surmounting difficulties. He is said to have a remarkable knowledge of comparative anatomy, and to be, in many respects, a very learned and remarkable man; who has been far in advance of his times. Many years since the fact of a pre-Adamite race dawned upon him, and he announced it in conversa-

tion. Presently similar discoveries have been made in Europe, and learned men are beginning to admit the fact. Agassiz carries the existence of man on earth back 70,000 years. Dr. Barrett says man trod this valley at least 90,000 years ago, but not our race; the present race is a new and distinct creation."—*Exchange.*

IMPROVEMENTS IN JERUSALEM.—There was recently much excitement in Jerusalem, in consequence of an order from the Porte that all the streets of the city should be leveled and paved, and all undue projections should be removed. This will be a great public benefit, substituting broad and airy streets in place of the narrow and inconvenient ones. The gathering up the stones and making broad the ways has greatly excited the Jews, who say, "Now we are certain Messiah's coming is very near." A telegraph line is to be built to Jaffa, thus connecting through Beyrout and Alexandria, the Holy City with the capitols of Europe. A carriage road is to be built to Jaffa, the seaport of Jerusalem, and a survey for a railway has been completed, and the Sultan has authorized its construction. It is proposed to bring water again from Solomon's pools to supply and purify the city. There is an increasing number of intelligent and noble visitors to it from all parts of the world. The growing love for the Holy Land among the Jews is remarkable, and pious, wealthy and learned Jews are constantly going to spend the rest of their days around its sacred scenes, some of whom have recently founded valuable institutions there.—*Sword of Truth, Indian River, Me.*

CONFERENCES.

St. Louis Conference.

Minutes of a Quarterly District Conference, of the Saint Louis District, held in the St. Louis Meeting Hall, June 10 and 11, 1866.

Conference organized by calling Elder Wm. Hazzledine to the Chair, and Elders John E. Richards and Chas. Hall as Clerks.

The following branches reported upon call:

St. Louis numbers 130 including 1 high priest, 1 seventy, 12 elders, 4 priests, 4 teachers, 4 deacons; 9 received by baptism since last reported, 2 by vote, and 2 removed; 5 children blessed. Thos. Revel, Pres.

Dry Hill numbers 41, including 8 elders, 1 priest, and 2 deacons; 6 baptized and 2 received by letter. Wm. Gittings, Pres.

Carbondale numbers 21 including 4 elders, 1 priest, 1 teacher, and 1 deacon; 7

baptized, 3 received by letter, and 6 children blessed since last reported. David W. Davies, Pres.

Alma numbers 7 including 1 elder, and 1 priest; 1 baptized and 2 children blessed since last reported. B. S. Jones, Pres.

Blue Ridge numbers 17 including 1 seventy, 3 elders, and 1 teacher; 5 received by letter and 1 child blessed since last reported. David Davies, Pres.

Spanish Pond numbers 6 including 2 elders. Elder Yoemans, Pres.

Alton numbers 5 including 1 elder; 1 child blessed. John Clifford, Pres.

Gravois numbers 29 including 1 high priest, 3 elders, 2 priests, 1 teacher, and 1 deacon; 1 baptized, 1 removed, 1 cut off, and 2 children blessed since last reported. Joseph Slinger, Pres.

Caseyville numbers 13 including 2 elders, 2 priests, 1 teacher, 1 cut off, and 1 suspended. Wm. Izutt, Pres.

Whearso numbers 19 including 3 elders, 2 priests, 1 teacher, 1 deacon; 5 children blessed. John Mantle, Pres.

Wood River numbers 8 including 2 elders; 4 baptized, 2 cut off, 1 dead, and 4 children blessed since last reported. Thos. R. Allen, Pres.

Upon call the elders reported. Reports not minuted. After which the following Missions were appointed:

Benjamin S. Jones was appointed to visit St. Louis once each month.

Bros. Chas. Hall, John E. Richards and Wm. Williams, to visit Alma Mines alternately.

Bros. J. Sutton and J. T. Phillips to visit Carbondale and Bellville.

Bros. Banks and Wilson to labor in the vicinity of Lynn, Osage Co., Mo.

Bro. Wm. Smith at Spanish Pond.

Bro. Daniel Llewellyn at Union Mines.

Bro. Beard at Wood River.

Bro. Cook at Blue Ridge and Dry Hill.

Bro. Chas. Perry at Alton.

Bros. Wm. Cook and Blakely at Gravois.

Resolved, That Bro. B. S. Jones be Treasurer for Emigration and Mission funds, and Bro. Chas. Hall be Clerk.

The report of Bishop Anderson was called for, read, and accepted.

Resolved, That Bro. C. Hall and J. Anderson purchase a record for the Conference.

Resolved, That Bro. Wardle, in company with Bro. Llewellyn, take a mission around Kirkwood.

Resolved, That this Conference consider those brethren and sisters that sent in their resignation to the St. Louis branch, members of the church, and recommend that they be received back to the branch if they so desire and request.

Resolved, That we uphold and sustain Bro. Joseph Smith, and all the constituted authorities of the Church with our faith and prayers.

Resolved, That we uphold and sustain Bro. Wm. Hazzledine, as President, and Bro. Jas. Anderson, as Bishop of the St. Louis Conference.

Conference was addressed Sunday evening by Bro. Green, from Wayne Co., Ill.

Resolved, That this Conference adjourn to meet on the second Sunday in September next.

WM. HAZZLEDINE, PRESIDENT.

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

CORRESPONDENCE.

FROM BRO. T. E. JENKINS.—You can believe me that not only our character is slandered here, but yours, and also that of your mother. Indeed, if I was guilty of the wicked deeds that the Brighamites charge me with, there would be but a poor show for me in the judgment-day. But I would rather enjoy a clear conscience than have the praise of wicked men who make lies their refuge. I rejoice that I am accounted worthy to endure having all manner of evil spoken against me falsely for the sake of the cause; and I rejoice in that these things are false that are alleged against me.

Last Sunday when preaching out of doors I was opposed by Elias Morris, an elder from Utah, but I don't think that he will try it again, for he left then with head down and the scorn of the people upon him.

Elders Hatt, and Standeven have arrived in England, and have begun preaching and baptizing. Elder J. W. Lewis was with us at our conference of April 29. We had a very good conference, after which, Bro. Lewis stopped in Wales three weeks visiting the branches. He felt good while with us and the saints were glad to see him.

The Saints in Wales in general feel well, the gifts of the Holy Ghost are enjoyed, the elders are preaching very faithfully, tracts are being distributed and we increase in number, though slower than we could wish, yet the work is onward and our hope excellent.

MERTHYR, TYDVIL, Wales, June 22, 1866.

FROM BRO. W. W. BLAIR.—Bro. Banta and myself are well. We left Brookfield last Monday. During our stay there we organized a Conference composed of Trumbull and Mahoning Co's. Ohio, and Mercer and Lawrence Co's. Pa., Elder D. M. Lewis was chosen President of it. Three were baptized during our stay, two were formerly

elders in the Brighamite church, and are men of faith and ability. The Brookfield Branch now numbers between forty and fifty members, an increase of near forty since last year.

The Mineral Ridge Branch numbers 11 members. Bro. John T. Phillips' labors in this region last winter did much good; many hearts were made thankful thereby. The members, old and new, are beginning to enjoy the gifts of the Spirit; tongues and interpretation, prophecy, healing, vision, and spiritual dreams. There are a number of intelligent, faithful elders here, who will labor as their circumstances will permit, and we have good reasons to expect a fair return for their efforts in addition to the church.

I instructed their book agent, Bro. Wm. Hopkins, to get up a club for the *Herald*, and you may look for it soon. We think to stop at this place until about the 17th, and it may be longer. Should you have occasion, you can address me at Greenwood, N. Y.

CONNELLYVILLE, Pa., July 11, 1866.

FROM BRO. WM. A. LITZ.—I have lately received a letter from Alabama, the branch is getting along well; some additions since we left, and more expected soon.

I was at Nebraska City last Sabbath, there was three added by baptism; they appear to be prospering.

NEBRASKA CITY, July 11, 1866.

POETRY.

The Mother's Prayer.

A mother's holy arms caressed
A babe that laughed upon her breast.

Then thus to Heaven she cried in prayer,
"Now even as his face is fair,

O Lord! keep thou his soul within
As free from any spot of sin."

From Heaven the Lord an answer made,
"Behold! I grant thee as thou hast prayed."

Within her door the darkness crept,
And babe and mother sweetly slept.

The belfry rang the midnight bell;
The watchman answered, All is well.

Awaking at the cradle-side,
The mother knew the babe had died.

With grief to set a woman wild,
She caught and clasped the marble child—

Until her heart against his own
Was broken, beating on a stone!

"O God!" she cried, in her despair,
 "Why hast thou mocked a mother's
 prayer?"

Then answered He, "As I have willed,
 Thy prayer, O woman! is fulfilled:

If on the earth thy child remain,
 His soul shall gather many a stain:

At thy behest, I reach my hand
 To lift him to the heavenly land!"

The mother heard, and bowed her head
 And laid her cheek against the dead.

And cried, "O God!—I dare not pray—
 Thou answerest in so strange a way!"

In shadow of a taper's light,
 She sat and mourned the livelong night;

But when the morning brought the sun,
 She prayed, "Thy will, O God, be done!"

—Galaxy. THEODORE TILTON.

Agur's Prayer.

"Give me enough, saith Wisdom."

TUPPER.

O God! I know thy every word is pure;
 Thy love is perfect, and thy mercy's sure.
 I know that thou, a strong defense will be;
 A shield to those, that put their trust in thee!
 Two things, O Lord, of thee, do I require;
 Deny them not, before my days expire;
 So shall I walk in wisdom's beaming ray;
 Whose light is emblem, of eternal day!

Remove, far from me, vanity and lies;
 Lest I be proud, and do thy name despise;
 For man is ingrate; boastful of his power!
 Deceitful, wicked, tyrant of an hour!
 Give neither wealth nor poverty to me;
 With food sufficient, let me nourish'd be;
 No more I crave, with this, I'll be content;
 Else I be made to mourn a life misspent!

Let me not be so poor, that I might steal!
 Thereby transgress, because I want a meal;
 To keep, thy law O Lord, incline my heart,
 That I from wisdom's precepts, ne'er depart,
 Enough! no more I want, no more I seek;
 He who has more, does from his brother
 keep;

Unmindful too, that all alike depends;
 On bounteous heaven, for the gifts it sends.

If I had riches I might turn aside;
 Nor with my poorer neighbor, e'er divide
 A portion of my surplus! him to feed,
 Or help him kindly, in his hour of need.
 I might forget thee! spurn thee, to thy face!
 Become a vile opposer of thy grace!
 O God, protect me from this state! and I
 Will seek to live, thy name to glorify!

PETER CANAVAN.

MISCELLANEOUS.

Questions and Answers.

Ques. Can deacons assist in the sacrament, even in passing the bread and wine?

Ans. It is of very doubtful propriety.

The law says "neither teachers, nor deacons have authority to baptize, administer the sacrament, or lay on hands;" therefore as we are of the opinion that *passing* the bread and wine is a part of its administration, we can only answer, that deacons can not with propriety assist in the way spoken of.

Q. Is the Church Record intended as a *census* to ascertain the number of the church, or as a history of past and present. Is it right to say: A. B. expelled, rebaptized, or do the expulsions belong to the Conference reports?

A. It is intended that the Record should be both that from which the census can be taken at any time; and a history of the present, which ultimately becomes a history of the past. We should use the terms, dis-fellowshipped, baptized, &c. And such report belongs to the General Conference, and to the Record.

Q. In choosing officers for a branch, is it proper to nominate one, two, or more before action is had, or act upon the first name proposed before placing the names of others before the people for their choice?

A. Unless some *one* is pointed out by the voice of the Spirit for the place desired to be filled, or entire unanimity in regard to the proper person exists, it would be our opinion that it would be proper to name two, or more, and choose by lot, or ballot which should be called. Any attempt by any person to bias or prevent a free choice would be unfair, ungenerous and highly improper. There is no one rule for choosing which will govern every case, but the above should be sufficiently explicit to prevent dispute.

The American Bible Society.

The Rev. A. R. Mozier, an agent of the above named society, visited us some ten days ago, as he was making his periodical rounds over the district assigned to his care:

We had the pleasure of hearing him speak upon the subject of the Bible Society plan, in the Methodist chapel in this place.

He spoke of the origin, development, and present condition of the American Bible Society, of which he is an agent; spoke of its labors in the past in placing the Bible, without note or comment, in the hands of the children of men.

He left upon our table a couple of pamphlets, from which we glean the following statements in reference to the Society.

The Society was organized by a body of delegates, from local societies, convened for that purpose by appointment, in New York, on May 2, 1816, adopting a constitution and regulations upon the following resolution, passed after a "full and free discussion" "with entire unanimity."

Resolved, That it was expedient, without delay, to establish a general Bible Institution for the circulation of the Holy Scriptures, without note or comment.

It is not intended to be a denominational concern, but for the circulation of the scriptures without respect to party or sect. There were in 1865 some four thousand Bible organizations in this country directly or indirectly connected with the society.

The sum total of receipts for the forty-ninth year of the society, including balance of last year is - - - \$688.382.56
Expenditures, - - - - - 678.783.53

Balance in Treasury - - - \$9,599.08
The value of books gratuitously distributed, with cost of distribution, for the same year, \$245,757.47

The number of books distributed is approximated at eight hundred thousand volumes, the gratuitous distribution in foreign countries not included.

The number of books printed during the year foots up, one million, seven hundred and twenty thousand, five hundred and seventy-nine.

The work of the Society has been very thoroughly done as we gather from the report, and intends the placing the Bible in the reach of every man, woman, and child that will accept it. May God prosper the good works of the children of men.

SING.—Why will you neglect to sing? There is not an hour of misery, woe, want, wanton wilfulness, or worse wretchedness, that might not be made forty minutes shorter by a cheerful song. Do you feel sad; sing till you soothe your sadness to sleep. Do you feel tired, a song will rest you. Do you feel wicked: burst into song, and your heart will melt like wax with tenderness, and you could not fight if you tried. Does the devil tempt you; you can scare him half out of his realm with a soul cheering hymn.

Song is the natural voice of all God's better creations. What great heed then should His children of "the Faith" pay to the praising of Him, in songs of hope, comfort, consolation and peace.

On the 4th of July last, there was laid at Fox River, Kendall Co., Ill., the corner stone of a commodious meeting house.

It is intended for the use of the Fox River Branch of the Church, and is to be sufficiently large to accommodate the church for Conference and Council purposes should it be found desirable. It is to be built of stone, plenty of which is near, is to be of a very plain style of architecture, and as substantial as possible consistent with cheapness. The branch would be grateful for any favors the brethren may wish to extend to them. By request of the Committee.

MARRIED.

July 15, 1866, by Bishop D. M. Gamet, WM. B. W. SHAW, to Miss MARY LEWIS, at the residence of her father.

May the Lord grant them a long life and a happy one. D. M. G.

DIED.

At Amboy, Ill., June 28, 1866, of Consumption, JOHN P. CARLOS, son of Edwin and Pamela Cadwell; aged 17 years, 2 months and 11 days.

RECEIPTS FOR THE HERALD.—W. Britain, J. Stuart, C. Willing, H. Butter, J. Stiles, T. Dungan, S. A. Harris, R. A. Gunsolly, N. Dutton, N. V. Fleet, H. Kisby, each \$2.
J. Markham, P. C. Chimish, R. K. Dennis, Mr. Lownsberry, R. C. Moore, M. Barret, W. Grice, J. Morrill, J. J. Green, G. Drake, B. Chappel, K. Cole, W. D. Williams, D. W. Hopkins, D. M. Lewis, M. V. Hale, P. H. Harris, L. Andrus, J. Kent, each \$1.

B. S. Jones, \$1.50; M. Despain, \$3; A. Hall, J. Wadsworth, each \$2.50; J. Thomas, \$1.95.

VARIOUS OTHER PUBLICATIONS are advertised in the HERALD of June 1st, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

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

TERMS:—TWO DOLLARS FOR ONE YEAR (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS'

M E R R A L D.

"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. 4.—Vol. 10.] PLANO, ILL., AUG. 15, 1866. [WHOLE No. 112.

Pleasant Chat.

There are two classes of men in this world of ours that should be scarce in numbers, but are in reality too well peopled. We refer to Apathists and Zealots.

Of these two classes it is extremely difficult to decide which are the greatest criminals; the one evidently does the most harm to others, while the other excels in damaging self; the one is forever beyond and outside of the right, the other lies stupinely idle while the right and good leave him behind.

All good causes of reform, enterprise, beneficence and profit, have met, and perhaps ever will meet, three kinds of opposition; these are the two spoken of above and open and avowed enemies. Of these the most difficult to deal with are the apathists; for these reasons: Enemies avowed are in the open field, and their tactics being always alike, defensive warfare can be prosecuted with hopes of success; zealots are sure to commit overt acts, intended to benefit the cause they are engaged in, which militate against it, owing to their want of judgment, and for this they can be dealt with, reprimanded, scolded, plead with, reasoned with, or coerced as wisdom may dictate; but with the apathetic there is little chance to treat; too indolent for self cure, too callous to yield to outside pressure, and too suspicious to submit to friendly dissection for their good.

What then are we to conclude? Is

there no remedy for such a disease? We fear not. If there be a cure it must depend for its efficacy upon the self love of the individual oppressed with such a disease; but even then if self respect be dead within them, there is little or no hope. If in the abstract, truth saves a man inoperative upon him for effect in point of works, then the apathetic are beyond question saved; but if truth in the abstract must be effective in producing works in a man, then are the apathetic not only not saved, but scarcely saveable.

Now if asked, why all this? we shall answer this, that there is quite a number of apathists and zealots connected with the Latter Day work, for whom there must remain in waiting a severe scourging of chastisement from the hand of God, which we would save them from if possible.

Zealots will be *out of the way* when blessings are to be conferred, and apathists will surely be *in the way* where punishment will fall.

There are the several grades of the medium, in any one of which there is comparative safety, and of course in every one of them there can be no stagnation. Waters continually in motion have no time to become stagnant, but are of their own motion clear of those impure influences which generate disease; so with the family of man, idleness, or apathy, which is the same thing in effect, engenders unhealthy malaria, which begetting disease, produces the death of the victims

to the things to which they should be alive; while motion, activity and energy tempered by wisdom, drains the sloughs of despondency, cuts down and clears away the foul weeds of doubt, fear and despair, and permits the waters of knowledge to run clear, carrying health and vitality to the meadows and uplands of peace and of plenty.

An old maxim, full of wisdom, says: "the used key is ever bright:" and we know that the idle one rusts in the wards of the lock. There is another idea connected herewith that presents a singular truth to the active mind. Houses built for the inhabitancy of man last for years, if occupied, and retain a cheerful useful look; but if left untenanted, soon the steps of time are seen all over it; the rats and the mice run frightened through its deserted rooms to hide from their self-made noise behind its mouldering wainscot and ceiling; the bats, with the spiders and the moths, fill the idle chambers with dust and weave their dusty webs over the broken panes, once intended to keep the winds out and admit the light, but now only fit to shriek in the shrill storm the dirges of their own decay; while the owl with instinct dread, perches upon the swaying roof-tree in the midnight drear to shout the dismal tidings, "rooms to rent."

So, we argue, is it with these tenements of clay; while they are occupied, life seems to reign without and within; provided the tenants themselves are alive; but if the tenants be zealots, they are always abroad endangering the safety of their own domicils, and those of others: if apathists, they are shut in the darkness of their own closets, while the rats and mice of idle thoughts riot in the silent chambers, the spiders and moths of evil desires cover up the windows of the soul, and the owls of peevishness and discontent sit on the roof-tree of the mind and croak to the passers by, "rooms to rent," half gone to decay, through neglect of the owner. What a record this is for any one to make who has been granted the lot to make one in this great dispensation of active life! How supremely foolish the apathetic, how skilfully unwise the zealot!

Idleness is said to be the devil's workshop: If so, he has just now a host of workmen in it, and they are turning out such a world of work; the lounger, the liar, the swearer, the drunkard, the thief; and the murderer, the dissolute and the licentious, are all turned out of

the one common shop and are the workmanship of the same master; and he pays the wages promised, pain, anguish and sorrow of spirit and ultimate death are all in his gift and all promised. Who wishes to reap? Who desires to labor for this kind of pay? Zealots, bigots and apathists, we are inclined to think will obtain like reward of punishment.

Let the zealots then go their way; let the apathetic stay in their way; but let wise men of the Latter Day Work be active for good that they be found neither with the one class nor the other.

JOSEPH SMITH.

Transmigration, or Sexual Resurrection.

Whereas some people who have been Latter Day Saints have become believers in transmigration, or sexual resurrection, and whereas many of the believers in this doctrine are professedly believers in the Book of Mormon, Book of Doctrine and Covenants and Bible, therefore, by a part of the extensive evidence which is contained in these books, I will show that this doctrine is contrary to the doctrine of the resurrection, as it is taught in these books.

First, I will quote from the Book of Mormon, Book of Alma, 19: 2, 3, where the order of the resurrection is explained as follows:

"Behold, I say unto you, that there is no resurrection; or I would say in other words, that this mortal does not put on immortality; this corruption does not put on incorruption, until after the coming of Christ. Behold, he bringeth to pass the resurrection of the dead: But behold, my son, the resurrection is not yet! Now I unfold unto you a mystery: nevertheless, there are many mysteries, which are kept, and no one knoweth them, save God himself. But I shew unto you one thing, which I have inquired diligently of God, that I might know; that is, concerning the resurrection. Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed: Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case: that there is a time appointed that all shall rise from the dead. Now there must needs be a space betwixt the time of death, and the time

of the resurrection. And now I would inquire what becometh of the souls of men, from this time of death, to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not; for all do not die at once: and this mattereth not; for all is as one day, with God; and time only is measured unto men; therefore there is a time appointed unto men, that they shall rise from the dead: and there is a space between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and resurrection. Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they choose evil works, rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignment to happiness or misery,

according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead. Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignment to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold, I say unto you, nay; but it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of whom have been spoken, shall all be re-united at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven. But whether it be at his resurrection, or after I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets. And then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

“And now my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and have gone far astray, because of this thing. And I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee. I say unto thee, my son, that the plan of restoration is quite requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.”

In the foregoing quotation it is shown that there had been no resurrection in or before Alma's day, and that there would be none “until after the coming of Christ,” consequently neither Alma nor any other person had, or would be transmigrated, or born into the world or of a woman the second time. Alma did not teach that the time would ever come when he would be born of a woman again, but, (which is antagonistic to that idea,) he says: “This mortal does not put on immortality; this corruption does not put on incorruption, until after the coming of Christ.” Alma knew that he would not be born again of a woman, or born again to a state of mortality, but that his mortal body, which he then dwelt in, would put on immortality, and that his corruptible body would put on incorruption “after the coming of Christ.”

Alma did not represent that there would be a multitude of times when the dead would be raised, or that it would be a continual operation, or be synonymous or identified with the births into the world. If this is the order of the resurrection, why would Alma have said, “God knoweth the time which is appointed;” and why would he say, “there is a time appointed unto men, that they shall rise from the dead”? When children are born into the world, they know nothing concerning God, but Alma says, “when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man,” therefore the birth of a child is not its resurrection.

Alma says that the resurrection “meaneth the re-uniting of the soul with the body,” not with another body. There can be no re-uniting of the soul with the body, if the soul enters another body in the resurrection. It would thus

be united with a body, but not re-united with the body. Alma expressed no doubt that in the resurrection “the souls and the bodies are re-united,” but in reference to the time of the resurrection of the righteous who would live on the earth before the coming of Christ, he said that he gave it as his opinion that their souls and bodies would be re-united at the resurrection of Christ. In reference to both the resurrection of the righteous and wicked, Alma says, “the soul shall be restored to the body, and the body to the soul; yea and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame.” This restoration of the soul to the body cannot take place, if the soul is placed in another body.

The doctrine of the transmigration is proved to be false, to every consistent believer in the Book of Mormon, by the foregoing quotation, and also by the following, from the same prophet:

“That same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.” Alma 16: 25.

It is strange indeed, how any believer in the Book of Mormon can read such testimony, and yet say that the resurrection of the dead is a transmigration into another body. Alma does not say that that same spirit which doth possess the body of a man at the time he goeth out of this life, will have power to possess ANOTHER body in that eternal world, but that it will have power to possess the same body.

Some of the transmigrationists teach that little children can not be saved except by being transmigrated into other bodies, by being born of women again. There is in the Book of Mormon an epistle of Mormon, to his son Moroni, which shows that this doctrine is a gross error. In that epistle, Mormon taught his son that little children had no need of baptism, because they are whole and need no physician. He said that the Savior said:

“Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them.” B. of Moroni, 8: 2.

In connection therewith, Mormon said:

“Teach parents that they must repent and be baptized, and humble themselves as their little children, and they

shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling of the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter of persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God: and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love; and they are all alike, and partakers of salvation. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of him, and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ. For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing." Moroni 8: 2.

There is only a small difference be-

tween the doctrine of some modern transmigrationists, and that of believers in the essentiality of infant baptism. The former believes that those children who die in infancy must be born again of women, and afterward be baptized into Christ and thus put on Christ and be alive in Christ, before they can be saved in the celestial kingdom. By both classes, baptism is deemed essential to the salvation of little children. One class says that they must be baptized in their first and only probationary state, and the other class says that dead infants must be baptized in a second probationary state. The teachings of Mormon are antagonistic to the teachings of both classes, for if little children are whole, and "need no physician," if "the curse of Adam is taken from them" in Christ, "that it hath no power over them," if parents can "humble themselves as their little children, and they shall all be saved with their little children," if "little children are alive in Christ, even from the foundation of the world," if "they are all alive in Him because of his mercy," there is no need that they should be born again as before. If "awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism," is it not awful to suppose that none of them can be saved without another probation? If little children are all alike and partakers of salvation, as Mormon says, they have no need of another probation to obtain that salvation which they are already in possession of.

COMMUNICATIONS.

History of Shakerism.

BY J. D. BENNETT.

CHAPTER IV.

Embarkation for America—voyage—arrival in New York—their situation &c.

"This little bond of union, in apostolic life,
Remained awhile in England, among the
sons of strife,
Till the New York Mariah, borne by the
eastern breeze,
Conveyed this little kingdom across the
rolling seas;
And for their safe protection, good angels
flew before,
Toward the land of promise, Columbia's
happy shore.
Hail thou victorious gospel, and that
auspicious day,

When mother safely arrived in North America."

"By a special revelation, she was directed to repair to America, with a promise that the work should greatly increase, and that the MILLENNIAL CHURCH should be established in that land. This revelation was confirmed by signs and visions, after it had been declared to her, as follows:

"On the 19th day of May, 1774, Ann Lee, accompanied by her husband, her brother William, her niece, Nancy Lee, and five other members of the society, making in all eight persons, embarked at Liverpool, on board the ship *Mariah*, bound for New York; Captain Smith, of N. Y. And informed the captain that the most probable objection to her or her associates, would be their manner of worship."

Therefore, when the Spirit moved, they obeyed its promptings, and went forth as usual in the dance, with songs of praise, &c. This offended the captain so that he threatened introducing them to the mercy of the sea and its inhabitants; after the manner of Jonah, should they attempt the like exercise again. But Ann and her company, choosing to obey God rather than man, went forth again. The captain grew angry, and seemed determined to cast them overboard; but God frustrated his evil intentions; and sent terror to his heart, in a peculiar manner. The sea being boisterous, a plank was sprung, between wind and water. The sea flowed in rapidly, every exertion to the contrary notwithstanding. Dismay seized the whole crew. The captain, turning pale, declared all must perish before morning, without remedy. During the excitement Ann kept her confidence fixed on the Preserver and Giver of life, and said, "Captain be of good cheer, there shall not a hair of our heads perish. We shall all arrive safe in America. I received this promise from two bright angels whom I saw standing at the mast." Then by way of encouragement, she and her associates, zealously assisted at the pumps, when suddenly a heavy sea struck the ship with great force, instantly replacing the loose plank to its proper place. This was viewed by all on board, as a miraculous deliverance in their favor. One of the sailors, in referring to this circumstance, some years afterward, said: "I sailed from Liverpool. On board was a people who had a strange dilgion. Their bodies were subject to

singular convulsive shakings, with other singular operations. The vessel springing a leak, endangered our lives. And I believe the woman and those with her, had a power above that of man, which was the means of our arriving safe in harbor." This man's name was Jedediah Barker. (See C. S. Ag., art. xvi.)

From this time to the end of their voyage, the captain not only suffered them to worship unconstrained, but was free to declare, "that had it not been for these people, he should have been sunk in the sea." (See Ml. C.; page 13-14.)

Thus, after having braved a tempestuous sea, in a vessel which had been previously pronounced unseaworthy, they all arrived safe in New York, on the 6th day of August, 1774, having been at sea two months and seventeen days.

CHAPTER V.

Peculiar circumstance—difficulties to encounter—settlement in the woods, &c.

"No matter what trials await me below,
Since thro' tribulation my spirit must go,
Though winds sweep o'er Bashan, till
her tall oaks bend,

I'll stoop neath their branches, nor stop
to contend.

Then farewell despondence, discouragements too,

I'll press my way onward, nor tarry
with you."

Next we find our little company far from country or friends, with no hope of subsistence, other than what the day produced by the labor of their hands; but, all of them having been inured from childhood to habits of industry, were prepared for the emergency. They sought employment wherever they could find it without compromising their faith, not caring to court the favor or friendship of the world, for the sake of any temporal advantage, but choosing, rather, religious freedom as a boon dearer than life itself. Some settled on a tract of land near Niskenna, in the county of Albany.

Ann and her husband remained in the city, living with a family on Pearl street, he laboring at blacksmithing, while she employed herself at washing and ironing for a support.

Her husband soon after renounced his faith, which it seems was rather weak from the first. He now began to oppose her doctrine, in a very ungenerous manner, urging her to renounce the same, and live with him in marriage intercourse after the common course of the world.

She declared herself ready and willing to do anything within the limits of justice, reason or humanity; but her faith was a matter of conscience, and must be kept inviolate. Failing in his purpose, he went to a distant part of the city and married another woman. Thus ended all connection between Abraham and Ann Stanly, she, it seems, resuming her maiden name for the future.

In the spring of 1776, she went to Niskenna, now called Wateryliet.—Here she found a home in a dense wilderness, remote from the public eye, where she and the believers worshipped God in almost total obscurity, for the space of three and a half years.

Those who are familiar with the manner of making homesteads in a dense forest, need no illustration from my pen. Suffice it to say, there is a vast difference between clearing a timbered farm and breaking a prairie plat. Therefore the reader will spare me the pains of recounting the joys and sorrows, the hopes and disappointments, the seasons of plenty and the times of scarcity, all of which they experienced in its multiforms.

CHAPTER VI.

A remarkable revival—its character and effects—it results in great accessions to the society.

“Near Albany she settled, and waited for awhile,

Until a great revival made all the desert smile.

At length a gentle whisper the tidings did convey,

And many flocked to Mother, to learn the living way.”

In the year 1779 a religious revival made its appearance in New Lebanon, and adjacent towns, which greatly awakened preachers and people. Many professors of religion were led to see the false foundations on which, hitherto, they had built their hopes of salvation; therefore their meetings resounded with loud cries to God, for his kingdom to come. Many, by prophecies and visions, testified the day of redemption to be at hand—the second appearance of Christ was at hand, even at the door. Some cried for mercy; others were unspeakably happy—wrapt in visions and revelation concerning the latter day, that glorious dispensation when an end shall be put to wars and fightings, and all manner of violence, and peace restored to the earth, and

thus make a full end of all sin; and last, but not least, gather the saints into one harmonious communion. But this work, though powerful and swift, was of short duration. Visions and prophecies ceased, testimonies seemed to be at an end, yet none of the things testified of appeared.

In this lull of the tempest, while the clouds of despondency overshadowed them, some of their number, in the spring of 1780, visited the society at Niskenna. These visitors were at once convinced that the very work for which their loud cries to God were made, was manifest in the midst of this little society. These spies of the promised blessings carried their report to their fellow expectants. Others visited them, and all proclaimed the glad tidings, until the fame of this little society, though secluded in this obscure corner of the wilderness, was soon heralded far and wide. As a result, many from various parts of the country, of every profession, and condition of society, embraced this new-found doctrine. Thus their numbers swelled rapidly.

Yet, notwithstanding the vast accessions, all was not sunshine, for no sooner had the work begun to spread, than Satan marshalled his dark host to oppose it. Armed with the tongue of slander, every weapon that malice could invent, he set his minions at work to crush the least and last remains of the work of God. Thus severe trials commenced.

Gleanings.

“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.”—2 John 8.

Latter Day Saints, these words are for you. It is you to whom I write. The love of God constrains me. “Look to yourselves.” See what you have passed through and endured during your experience in the Latter Day work. When you embraced the gospel, you, like Moses, “had respect unto the recompense of the reward.” You covenanted to love God and keep His commandments. You did this expecting to reap the reward of the righteous—to have a right to the tree of life, and enter through the gates into the city. You promised and expected to live godly, and set a good example before your fellow-man. You expected to be the light of the world. You expected to do better than those who had been a stumbling-block to you—who had kept you from embracing the gospel long before you did. But what has been your experience? You have made many crooked paths; you have

done many things that you ought not to have done, and left undone many things you ought to have done. Is it not possible that you have been a stumbling block to others? Is it not possible that by your short comings and misdeeds you have driven many an honest, true-hearted enquirer after truth, away from the fold of God? My dear brother, look to yourself; examining your own heart, your daily walk and conversation; see whether it is in harmony with God's perfect laws. O look to yourselves and see if you cannot remove the stumbling blocks from your neighbors and friends, and by your good words and works lead them to the fountain of living waters. Do not hold the truth in unrighteousness, you have no right to do it. Don't say this is sectarian cant, but remember that "without holiness no man shall see the Lord." Remember that you are the light of the world; with you is the fountain of light and truth. You are bound by every law of God and man; by every principle of justice and humanity to follow in the footsteps of our Redeemer; to grace our holy religion by good conduct; to set a bright, living example before the world; to assist in washing the daughter of Zion from her stains, and begetting a name and a praise where we have been put to shame.

My dear brethren and sisters in Christ, let us arise from the dead, and Christ will give us light. Let us "put on the whole armor of God;" let us deal justly, love mercy, and walk humbly before God. Do not lose the things we have wrought, the sacrifices we have made, the hardships we have passed through, the trials we have endured. O let us come up one and all to the high and holy privileges we have in Christ Jesus our Lord, that we receive a full, a blessed reward. If the saints would do these things we would have power with God—the saints blessed—Zion redeemed, and righteousness exalt us as a people.

May God help us all to do His will, to love one another and keep His commandments.

I am truly, &c., Your Brother,
H. PETTYS BROWN.
Waverly, Iowa, May 12, 1866.

SELECTIONS.

From the *World's Crisis* of May 23, 1866.

The Vision of Isaac Child

WHICH HE SAW CONCERNING THE LAND OF HIS NATIVITY.

[Continued from page 44.]

And it shall come to pass afterward that I will pour out my spirit upon all flesh; and

your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions."—JOEL 2: 28.

And about this time, the candlesticks of silver, of brass, and of iron, exercised authority over the golden candlesticks, and would have overthrown them, but they could not, by reason of the tower which was in the mountain, whereunto ability was given them to flee. And behold the wind of heaven arose and blew upon the mountain, and the water of the great river came forth, and passed over the mountain, and there was a great earthquake; and after the earthquake there followed a mighty furnace, whose burning was as the burning of lime, and the candlesticks of silver, of brass, and of iron, were cast into the furnace, and the fire thereof burned in them; and all things which came out of the furnace were pure gold; but they which came not forth were no more, but as fuel of fire. And many golden candlesticks were burned therein.

And as I beheld, there appeared candles in all of them, which came out of the furnace, which were all of pure gold, set with precious stone. And one of mighty power rent the heavens above, and came down, having in his right hand a live coal, which he had taken from the holy altar of the most high God; and he touched the candles therewith, and the light appeared; and I beheld, and lo, the waters of the great river assuaged, and there was a calm, and the golden candlesticks, which were perfect men and women, went up to the top of the mountain; and if at any time the candlesticks appeared rusty, they might be refined therein; and he that came down from above held the golden snuffers in his right hand, that if any candles appeared dim, he might clip them, that their light might renew its shining; and he also had power over the two golden olives, and their golden pipes, and he commanded them that they should pour forth the golden oil unto the golden candlesticks.

And I also saw the peaceable streams of Shiloh descending from the mountain, and they were as pure gold, clear as crystal; and he that held the golden snuffers was like unto the Son of God; and they came and drank thereof, and sang praises unto him that lives forever and ever; and they worshipped and honored him in the beauty of holiness and he that called them made a covenant with them, that they should be his people, and he would be their God.—And he said unto them, There hath been in this mountain wars and bloodshed, and many of my people have erred therein; and have strayed from the Good Shepherd, who

was meek and lowly in heart, and gave his life for the sheep; who, when he was reviled, reviled not again, but patiently suffered all things, that the will of the Father might be done; and so ought my people to have done; that my will might be done in them; and not to have distrusted the power of the Highest, and made flesh their arm; nor gone forth into the martial spirit that is productive of bloodshed and misery; for it is contrary to my will, and the glorious dispensation of God to mankind, whereby many have shone as lights in the world, which many in this land have rejected and not in this land only, but also upon the face of the whole earth. But it shall not be so in time to come; for, saith the Lord, I will establish peace upon earth; and it shall come to pass that he that formeth an instrument of war shall be ashamed thereof; and I will judge him at the last day. The roaring of cannon and beating of drums shall not be heard; the glittering sword and all the instruments of war shall cease, and the prophecy of mine anointed shall come to pass,—"nation shall not lift up sword against nation, neither shall they learn war any more," (Isa. 2: 4); for the mouth of the Lord hath spoken it, and it shall surely come to pass, notwithstanding many nations and great kings resist it, and oppose its coming. Behold, saith the Lord, they are as grasshoppers, and fade as the flower of the earth, and go to a dark house of silence, and are seen of men no more; therefore give ear my people to my words, and incline your hearts to wisdom, and learn understanding, that ye may know the will of God and do it, and you shall have peace from your enemies round about you, and I will build again about this place, the walls and bulwarks of my salvation, and ye shall know that I the Lord your God have visited you for good, and saved you from your enemies; and also that you were not able to save yourselves in times of trial; and it shall be as long as you remain faithful and keep my commandments, I will keep and preserve you and your generation; and you shall be as Mount Zion, that cannot be moved.

But if at any time you, or your sons or your daughters, refuse and rebel, and I threaten you with my judgments, to humble you, if you lift up the heel against me in my rebuke, as your fathers have done, I will surely cut you off from the earth, and you shall have a name among men no more; and I will break down the walls which I have set about you, and they never shall be built again, from henceforth forever; for behold I brought your fathers from a land wherein they were oppressed, and

could not serve me truly, and I moved the heathen back for their sakes, though not by the power of the sword, nor the strength of battle; but I myself rebuked them, that they should not destroy my anointed, nor do my people any harm. And I fed your fathers in the wilderness many days, and gave them strength to cultivate the land, and blessed their labors with success, and gave them corn in abundance, and many goodly things, and they increased in the land, and their generations were in prosperity and waxed fat, and did not highly esteem the Rock of their salvation, and rebelled against me, and in the time of correction they kicked; nevertheless, I did not impute their sins unto their children, neither will I; but every man shall suffer for his own sins. And he called unto many, and taught them many excellent things, and commanded them to go forth and publish this doctrine unto all people, wheresoever he shall send them, even the glad tidings of peace and salvation, to as many as believe on the name of him that sent me, and received his law and obeyed it; promising to be with them from henceforth, forever and evermore.

And the Lord saith unto me, Behold, I have shewn thee all these things, that thou mightest make them known unto the people of the land; for I have determined to do unto this place according to all that thou hast seen; therefore, now write these things in a book, that if there be any that will hear and understand, and repent and be converted, that I may heal them, and save them from the great hour of temptation, which cometh on all flesh. But I said in my heart, O Lord, wherefore should I write these things in a book; for is not this the new covenant dispensation? and is not the great Father come, who said he would teach the people himself, and there may be no more occasion for any man to teach his neighbor, or his brother, the knowledge of the Lord; for have not all men known thee from the least to the greatest? Is not the true light come into the world, and hath it not shined in every man's heart, enlightening every man that cometh into the world, that through it they might believe, and believing might receive power to become the sons of God? and if men refuse the teacher that came down from heaven, and his holy light in their hearts, how then will they hear me, who am but a youth and a stripling of low degree? And the Lord said unto me, All these things are true, and many more also; nevertheless, that which I have commanded to write, write; for I will be clear of the blood of all men, and leave them without excuse. And because

people are forsaking their measure of the grace of God, and departing from the holy light of Jesus in their own hearts, there still remains a necessity to prophesy and to preach the gospel; and inasmuch as thou hast seen many candlesticks whose candles were almost gone out, even, also there are many people who have almost forsaken the light of their salvation, and are near to be left in darkness. And as thou sawest some left quite, so there are some people who are in a state of nature, which is a state of darkness; and although the true light had shined in every one of their hearts, yet they would not receive it, nor comprehend it; but choose rather to follow the foolish imaginations of their own wicked hearts. And as thou sawest some golden candlesticks with bright candles in them, even so also, there are some people who are in a large degree of perfection and holiness, and as gold exceedeth silver, silver brass, and brass iron, so are some people more perfect than others, and further proceeded in the work of their soul's salvation; and as thou sawest judgment was to continue until none appeared remaining but of pure gold with lights burning in them; neither shall my judgment depart from this land until all the inhabitants learn righteousness. Yet, nevertheless, I will call in mercy unto this people, whether they will hear or forbear; and if any one hear my voice, and open unto me, I will have mercy on him; and his candlestick shall not be removed in mine anger; for I declare to the world this day, that I desire not the death of him that dieth, nor that the sinner should die in his sins, whereby the kingdom of satan may be advanced, for I created man for a purpose of my own glory, and have visited all men with the light of the Son of my own bosom, for the completion thereof, and have waited long for the spiritual return of fallen mankind, and in the bowels of tender mercy, have sent forth my servants and handmaids, whom I have known, to invite them who have gone astray, to return unto me and repent, and flee from the wrath that is to come upon them, which die in their sins; for I have no pleasure in the destruction of my creatures, which I have made; neither is man's destruction of me, but of himself; and that not through ignorance, but hardness of heart and unbelief; for I have been gracious to all people, whereby they might have known me, and been at peace; and I have handed forth the offers of my salvation without respect of persons; nevertheless, if any man whom I have called receive not the offers thereof, and will not return at my reproof, I will be just in judgment without respect of persons.

Therefore, fear not thou to write these things in a book, and publish them in thy native country; and if any man hear thee and return unto me, then thou hast not labored in vain; but if no man will hear thee, nor that which thou hast written, neither then hast thou labored in vain; but hast done the will of him that sent thee, and thou shalt have the reward of peace; and if thou remain faithful, and holdest out to the end, and faintest not, I will remain with thee, and receive thee up at the last day.

After these things, I sat silent before the Lord for a time, and henceforth durst not question with him any more; for his word was as a fire and as a hammer in mine heart, and I was broken before him, and humbled with his goodness. And my heart was open and fingers loosed, to write, to show forth to the world that which I had seen in the light of the Lamb. And be it known to all people, to whom these few lines may come, that notwithstanding things of this nature, at this time, are something unbecoming among men, yet I dare not distrust the wisdom of heaven, nor disobey the command thereof, nor be so much biassed by any thing carnal as to hide the revelation of the Son of God, as I shall answer the same at the peril of my soul.

Written by Isaac Child, of the Province of Pennsylvania, in the seventh month, 1757.

From the Chicago Tribune, July 27, 1866.

UTAH.

REPORT OF THE HOUSE COMMITTEE ON THE CONDITION OF THE TERRITORY—THE LAWS OF THE UNITED STATES OPENLY VIOLATED—POLYGAMY AUTHORIZED BY THE MORMON LEADERS, AND HOMICIDE JUSTIFIED—AN OFFICIAL DOCUMENT ORDERING MURDER.

WASHINGTON, July 23, 1866.

The House Committee on Territories have made a report on the condition of Utah. They say the testimony discloses the fact that the laws of the United States are openly and defiantly violated throughout the Territory, and that an armed force is necessary to preserve the peace and give security to the lives and property of citizens of the United States residing therein. The only witness introduced at the request of the delegate from Utah, admits the necessity of maintaining United States troops in the Territory in order to secure protection and safety to persons and property.

The Committee have been unable to adopt the suggestions made by some of the gentlemen examined, for the abolition of the present Territorial Government of Utah and the establishment of a military Gov-

ernment. They also regret to state that they have been unable to agree upon and submit for the action of the House any plan which seemed to them to promise a practical solution of the abuses and evils complained of, and which are admitted to exist. They do not deem it advisable either to divide the Territory and annex it to Nevada and the Territories adjacent, nor do they favor the establishment of a military government. They have, therefore, been compelled to postpone the further consideration of the matter until December next.

On the 18th of June Mr. Hooper, the delegate from Utah, addressed a letter to the Chairman of the Committee, in which he denies the statements of some of the witnesses, and asks that no report be made to the House until the people of Utah can be heard in reply to the charges made against them. He also asked for a copy of the testimony already taken, which the committee declined to furnish him. He subsequently appeared before the committee, and requested that a select committee, or a sub-committee from the Territorial Committee be sent to Utah by direction of the House, with authority to examine and report on all the allegations made by the witnesses examined, as also on the condition of all classes residing in the Territory. The committee were unable to satisfy themselves that any material facts could be obtained, even if a sub-committee should go to the Territory. They therefore declined to ask the House to make an order which would necessarily involve a large expenditure of money in sending such a committee to Utah.

Among the witnesses examined was Joseph Smith, the son of the founder of the Mormon Church, who says the Book of Mormon explicitly condemns and forbids polygamy, which was not known, acknowledged or held as an article of faith until Brigham Young became the leader of that part of the church which went west with him. The church did not, under the presidency of his father, nor does it now under his (the witness) presidency, teach hostility to the Government of the United States.

Gen. Connor, who has been military commander of the Department of Utah since 1862, testified that polygamy is taught as a fundamental principle of the Mormon religion, and disloyalty and treason to the Government as a practice enjoined by its tenets. It is regarded by good Mormons as not only allowable but meritorious to assail and despoil the Federal Government in every practicable way. General Connor has no doubt the Mormon leaders have assumed to authorize and justify homicide. He believes it from their own records, from current re-

port among themselves, and from a Mormon who confessed to him that he had committed murder by direction of the Mormon leaders, and believed at the time he was doing right, as taught by them.

As further evidence, the witness submitted the following copy of a special order issued by the advice of Brigham Young, for the murder of eighty innocent men, discharged teamsters from Gen. Johnston's command, then at Fort Bridger, Utah, who were en route for California. Fortunately the officer designated to execute the order was a humane person, and did not execute it, and lately gave the original order to a Federal officer in Utah, and it is now in Gen. Connor's possession. The signature of James Ferguson is authenticated by the affidavits of two respectable Mormon merchants of Salt Lake City.

The following is a copy of the order:

SALT LAKE CITY, April 9, 1858.

SPECIAL ORDER.—The officer in command of escort is hereby ordered to see that every man is well prepared with ammunition, and have it ready. At the time you see those teamsters a hundred miles from the settlements, President Young advises that they should be all killed, to prevent them from returning to Bridger to join our enemies. Every precaution should be taken, and see that not one escapes. Secrecy is required.

By order of General Daniel H. Wells.

JAMES FERGUSON, Asst. Adjt. Gen.

Other witnesses testified to the demoralized condition of the Mormons.

Love.

Love is full of speech, but never more abundant therein than in praise. Love is a fading pleasure, mixed with bitter passion, and a misery tempered with a few momentary delights. Love is a virtue, if it be measured by dutiful choice, and not maimed with wilful chance. Love is not to be suppressed by wisdom, but not to be comprehended with reason. Hot love is soon cold; and faith plighted with an adulterous vow is tied without conscience, and broken without care. Love is a heat full of coldness, a sweet full of bitterness, a pain full of pleasantness; making the thoughts have eyes, and hearts ears; bred by desire, nursed by delight, weaned by jealousy, killed by dissembling, and buried by ingratitude.— Love is a worm, which commonly lives in the eye, and dies in the heart. Love is a chameleon, which draweth nothing in the mouth but air, and nourisheth nothing in the body but the tongue. Love-knots are tied with eyes, and cannot be untied with hands; made fast with thoughts, not to be

unloosed with fingers. Of love mixed with blockery, followeth the truth of infamy.—Sophocles, being asked what harm he would wish to his enemy, replied “that he might love where he was not fancied.” Lovers’ outlets are like fetters made of glass, that glitter fair, but couple no constraint.—Amidst the natural passions of man, love is the fountain of all others. Love may wither little and little, but the root will not be removed on a sudden. Self-love is the ground of mischief; lascivious love, the root of remorse; wanton love, the coward’s warfare. Pure love never saw the face of fear; pierces the darkest corners; and attempts the greatest dangers.—*Sword of Truth, Indian River, Me.*

Wit and Justice in Missouri.

Four ministers charged with the crime of preaching the glorious gospel of the Son of God, were arraigned before a Judge. They were regularly indicted, and it was understood that the proof against them was very clear.

“Are you a preacher?” said the Judge to one of them.

“Yes, sir,” said the culprit.

“To what denomination do you belong?”

“I am a Christian.” (with much dignity.)

“A Christian! What do you mean by that?” Are not all preachers Christians?”

“I belong to the sect usually called, but wrongly called, Campbellites.” (Not so much dignity.)

“Ah! then you believe in baptizing people, in order that they may be born again, do you?”

“I do sir.” (Defiantly.)

“Mr. Sheriff, discharge that man! He is an innocent man! He is indicted for preaching the gospel, and there isn’t a word of gospel in the stuff that he preaches! it’s only some of Alexander Campbell’s nonsense. Discharge the man!”

Exit Campbellite, greatly rejoicing.

“Are you a preacher?” said the Judge, addressing the next criminal.

“I am sir,” said the miscreant.

“Of what denomination are you?”

“I am a Methodist, sir.” (His looks showed it.)

“Do you believe in falling from grace?”

“I do, sir.” (Without hesitation.)

“Do you believe in sprinkling people, instead of baptizing them?”

“I believe that people can be baptized by sprinkling.” (Much offended.)

“Do you believe in baptizing babies?”

“It is my opinion sir that babies ought to be baptized.” (Indignantly.)

“Not a word of scripture for anything of the kind, sir,” shouted his Honor. “Mr.

Sheriff, turn that man loose! The gospel is the truth, and there isn’t a word of truth in what that man teaches! Turn him loose! It’s ridiculous to indict a man on such frivolous pretenses! Turn him loose!”

Methodist disappears not at all hurt in his feelings by the judicial abuse he had received.

“What are you, sir?” said the Judge to the third felon.

“Some people call me a preacher, sir.” (Meekly.)

“What is your denomination?”

“I am a Baptist.” (Head up.)

His Honor’s countenance fell, and he looked sober and sad. After a pause he said:

“Do you believe in salvation by grace?”

“I do.” (Firmly.)

“Do you teach that immersion only is baptism?”

“That is my doctrine.” (Earnestly.)

“And you baptize but those who believe in Jesus Christ?”

“That is my faith and practice.” (With emphasis.)

“My friend, I fear it will go hard with you; I see you are indicted for preaching the gospel, and it appears to me by your own confession you are guilty.”

Baptist looked pretty blue.

“May it please your Honor,” said the Baptist’s counsel, springing to his feet, “that man never preached the gospel. I have heard him say a hundred times that he only tried. I have heard him try myself.”

“Mr. Sheriff, discharge this man. He is not indicted for trying! There’s nothing said about the mere effort! Let him go, sir! Turn him loose! Send him about his business! I am astonished that the State’s Attorney should annoy the court with such frivolous indictments!”

Exit Baptist, determined to “try” again. (Enter officer with culprit taken in the act.)

“Well, to what branch of the christian church do you belong?” said the Judge to the new comer.

“I am a Latter Day Saint, more commonly known as ‘Mormons.’”

“You believe in Prophets, Apostles, Evangelists, Pastors and Teachers; eh?”

“Yes sir, I do.”

“And in gifts, miracles, &c., &c., I’ll warrant.”

“Yes sir.”

“Do you believe in prophecy and direct revelation?”

“Yes sir.”

“Justification and sanctification by faith. Baptism by immersion; and that little children do not need baptism.

"Yes sir."

"Well my good fellow, there seems to be one more chance for you, I will ask one more question: Where do the righteous and wicked go to after death?"

"The wicked to the Pit, and the righteous to the Paradise of God; there to wait the resurrection."

"Here Mr. Sheriff, this fellow is surely guilty of preaching the gospel; hang him on the first tree, (Musingly,) but where he got his doctrine is more than I can tell; however, it wont do to let him get away."

Court adjourned.

"God save the State and this Honorable Court!" exclaimed the Sheriff.

"Amen!" said the three preachers.

CORRESPONDENCE.

FROM BRO. CHAS. DERRY.—Thinking it would be interesting and encouraging to the readers of the *Herald* to know how matters were going with respect to the Latter Day work in Nebraska, I take my pen to tell them.

I accompanied Bros. Alex. H. Smith and Jas. W. Gillen as far as Columbus, visiting the saints on the way; but time would not permit me to tarry with them, as it was time the missionaries were en route for their destination. We found Bro. Wm. Anderson at Columbus, awaiting the return of the brethren. He had wisely and beneficially employed his time in visiting and strengthening the saints, and in persuading others that were not with us to come back into the good old paths. His name is remembered with love and pleasure by the saints in Columbus. On the first of July Elders Gillen, Anderson, Smith and myself took each our part in preaching the gospel as it is in Christ Jesus; and the result was that two honest, but hard headed old Mormons of the Brighamite order, bowed in childlike simplicity to the power of truth, and renewed their covenants with the Lord. This gave great joy to the saints, and they praised the Lord and declared that this was in accordance with the promise of God unto them. On the next day I and Elders Hudson and Galley accompanied the missionaries to the west side of Loup Fork, where we bent before the Lord on the bank of the above stream, and there with earnest hearts dedicated our beloved brethren to the keeping of Joseph's and Abraham's God, and then with melting hearts and tearful eyes, we gave and took the parting hand of brothers. They will be remembered with love by all the saints that saw them on their route. Here let me pay a passing tribute

to the noble generosity of the saints in Columbus. The Bishop had done his best; but their outfit was very scant, and their team inadequate to the task. The saints here saw it and began to work, not to find fault; but to supply the deficiency, and in a branch of fifteen members sixty dollars were appropriated towards purchasing a better team; and then enquiries were made and it was found they were deficient in creature comforts. Two or three buffalo robes, worth about twenty dollars each, were donated by individuals, and feed for the team by others not now connected with us, making in all about 120 dollars worth for this little branch, not rich in the things of this world, but rich in the true faith that is manifest by works. All the saints in Central Nebraska contributed nobly to the same object; but their numbers are small and their means limited. Had the whole of the saints in Iowa come up as nobly to the work as some of them did, there would have been an abundance found to fit out the missionaries entire, and to have sent them off at an earlier date. But I am sorry to say that the task devolved upon a devoted few, and they will receive the reward.

I visited the saints in Columbus during the next week, and on the next Sabbath I preached there; and the next evening three miles from the town, and here again two more souls came forward and entered into covenant with the God of Jacob. Others are on the blink and will soon come in. I then returned to the branches in the eastern part of Nebraska, and found the saints in Desoto and Florence in full faith. I preached in Fontenelle on the 15th inst. In the morning I heard the Rev. Mr. Bristy, of the Congregational Church, preach his "trial sermon," after which the congregation "gave him a call." My brother announced that we would preach in the Methodist Church at 8 o'clock, which appointment I filled by preaching my "trial sermon," to which the people paid the best of attention; but I was not fortunate enough to get "a call," so I bade them farewell. I presume I did not tickle their ears; but I can assure you their eyes were opened pretty wide as I preached, in my simple way, on the subject of immediate and continued revelation. It is a "very religious" place, but I think the truth might find a resting place there after all. A worthy brother by the name of Cannon, formerly a Methodist preacher, but now an able and I believe honest elder in the Church of Christ, preached there a few weeks ago, and the people asked him many questions and made many charges; but he met them nobly, and answered wisely;

hence they did not question me at all.—Quite a number in Central Nebraska are on the eve of coming into the church. Last Sabbath I preached in Florence and Omaha, had pretty good attendance, and the best of attention. If the saints in Omaha will be wise, and live the religion they profess, they will have a large branch of the church there; several have given in their names for baptism. On the 23d instant I met Elder Anderson with eight wagons, from Salt Lake. He reports that they had an excellent journey, no deaths; only lost one span of mules and an ox, I think. They started and travelled together, with forty wagons, until they passed all points of danger, and then thought proper to divide.—The remainder were expected in a day or two. Two gave in their names for baptism on the night that they arrived at Omaha. All seem in the best of spirits, and full of faith in the work as far as I have seen.—Elder Anderson seems to be of the right stamp. He reports that he met the Missionaries 40 miles east of Ft. Kearney, doing well and in good spirits.

GLENWOOD, Iowa, July 26, 1866.

FROM BRO. Z. S. MARTIN.—I will give you the result of our labors in the Central District of Nebraska, since our last Quarterly Conference adjourned. I commenced a tour around the district, and was absent from home about five weeks. I found the saints all rejoicing in the good work, and in every branch they enjoy the gifts of the gospel. Peace and union exist among the saints, and all are striving to prepare themselves to help redeem Zion. The work is moving onward, steadily and sure.

During the last three months there have been fifteen added to the kingdom, and from what I can see and hear, a goodly number will obey the truth, at our next quarterly conference. I must say, the goodness of God has been dealt out to us here, without measure, for which I thank His most holy name.

Desoto, Neb. July, 1866.

FROM BRO. JOHN SHIPPY.—I am preaching publicly five times a week. The meetings are held in two school-houses and one fine church, called the Disciple Temple. The congregations are generally large, and pay good attention. Bro. J. Landers is with me. He has done a good work on Indian and adjoining islands, and intends to go there again. Bro. Geo. Lindsey is better than he was when I came here. He goes to meeting, and sometimes opens the meet-

ing by prayer and closes by benediction. He intends to go with Bro. Landers. One sister has offered herself for baptism. I expect to baptize her next Sunday, and probably some more, for several have said that they are satisfied that the work is true, and many are investigating. I have had invitations to go and preach on other islands, and in Eastport, Maine, and St. Andrews, N. B. More faithful elders could be well employed in this region. I look for a great many to obey the gospel on this Island. If so, to God be all the glory.

GRAND MENAN, N. B., July 16, 1866.

FROM BRO. RICHARD GROOM.—At the Kewanee Conference I was appointed to go out into Scott and Reeder counties, so I started from home about the 15th of May, and travelled five weeks. I went from house to house and distributed three dollars worth of tracts. I talked with the people as much as they would allow me. In one part of the country I exchanged the tracts three times, in another twice, and in another once. I found them prejudiced against us and our religion, but after they had read my first tracts some of them became very friendly, and requested me to stay with them through the night, and they treated me well. I travelled some twenty miles; preached once to a small congregation, and once to a large one; good attention was paid and no fault found at all. I promised to go there again in August and change their tracts.

WEST BUFFALO, Iowa, July 24, 1866.

FROM BRO. B. S. PARKER.—I thought I would drop you a line to let you know what I have been doing since the April Conference. I was granted permission to use the Christian Church at Cameron, and have been preaching to large and attentive congregations. I also got the use of the Court House in Monmouth, the county seat of Warren county. I then had fifty bills printed, had them headed: "A Marvelous Work and a Wonder." I had a good turn out. I had the smartest and most intelligent people there were in the place out to hear me, there were doctors, lawyers, &c. After I had spoken I gave liberty for any one to speak, either for or against, and there was a lawyer, by the name of Payne, who got to be a General in the war. He fought for the Union. He said that he had never belonged to any church; that he could not go the factions of the day; that the Bible was the best book that was ever given to

man, whether it was given by inspiration or not; that he had no objections at all to the preaching; I have another appointment for next Sunday. I found a good many that heard the doctrine preached in the days of your father.

There was one woman that came to me after the meeting was over, and she said that she was healed under the hands of the elders twenty years ago, that she believed the doctrine, and that her house was open for preaching. She invited me to come and preach. I have had no one to help me but the Spirit of God, which has been with me in every time of need. It has made me bold and determined to proclaim the word of God, fearless of what man may say or do. I expect to work while the day lasts, for when the night comes no man can work.

The prejudice was very strong at Monmouth, but it was no trouble to preach it down. They tried your father, at Monmouth, for treason, and he was cleared. *The first thing I do when I go into a new place, is to show the difference between the Josephites and the Brighamites.*

MONMOUTH, Mo., July 25, 1866.

MISCELLANEOUS.

Reply to a Friend's Enquiry.

SAN BERNARDINO, June 28, 1866.

MR. I. SHEEN, Sir:

I, being a member of the Old Organization from A. D., 1831 until '54, and being disgusted with the proceedings in Utah, left for San Bernardino, where I still reside. I saw in the *Herald* of May 15th, an article copied from the *Vedette*, headed, "False and Corrupt Doctrine." I ask the question direct, was or was not Joseph Smith a Polygamist in the years 1843 and '44? It may set at rest many queries.

I subscribe myself your FRIEND.

The above came to Bro. Sheen, and was by him handed to me to answer. The signature is just a "friend," but I choose to answer it without waiting to see who wrote it.

Joseph Smith was *not* a POLYGAMIST in 1843 and 1844, as I have every reason to believe, from every proof that I have been able to gather. Evidences like the following, for instance:

The *allegation* that a Revelation was given in 1843 contradicting the Book of Mormon and Doctrine and Covenants, which was not laid before any part of the church for SANCTION, and was only told to a part in 1852 for their acquiescence, Brigham Young having had it "in his desk"

under a "patent lock." See *apotech* of B. Young, Aug. 29, 1852.

Public denial by Joseph Smith in *Times and Seasons* No. 3, Vol. 5, through notices there given.

See Word of Consolation, *Times and Seasons* No. 12, Vol. 5, by W. W. Phelps, W. Richards, and J. Taylor, endorsing Book of Mormon and Doctrine and Covenants.

See Book of Mormon, Nauvoo Edition; also Book of Doctrine and Covenants, Ed. of 1835, 1845, and 1863, *ad libitum*.

JOSEPH SMITH.

TRACTS.—Who will, may and can distribute these little show-flakes of preachers. There are quite a number lying in the office, that we would be glad to send out, if we were in receipt of a little more help to that end. Somebody must bear these little burdens. Better let them be sub-divided as far as possible, by every one taking an investment.

Who will preach in this way?

SUBSCRIPTIONS FOR THE HERALD in Great Britain and on the continent of Europe, should be sent to Thomas E. Jenkins, No. 305, High Street, Pen-y-darren, Merthyr-Tydfil, Glamorganshire, Wales, to assist him in the publication of the *Restorer*, at that place.

THE RESTORER is published by the church in Wales, and may be obtained in America by sending subscriptions to the HERALD office.

"The Restorer."

AN ACROSTIC:

Tell ye in England—tell in Wales,
How o'er fair Zion's hills and dales,
Eternal light and love prevails.
Rich are the blessings that we claim,
Eternal truth in Jesus' name;
Sent through Joseph's favored seed,
To nations in this hour of need;
Opening anew the gospel plan,
Restoring all the gifts to man,
Enlightning all, so that they may
Return to God without delay.

H. S. DILLE.

[*Restorer please copy.*]

IF HOPE SPRINGS eternal in the human breast, who supplies the fount from whence it springs?

If the hairs of our heads are all numbered, what a relief to the counters to light upon a bald headed man.

If early piety cools the blood and reduces the pulse of the young, it only retards

the waters of life that they may flow the longer course to the sea of death.

Usefulness increases our power; increase of power adds to our willingness; willingness to our desire, which impels us forward, thereby enhancing our usefulness, and this like virtue is its own reward.

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THE TRUE LATTER DAY SAINTS'

HERALD.

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

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

No. 5.—Vol. 10.] PLANO, ILL., SEPT. 1, 1866. [WHOLE No. 118.]

Pleasant Chat.

In resuming the pen this month, to greet the readers of the HERALD, we are more sadly impressed with our want of ability for the responsible position of an editor of a religious paper than ever before. The great political changes now taking place, which clearly foreshadow others, equally great that must inevitably follow; showing that the shortening of the days by increasing the rapidity with which events, bearing upon the consummation of all things, transpire, is already begun.

The long harbored project of coupling Europe and America, by telegraphic bands has finally reached completion, and almost the first news that thrills under the deep, deep sea, is, the suspension of hostilities between Austria, Prussia and Italy, by an armistice of eight days. During this time what may transpire to give to Prussia and Italy what they may have demanded, or continue to Austria what she may have refused to yield to others, remains to be developed: The saints look anxiously for the development of these foreign puzzles, as upon their solution depends the fulfillment of prophecies, the truth of which we may not doubt, but the transpiring of which will be confirmatory of our faith.

Circumstances seem to point to the downfall of the Maximilian dynasty in Mexico, and with it, it is to be hoped, will fall the last attempt to establish a monarchy on this side of the ocean. Let the restless genius of the Yankee nation,

with the determined spirit of settlement and love of home of the foreign emigrant, crowd out the relics of barbarism and indolence, till by force of their example, self-reliance; and self-independence are instilled into the natives of that unhappy country, and peace enter where anarchy has so long been dominant.

Never has the tocsin of war resounded so pertinaciously, or from so many different quarters of the earth as now, never so universal apprehension of this universal war as at the present. The thunders, dread visitant, is heard of in almost every direction, and has, in some places assumed an epidemic form.

The completion of the Atlantic Cable makes fifty-five sub-marine lines now in operation, as we learn from an exchange.

A large number of persons belonging to the "Church of the Messiah," under the spiritual supervision of Rev. G. J. Adams, minister of the gospel, are about emigrating to Palestine to carry the industry of the West, back to that land so long left a prey to the drouth and the locust. A portion of this party were to start on the 30th of July last, taking farming tools; seeds, grain, &c., together with numbers of houses ready for putting up on their arrival at their destination. We publish the petitions of these followers of the Messiah, to the President and also to the Sultan of Turkey: copying from their organ, the *Sword of Truth*, published at Indian River, Maine, by Adams & M'Kenzie, Proprietors, with S. L. Wass, Agent and Assistant Editor. Here is at

opening wedge for the emigrating mind to look after. Westward the star of empire has taken its way, until now the tide has began to recoil against the sun-down and gathering has commenced in the Holy Land. Who is willing to tell where this may not ultimately lead?

The *Israelite Indeed* comes to us regularly, fraught with good intelligence of what is transpiring for the good of the Jewish nation. Rev. G. R. Lederer the Editor, seems to be very much inclined to view all classes of religionists with great charity, which is to be placed to the goodness of his heart, certainly not to their peculiar merits.

We in this number begin the publication of the Book of Enoch, which we copy from the *Sword of Truth*, for the perusal and examination of the readers of the *HERALD*.

The canvassing for the New Translation is progressing as will be seen by the list of receipts, by the Bishop for that purpose. It will be observed that the receipts are a credit to the individuals forwarding the money. The lists will not be sent in until the Committee call for them for the purpose of distribution. The Committee will secure as many copies as they can in order to make them come as cheap as possible, as two thousand copies will cost less per copy than five hundred.

Napoleon has demanded the extension of the French frontier, to the Rhine. Prussia demands, and also notifies the parties in interest, that the claim of Italy to Venetia will be enforced in the negotiations pending during the armistice of four weeks now agreed upon.

Riots in London, between the police and people, in which the latter are victorious; strong measures in Parliament against the Fenian movement in Ireland, indicate the fear of trouble in the dominions of her Majesty, Queen Victoria.

The transmission of news over the Atlantic Cable seems to point to its permanency. The next great national enterprise should be the building of a road to the Pacific. The country demands it, and it is within the reach of enterprise.

There is continual muttering of another intestinal war. Things down south show the results of bad faith upon the part of some re-constructed politicians and state officials.

The *Vedette* announces the mustering out of the U. S. forces at Salt Lake City, leaving only one regiment in charge. We hope that wiser counsels will prevail

than we have some reason to fear will prevail from the past history of the "Lion of the Lord." It may be thought advisable to let this small force remain unmolested, but we fear what the winter may bring about. Judge Drake has decided that persons defying the anti-polygamy law of Congress, are not eligible to serve as jurors in the courts of Utah. This is backed by a bill to regulate the selection of grand and petit juries in the Territory of Utah, requiring, that citizens of the United States, only, shall be competent. This bill also abolishes the office of Lieutenant General in Utah, annulling the Territorial laws relating to it. Aliens are not to be enrolled in the militia, and marriages are to be solemnized by Justices of the Supreme Court, and by ministers of the gospel regularly ordained.

We bid the saints to be of good cheer for the Lord worketh for the good of them whom He loveth.

JOSEPH SMITH.

Reply to an Inquiry.

Q. Is the Book of Mormon a sufficient rule of faith and practice?

A. The Book of Mormon is a glorious gift of God to man, but it does not contain sufficient to teach mankind their duty under all circumstances. It contains the fulness of the gospel, but it does not contain all the commandments of God. It does not teach how the church should be fully organized. It does not teach fully the duties of each class of officers in the church. It teaches that in the church there were apostles, elders, priests and teachers, but it does not show fully, the distinction in the duties of these officers. It contains the words of Christ, which he spoke when He ordained the twelve apostles on this land, as follows:

"Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles." Book of Moroni II.

Here it is only shown that the apostles had power to lay on hands to give the Holy Ghost. When the Savior ordained the twelve on this land, He said unto the Nephites:

"Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and

unto them have I given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost." Nephi 5 : 9.

In the foregoing quotation it is shown that the Savior authorized the apostles to minister unto the people and baptize ; but, the extent of the authority which was conferred on the apostles is not shown in the Book of Mormon. It teaches that there were "elders, priests and teachers" in the church, (B. of Moroni 2 & 6,) but I have not discovered that it shows that the *apostles* were authorized to ordain them. It shows "the manner which the disciples, who were called the elders of the church, ordained priests and teachers," but I have not discovered that it shows who should ordain *elders*. I have no doubt that apostles had authority to ordain elders, priests, teachers, and other officers of the church, but I cannot prove by the Book of Mormon that this opinion is correct. As the Book of Mormon does not show who had authority to ordain elders, it is evident that it does not contain all the commandments which were given to the church, and that it does not *fully* show how the church was organized. It shows that this was

"The manner which the disciples, who were called the elders of the church, ordained priests and teachers. After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, in the name of Jesus Christ I ordain you to be a priest ; (or if he be a teacher,) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen. And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men ; and they ordained them by the power of the Holy Ghost, which was in them." Book of Moroni, 3.

Here it is not shown that either elders, priests or teachers had, or had not, authority to baptize, neither is it here shown whether they had, or had not, authority to lay on hands for the reception of the Holy Ghost. It shows that elders had authority to ordain priests and teachers, but it does not even show that *elders* had authority either to baptize or lay on hands for the reception of the Holy Ghost. *None of these things are shown in any part of the Book of Mormon that I know of.* Because the B. of M. does

not show that elders had authority to lay on hands for the reception of the Holy Ghost, have we a right to infer that they had *not* such authority? If the silence of the B. of M. on this subject shows that elders had not such authority, does not the silence of the B. of M. in reference to the right of elders to baptize, show that they have no right to baptize? Surely, if silence in one case proves that they had no authority to lay on hands for the reception of the Holy Ghost, silence in the other case proves that they had no authority to baptize.

I have shown that "the elders of the church, ordained priests and teachers," but I have not, neither do I believe that any person can prove by the B. of M. that elders laid on hands to ordain priests and teachers. Shall we infer, therefore, that they "did not lay their hands on them? Shall we infer that the Book of Mormon contains *all* the commandments which were given to apostles, elders, priests and teachers in reference to their official duties? They could not righteously perform any official act, which they had not been commanded to perform. Without a commandment to do so, apostles could not lawfully ordain elders, priests and teachers. Without a commandment to *lay on hands* in the ordination of elders, priests and teachers, apostles would have no authority *thus* to ordain them. Without a commandment to ordain priests and teachers by the laying on of hands, elders would have no authority to ordain them *in that manner*. Without a commandment to elders and priests, they could have no authority to baptize. As the Book of Mormon does not show that any commandments on these duties were given, apostles, elders, priests and teachers, could not have performed the duties of their offices unless they received commandments on *all* the above mentioned duties, which are not in the B. of M.

The B. of M. teaches that "an hundred years had passed away, and the disciples of Jesus whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry ; and there were other disciples ordained in their stead." This is all that we can learn from the B. of M. concerning the ordination of other apostles, in the stead of those whom Jesus ordained. Some person, or persons, must have had authority to ordain them, but the B. of M. does not show who held this authority.

If it was the duty of apostles to ordain them, then this part of their duty is not described in the B. of M.; and if it was the duty of another department of the priesthood to ordain them, the duty of that department is not fully defined. In either case the manner of ordaining apostles is not defined in the B. of M.

The B. of M. contains "the manner of their elders and priests administering the flesh and blood of Christ unto the church," (B. of Moroni, iv.,) but it does not there show whether teachers had, or had not authority to administer this ordinance. There must have been commandments given to the apostles, elders, priests and teachers by which they all might know their duties, and there must have been a difference in the duties of each class of these officers. As the difference is not shown in the B. of M., we can neither learn from it what their duties were, nor how the church with its officers was organized, nor how it should be organized in our day. The Book of Mormon contains no pattern by which the church can be organized with its officers. It contains no pattern or instructions by which they can know, (except in some instances,) what the duties of apostles, elders, priests and teachers are, or whether there should be officers called by other names and having other duties to perform. As the B. of M. does not contain instructions by which apostles, elders, priests and teachers can understand their duties, there may have been other officers in the church, of which the Book of Mormon contains no history concerning the names of their offices, nor their duties. As the duties of some offices are nearly altogether withheld from the B. of M., so the names and duties of other offices may be altogether withheld from it. As the duties of apostles, elders, priests and teachers are nearly altogether withheld from the B. of M., so there may have been *high priests, bishops, elders of the quorum of seventy, deacons and other officers* in the church of the Nephites, both before and after the coming of Christ. As we cannot show from the B. of M. (only in part,) what the duties of apostles, elders, priests and teachers were, so we cannot show from it that there were *not high priests, bishops, seventies, deacons and other officers* in the church, on this land, after the coming of Christ. We can prove but very little by the B. of M. concerning the duties of the officers therein mentioned, and we can prove nothing by it

concerning the officers which are not mentioned in it. We can not consistently say that it is contrary to the B. of M. for apostles to ordain elders, priests and teachers, or that elders and priests should baptize, or that teachers should neither baptize nor administer the sacrament, for the B. of M. is silent on these subjects, therefore it is not contrary to the B. of M. to have high priests, bishops, &c., in the church, for the B. of M., does not say whether there were, or should be, such officers in the church or not, after the coming of Christ.

It cannot be proved by the B. of M. that elders have, or have not authority to ordain elders, or that priests have or have not authority to ordain priests and teachers, or that teachers have, or have not authority to ordain teachers, or which holds the highest authority, elders, priests, or teachers. It is true that in B. of Moroni iii., iv. and vi., elders are spoken of before priests, but in the B. of Alma priests are spoken of before elders.

"He [Alma] ordained *priests and elders*; by laying on his hands, according to the order of God, to preside and watch over the church." B. of Alma 4: 1.

Some suppose that there were no elders in the church, on this land, before the advent of Christ, but in the foregoing statement, (and perhaps there only,) it is shown that there were elders in the church before the advent of Christ. The statement concerning "priests and elders," does not show which held the highest authority, neither do the declarations of Moroni concerning "elders, priests and teachers," for either in the B. of Alma, or in the B. of Moroni, the highest of these officers is not spoken of first.

When the Savior appeared unto the Nephites, he said unto Nephi:

"I give unto you power that ye shall baptize this people; when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave them power to baptize. * * When Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received authority to baptize, were twelve,) and behold he stretched forth his hand unto the multitude; and cried unto them; saying; blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them have I given power,

that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost." Nephi 5 : 9.

Here we discover that a preference was given to Nephi who had been appointed by his father to be the high priest.

"Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred, from the departure of Lehi out of Jerusalem; then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people." B. of Nephi 1 : 1.

The following texts will show that those who held the sacred things were high priests, seers, revelators and prophets: B. of Mosiah 13 : 4; B. of Alma 2 : 4 & 3 : 1; B. of Mosiah 5 ; 9; 1 Nephi 5 : 46.

As Nephi, whom the Savior preferred, was an *high priest*, seer, revelator and prophet, and as his successors in office held the sacred things, therefore they were high priests, &c., and thus the high priesthood was transmitted to his son Amos, (B. of Nephi the Son of Nephi 1 ; 6,) and to his son Amos, (7 par.) and to his brother Ammaron, (11 par.) and to Mormon, (B. of M. 1 ; 1,) and to his son Moroni, (B. of M. 4 : 1.)

There were in the church, before the coming of Christ, on this land, a class of officers, (more than one at a time,) who were called "high priests over the church," as the following quotation explains:

"Thus they [the people] were led away by Amalickiah, to dissensions, notwithstanding the preaching of Helaman and his brethren; yea, notwithstanding their exceeding great care over the church, for they were *high priests* over the church." B. of Alma 21 : 6.

Jesus said unto the Nephites:

"There shall be one ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name." B. of Nephi 8 : 6.

Now there is no name given here by which this man's office was to be distinguished from other offices of the church. It was a distinguished office,

which only "one" man in the church held, therefore it surely was distinguished by a name; and by what name could it be called, if it was not the high priesthood. The preference given to Nephi by our Savior, after Nephi had continued to be high priest, and thus had had charge of the sacred things thirty three years, shows that his high priesthood was confirmed and continued by the Savior, and that he was not only one of the twelve apostles, but that he was at the same time, the high priest over the church. ISAAC SHEEN.

COMMUNICATIONS.

The Harmony of the Bible, Book of Mormon, and Doctrine and Covenants.

We beg space in the *Herald* to compare some of the teachings of the Book of Mormon, Doctrine and Covenants, and Bible, about which there is some dispute by those professing to be saints.

The words "endless," "forever," and "everlasting," it is claimed by some, mean unending duration, a condition, or state, without termination, continuance that can not be limited, and upon these premises they build up their baseless fabrics of the sinner's suffering in hell's torments, worlds and eternities without end—a view which places our Creator and Heavenly Father in the position of a merciless and revengeful tyrant, rather than in that of an all-wise and merciful God, who is love personified. God is just, we admit, and all men must suffer for their sins; yet they must suffer only in proportion to the magnitude of their sins. If their sins are great, great will be their punishment; and if their sins are few and small, light will be their punishment.

In March 1830, the Lord gave through Joseph the Martyr a revelation to Martin Harris, D. & C. p. 44, in which it is taught that "endless torment," "eternal punishment," and "everlasting punishment," may be terminated to the sinner, that is, they may not suffer it in lasting, perpetual duration, but that they may, at some period in the future, be saved or redeemed out of it. "This," says the caviler, "must be false doctrine, for it is contrary to the Bible and Book of Mormon." Let us see. In the Bible many places are found where the aforementioned words signify a limited duration. For instance, in Isa. 84 : 10, the Lord denounces judgments against Idumea, and of it He says, "the smoke thereof shall go up forever." By examining the context

it will be seen that the time Idumea is burning, is the measure of, or extent, of the word "forever." Jonah the prophet says, "The earth with her bars was about me forever." Jonah 2: 6. What was the extent of the term in this quotation? Simply the time that Jonah was in the belly of the fish. Hannah said: "I will not go up (to offer the yearly sacrifice) until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever." 1 Sam. 1: 22. In this place it will be seen "forever" is used in a limited sense. Habakkuk says, 3: 6, "he (God) beheld and drove asunder the nations: and the everlasting mountains were scattered." Isaiah, in Isa. 40: 4, says: "every mountain and hill shall be made low." By this we see, that the "everlasting mountains" will have an end. In Lev. 16: 34, it was written to Israel: "And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year," and yet these offerings for atonement was designed of God to cease with the offering of the "Son of God once for all."

One quotation to show that the word "endless" sometimes signifies an undefined period or number. Paul says to Timothy, "Neither give heed to fables and endless genealogies, which minister questions." 1 Tim. 1: 4. To say that the genealogies alluded to positively had no end, would be equal to saying they had no beginning.

We now turn to the Book of Mormon. In 2 Nephi 1: 3, Lehi says: "I am encircled about eternally in the arms of his love." In this quotation the word *eternally* is used in the present tense, and relates solely to the time being.

In Alma 19: 4, Alma says to Corianton, in describing the fall of man; "It was appointed unto man to die; therefore as they were cut off from the tree of life, they should be cut off from the face of the earth, and man became lost forever: yea, they became fallen man." We may now ask does the word "forever," as here used, signify positively, an unending duration? If so, Jesus died in vain. But we read that Jesus came to seek and save that which was lost "forever." How long was man lost? Simply and only until he was saved from the fall by faith on the Son of God.

Moroni, in the B. of Mormon 4: 2, says: "Because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awake by the power of God when the trump shall sound." Here is an "endless sleep" declared, and yet all men are to be awakened

from it. If men can be awakened from an "endless sleep," they may be redeemed from "endless punishment," and as the terms "endless," "eternal," "everlasting" and "forever" are synonymous in meaning, and are sometimes used in the Bible and B. of M. in an undefined though limited sense, we may reasonably look to see them so used in other revelations of God's will to man. If the use of those terms in the B. of C., as applying to periods of time, and limiting their meaning to less than perpetual duration condemns the revelation as being false, then their use for the same or similar ends by the Bible or B. of M., seals their condemnation. The rule applies equally well in the case of one book as in the case of the others. Oh consistency! thou art a jewel! Having seen the harmony between the books in one case, let us turn to another.

In Gen. 3: 5, Satan says to Eve, with regard to the forbidden fruit: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." The doctrine of men becoming "as Gods," is said by some very pretentious characters, who profess to be saints, to be the doctrine of Satan and Joseph Smith the Martyr. Satan declared it, it is true, but that does not necessarily condemn it as being false. Satan has told many truths, not because he originated them, but because he had learned them. Devils declared a darling truth when they testified that Jesus was the Son of God, and that the apostles were the "servants of the Most High."—Joseph Smith taught the doctrine of men becoming as Gods, and so teach all the books. Jesus was accused by the pretentious Jews of blasphemy, when He claimed to be the Son of God. They saw at a glance that if he was the "Son of God," he must be like God, or "as God." Instead of denouncing the idea as false, Jesus undertakes by the scripture to defend it. He says: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John 10: 34-36.

The Father had called them "Gods" unto whom the word of God came, and Jesus saw no impropriety in it; but knowing it to be the utterance of the Holy Spirit, He honored His Father by defending the doctrine by the very scriptures they pretended to believe. His Father had called them "Gods," and worlds could not have induced Him to say otherwise. He honored His

Father, and His Father's word, regardless of the learned and pretentious doctors.

The Book of Mormon is equally as clear as the Bible in declaring that man through the fall was to become "as Gods," and "as God." Lehi says, (2 Nephi 1: 4,) "wherefore he (Satan) said, partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil."

Alma in Alma 9: 4 says: "Wherefore He (God) gave commandments unto men, they having transgressed the first commandments, as to things which were temporal, and becoming as Gods, knowing good from evil." Again, Alma, in B. of Alma 19: 4, says: "Now we see that the man, (after the fall) had become as God, knowing good and evil."

The foregoing testimonies need no explanation; they are clear and emphatic in declaring that man became "as Gods" and "as God," and if the doctrine is that of devils and of a fallen prophet, as some state, then Alma was a false prophet, and the Book of Mormon a base fiction.

The Revelation to Joseph and Sidney, given Feb. 16, 1832, (B. of C. '76: (92) 5) says of those who are saved and made priests and kings: "Wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, they are Christ's, and Christ is God's" Where is the disagreement in the books? All teach that man may become "as Gods" and "as God." All teach also, that they unto whom the word of God came were "Gods." The Almighty announces the fact, and Jesus accepts and defends it from the scriptures, and so will all men of God who have understanding of the ways of the Lord. We do not wish to be understood as saying they are supreme, though they are "Gods," or that they rule independently or of their absolute will; but simply that they are "Gods," or rulers in a subordinate sense, acting under the direction of Jesus Christ, while He acts under the direction of His Father, for of Jesus it is said:

"For he (Christ) hath put all things under his feet. But when he saith all things are put under him, (Christ,) it is manifest that he (God the Father of our Lord Jesus Christ) is excepted, which did put all things under him, (Christ.) And when all things shall be subdued unto him, (Christ,) then shall the Son also himself be subject unto him, (God,) that put all things under him, (Christ,) that God may be all in all." 1 Cor. 15: 27, 28.

Thus we see a gradation of authority in the government of God, and it has pleased

God to call those, who faithfully hold that authority, "gods." As before shown, "those unto whom the word of God came" are called "gods." Jesus was also called God. "But unto the Son he (God) saith, Thy throne O' God is forever and ever:

* * thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb- 1: 8,9. Notwithstanding that Jesus was God, it is manifest by this quotation, that He was subject to one that was greater than himself. Jesus says: "If ye loved me ye you would rejoice because I said, I go unto the Father; for my Father is greater than I." John 14: 28. And though the Father of our Lord Jesus Christ was greater than Jesus, yet they were one. Not one in personal identity, but one in the quality of their attributes, one in will and purpose, and one in works.

At the age of twelve years He manifested his unity in the will and works of his Father, when He said to his parents, "Wist ye not that I must be about my Father's business," justifying himself for tarrying in the temple, disputing with the doctors. See Luke 2: 49. He also said, "I do nothing of myself; but as the Father hath taught me, I speak these things." John 8: 28. "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what things soever he seeth the Father do; for what things soever he (the Father) doeth, these also doeth the Son likewise, for the Father loveth the Son, and sheweth him all things that himself doeth." John 5: 19, 20. "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Matt. 26: 39. These passages from among many other similar ones that might be cited, show the distinction between the Savior and his Father so far as their personality is concerned, and likewise show perfectly that they were one in will and works.

Jesus prayed that this same unity may be given all his disciples. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." John 17: 11. "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one even as we

are one; I in them, and thou in me, that they may be made *perfect in one*." John 17: 20-23. Here is plainly exhibited the kind of unity, or oneness, there was between the Son and his Father. It was the same that He prayed might exist among his disciples, and between his disciples and himself and his Father.

Not that they should become one in personal identity, but one in will, in interests, in works, and in all things that distinguishes Deity, and characterizes the Almighty God. Oh that saints could fully comprehend this blessed and sanctified unity, and speedily attain to its powers, glories and joys; then, how well it might be said of them, "ye are gods, even the sons of God." Their will would be that of the Supreme and All-Wise God, and of his Son Jesus Christ, and thus God would be "all in all." Their nature, temper and disposition, their glory and power, their dominion and eternal blessedness would be of God, and from God, through his Son Jesus Christ, worlds without end. And though their numbers would be as innumerable as the sand upon the sea shore, yet they would be essentially *ONE*—one in spiritual unity and perfection. Jesus was the representative, in will, word and work, of his Father, hence He was called God, and was God. They to whom the word of God came, were representatives of God to an extent, hence the Almighty calls them "gods." The angel that appeared to Moses in the burning bush, was the representative, in word and power of the Almighty, and by virtue of this, he declares, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob: and Moses hid his face, for he was afraid to look upon God." Ex. 3: 2, 6. Acts 7: 30-32.

The angel that appeared to John upon Patmos, was the representative of Jesus Christ, hence he declares himself as though he were Jesus Christ in person.

The angel that went before Israel, was to Israel as God. Of him the Lord said, (Ex. 23: 20, 21,) "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him."

In conclusion, we may say with Paul, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;) but to us [the saints] there is but one God and one Lord Jesus Christ, by whom are all things, and we by him," 1 Cor. 8: 5, 6.

"God was once a man." This idea is

denounced as being basely heretical, by some who profess to be great lovers of the Bible and Book of Mormon: and they claim that the fact of the Martyr Joseph's having taught it, is clear and palpable evidence that he was fallen, and rejected of God. It is recorded in the *Times and Seasons*, page 613, that he taught it, in these words:

"God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the veil was rent to-day, and the great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day, you would see him in all the person, image and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and conversed with him, as one man talks and communes with another."

And though he taught that He was once a man, he taught also in the same sermon, that he always was God, and therefore much more than man.

"The first principles of man are self-existent with God; that God himself finds himself in the midst of spirits and glory, because he was *greater*, and because he saw proper to institute laws, whereby the rest could have the privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power and glory, &c., in order to save the world of spirits."

That he was once a man we will attempt to prove. In Heb. 1: 8, God says of Jesus Christ: "Thy throne, O God is forever and ever." Here we find the Almighty declares the Son as being God. Now in 1 Tim. 2: 5, this same Jesus is declared by Paul to be a man. "There is one God, and one Mediator between God and men, the *MAN* Christ Jesus." And Jesus declares through his angel to John in Patmos, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come the Almighty." Isaiah says of him prophetically, "He is despised and rejected of men, a man of sorrows and acquainted with grief." Isa. 53: 3.

In these quotations we find that He was "God," the "Lord," and "the Almighty," and also that He was "once a man." In 1 Corinthians 15: 47, Paul says, "the second *MAN* is the Lord from heaven." In this one sentence is plainly shown, that the Lord from heaven was "once a man."

Now we turn to the Book of Mormon for further evidence corroborative of this doctrine. Nephi says;

"And behold this thing shall be given unto thee for a sign, that after thou hast beheld the tree, which bore the fruit which thy father tasted, thou shalt also behold a MAN descending out of heaven, and him shall ye witness: and after ye have witnessed him, ye shall bear record that it is the Son of God." 1 Nephi 3: 10. In the B. of Nephi, 5: 6, it says of Jesus, "And it came to pass that the Lord spake unto them saying, arise and come forth unto me that you may thrust your hands into my side, and also that you may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." Thus, in comparing spiritual things with spiritual, we learn that Jesus was the God of Israel, and that He was "once a man."

Verily Joseph was in good company when he testified that "God was once a man." Paul testified it, the angel on Patmos testified it, the Lord testified it to Nephi, Jesus testified it to the Nephites after his resurrection, and Joseph the Martyr testified it at Nauvoo in the year 1844; a great cloud of witnesses to the same fact. And yet some say Joseph had evidently fallen because he taught it. Are not such characters of that class spoken of by Paul, in 1 Tim. 1: 7, who "desiring to be teachers of the law," understand, "neither what they say, nor whereof they affirm"?

It is strange that men will claim that God called Joseph the Martyr to be his prophet, translator and "choice seer," and then set themselves up as critics, and reviewers, to revise the revelations and public teachings of the man of God, declared to the Lord's people. The acts of God's prophets and seers are many times defective, but their public ministrations, bearing the awful "thus saith the Lord," stand fast. And without the "thus saith the Lord," it may be good or bad, wise or unwise, for they then speak with but man's wisdom.

WM. W. BLAIR.

History of Shakerism.

BY J. D. BENNETT.

CHAPTER VII.

A Chapter of Persecutions—Description of a Mob, &c.

"Think ye not the way is rougher
Than when Jesus went before;
Think what Mother had to suffer,
What her faithful followers bore.
On the cross behold him languish,
While a scoffing world surround;

Think of Mother's bitter anguish,
In her icy prison bound."

In order to do this subject justice, the reader will please accompany us back to the point from whence our history commences.

The first account on record, of persecution actually put in force against Ann Lee or her associates, took place in the year 1770, on which occasion she was confined in prison, on pretence of her having profaned the Sabbath. The basis of this accusation consisted in shaking and trembling—speaking in new tongues and prophesying—singing and dancing, leaping, shouting, &c. How long she remained, or what was the rigor of her treatment we are not informed.

Next we find her enemies seeking an accusation of blasphemy against her; and under this pretext the mob seized her, declaring that her tongue should be bored through with a hot iron, and had her tried before four ministers of the established church, who, finding no fault, dismissed her, admonishing her accusers to let her alone. Enraged and disappointed, the mob assumed the judgment seat and resolved to stone her to death. Accordingly they led her, followed by four of her brethren, into a valley, and procuring a quantity of stones, they placed themselves on the side of the hill at a convenient distance, and began throwing at the devoted few; but being unable to injure her or any of her companions, they fell into contention among themselves, and finally abandoned their design.

On another occasion, she was confined in a small cell, with the design of starving her to death. Here she remained fourteen days without any nourishment save a little wine and milk mixed together, and given her by stealth once in twenty-four hours, which she received through the stem of a pipe inserted through the key-hole of her prison, being supplied from the outside by one of her followers—a young man, by pouring the contents of his cup into the bowl of the pipe. At the end of this experiment her enemies were surprised to see her walk off, strong and healthy, and attributed her preservation to a supernatural power, and declared it wrong to confine or oppress her.

On another occasion, while at worship, the doors were burst open, and all the worshipers were seized without ceremony, and dragged down two flights of stairs—Ann herself by the feet—and

hurried off to prison and put in close confinement. Next morning all were released, except Ann and her father, who were sent to the house of correction, where they were kept confined several weeks.

The next imprisonment for faith we shall record, will be seen to have taken place on the "soil of boasted freedom." In this case they were here accused of correspondence with the enemy, (the country being then engaged in the revolutionary struggle,) the charge of treason was alleged. Nothing could have been more unjust than this charge, as will be seen hereafter. Consequently in the month of July, Ann and the leading characters of the society were imprisoned for their religious opinions, in the prison of Albany, *a city of freedom.* (?) After a few months experiment, they concluded the only chance of accomplishing their object was to banish her to the British army, then stationed in New York. For this purpose she was sent down the river, when seeing the impossibility of accomplishing their design, they landed her at Poughkeepsie, and imprisoned her there. This imprisonment lasted five months, and was the last imprisonment which the society suffered in America, as a persecution, although evil minded persons did not cease to exhibit their ill nature toward them.

Since mobs have acted a very prominent part in the history of religion throughout the past ages, as well as the present, therefore it perhaps may not be improper if I should drop a remark here, concerning this BIGOTED MONSTER, for such it certainly is. I will not however, attempt to enumerate the number of mobs raised against the Shakers, nor, the atrocities or amount of damage done on such occasions. Therefore I shall give the reader a description of *one* of these inconsistent, rabid monsters, as it come into their midst at Union Village, in Warren county, Ohio, on the 27th of August, 1810, as given by an eye witness.

"First came a mixed multitude, of all descriptions and characters from gentlemen in their broadcloth to the ragged ditcher, some associating themselves in this assemblage, through excitement or curiosity, others through prejudice, expecting to see some fun, as well as to lend their assistance, should the battle prove obstinate. A few of the more steady and sober minded came, wishing to see peace and order restored, ready to

lend their aid to that effect when opportunity offered. Next came a band of five hundred men, officered, uniformed, armed and disciplined for war. Then followed more of the before mentioned nondescripts, armed as were the former, with all manner of weapons, such as guns, swords, knives, hatchets and clubs. Some had bayonets fixed on poles of various lengths, &c., &c. This motley host, with its ragged urchins and hoary headed sages, made a ridiculous and grotesque appearance, as they paraded up and down the street in front of the house of worship. They finally sent from their midst a deputation of twelve men, headed by a *Presbyterian minister*, named Matthew Z. Wallace, who seemed to be the organ of this mighty battalion, to present the following conditions to these unarmed and harmless Shakers, which I venture to say could not raise half a dozen firearms in their whole society," which at this time numbered near six hundred souls. This display reminds me of Luke's description of a mob. See Luke 22: 52.

The all important conditions were these:

"*Required*, That the society relinquish their religious principles, their public testimony, their mode of worship, and manner of living, [i. e. celibacy,] or quit the country."

The society answered, that, esteeming their faith in the gospel dearer than life, they would maintain the same at all hazards. As to banishment, they were on their own possessions, purchased with their own money and being in debt to no man, they had the lawful right to enjoy peaceable possession of their property without molestation, a right guaranteed to every American citizen. However, liberty was given to examine the condition of the society, its schools, the condition and deportment of its members; which condition was accepted by said committee, and a favorable report being given, these vindictive warriors, finding no combatants, and consequently no use for their weapons, fell into contention among themselves, and finally withdrew.

CHAPTER VIII.

Titles and their import—paternal appellations—a regular system desired—way opened by Father James Whitaker, followed up by Father Joseph Meacham and Mother Lucy Wright—sketch of their nativity, and character—society concentrated—visible head, officers &c.—mode of appointing officers—manner of enforcing discipline—right of property, &c.

"All God's visible anointed ministry and elders true,
All who are in care appointed I'll yield
obedience too;
If I do not I'll confess it, and confess it
till I do,

Then the glory of the blessed, will be
mine when I am through."

Ann Lee was the first who received the parental title. This was continued until about the year 1830, as near as I can learn. After Ann's death, Father James Whitaker succeeded to the patriarchy. He was the last of those who came from England, of whom any particular account is given. He is represented as a man of great spiritual understanding—very pious, humble, and devoted to his duty. During this period the members became desirous of forming themselves into a compact body, where they might establish a regular system of social order; hence Father James made every effort in his power to advance the one object. He finally succeeded in opening the way, ere he closed his earthly labors in this world of exits. He deceased July 20, 1787, aged 37 years, after a short but active ministry, of less than three years.

Many persons form an idea that these Shakers are a very boisterous, disorderly people, and indeed, while I am writing, I find in a periodical before me, the following. The writer is speaking of the present condition of the Jews. He says:

"In Hungary and Poland, the spiritual progress of the Jews is hemmed in, by a party called Chassidim, hyper-pious, who would not hear of any progress in religious matters. Chassidim are a kind of *Jewish Shakers*, whose worship is exceeding noisy. Jumping, clapping of hands and a general chanting, characterizes their worship."

This may answer as a description of some Jewish sect, but it will not apply to our modern Shakers. When I say modern, I date back to 1790, at which time the society was formed into good working order, although the gathering commenced in 1787. So far as progress is concerned, progression is their life and energy, the bone and sinew of their faith.

But to return to the subject. After the death of James Whitaker, the governmental mantle fell upon Joseph Meacham. He was a native of Enfield, Connecticut, was born February 11, 1740. He possessed a mind deep and penetrating. Previous to uniting with the society, he had been a Baptist minister,

and was a leading character in the great revival, of which we have already spoken.

Let it here be noticed that now, for the first time, the male and female both were represented in the head of the church; hence, in order, as far as possible, to fill out this representation, Lucy Wright was chosen and appointed the leading character in the female line. She was a woman of sterling worth; was born Feb. 5, 1760, in Pittsfield, Mass. Under the guidance of these two personages, the church began concentrating; in September 1787, so that they were combined in one union, one faith, motive and interest. "One body and one bread;" and in this union was the prayer of Jesus answered, "that they may be one, even as we are one." Nothing short of this can constitute the church of Christ.

[By some inadvertency, chap. iii. was prematurely placed in the hands of the compositor. It should have been chap. viii. AUTHOR.]

SELECTIONS.

The Book of Enoch.

CHAP. I.

The word of the blessing of Enoch, how he blessed the elect and the righteous, who were to exist in the time of trouble; rejecting all the wicked and ungodly. Enoch, a righteous man, who was with God, answered and spoke, while his eyes were open, and while he saw a holy vision in the heavens. This the angels shewed me.

From them I heard all things, and understood what I saw; that which will not take place in this generation, but in a generation which is to succeed at a distant period, on account of the elect.

Upon their account I spoke and conversed with him, who will go forth from his habitation, the Holy and Mighty One, the God of the world:

Who will hereafter tread upon Mount Sinai; appear with his hosts; and be manifested in the strength of his power from heaven.

All shall be afraid, and the Watchers be terrified.

Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immersed, and all things which are in it perish; while judgment shall come upon all, even upon all the righteous:

But to them shall he give peace: he shall

preserve the elect, and towards them exercise clemency.

Then shall all belong to God; be happy and blessed; and the splendor of the God-head shall illuminate them.

CHAP. II.

Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for every thing which the sinful and ungodly have done, and committed against him.

CHAP. III.

All who are in the heavens know what is transacted there.

They know that the heavenly luminaries change not their paths; that each rises and sets regularly, every one at its proper period, without transgressing the commands which they have received. They behold the earth, and understand what is there transacted, from the beginning to the end of it.

They see that every work of God is invariable in the period of its appearance. They behold summer and winter; perceiving that the whole earth is full of water; and that the cloud, the dew, and the rain refresh it.

CHAP. IV.

They consider and behold every tree, how it appears to wither, and every leaf to fall off, except of fourteen trees, which are not deciduous; which wait from the old, to the appearance of the new leaf, for two or three winters.

CHAP. V.

Again they consider the days of summer, that the sun is upon it at its very beginning: while you seek for a covered and shady spot on account of the burning sun; while the earth is scorched up with fervid heat, and you became incapable of walking either upon the ground or upon the rocks in consequence of that heat.

CHAP. VI.

They consider how the trees, when they put forth their green leaves, become covered, and produce fruit; understanding everything, and knowing that He who lives forever does all these things for you:

That the work at the beginning of every existing year, that all his works, are subservient to him, and invariable; yet as God has appointed, so are all things brought to pass.

They see, too, how the seas and the rivers together complete their respective operations:

But you endure not patiently, nor fulfil the commandments of the Lord; but you

transgress and calumniate his greatness; and malignant are the words in your polluted mouths against his Majesty.

Ye withered in heart, no peace shall be to you!

Therefore your days shall you curse, and the years of your lives shall perish; perpetual execrations shall be multiplied, and you shall not obtain mercy.

In those days shall you resign your peace with the eternal maledictions of all the righteous, and sinners shall perpetually execrate you;

Shall execrate you with the ungodly.

The elect shall possess light, joy, and peace, and they shall inherit the earth.

But you, ye unholy, shall be accursed.

Then shall wisdom be given to the elect, all of whom shall live, and not again transgress by impiety or pride; but shall humble themselves, possessing prudence, and shall not repeat transgression.

They shall not be condemned the whole period of their lives, nor die in torment and indignation; but the sun of their days shall be completed, and they shall grow old in peace; while the years of their happiness shall be multiplied with joy, and with peace, for ever, the whole duration of their existence.

CHAP. VII.

It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other: Come, let us select for ourselves wives from the progeny of men, and let us beget children.

Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;

And that I alone shall suffer for so grievous a crime.

But they answered him and said; We all swear;

And bind ourselves by mutual execration, that we will not change our intention, but execute our projected undertaking.

Then they swore all together, and all bound themselves by mutual execration. Their whole number was two hundred, who descended upon Ardis, which is the top of mount Armon.

That mountain therefore was called Armon, because they had sworn upon it, and bound themselves by mutual execrations.

These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Sarakuyal, Asael, Armera, Batraal, Anane,

Zavebe, Samsaveel, Ertabel, Turel, Yomyael, Arazyal. These were the perfect of the two hundred angels, and the remainder were all with them.

Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.

And the women conceiving brought forth giants;

Whose stature was each three hundred cubits. These devoured all *which* the labor of men produced; until it became impossible to feed them;

When they turned themselves against men, in order to devour them;

And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood.

Then the earth reproved the unrighteous.

CHAP. VIII.

Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, *the use of* stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered.

Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.

Amazarak taught all the sorcerers, and dividers of roots;

Arners taught the solution of sorcery;

Barkayal taught the observers of the stars;

Akibeel taught signs;

Tamiel taught astronomy;

And Asaradel taught the motion of the moon.

And men, being destroyed, cried out; and their voices reached to heaven.

CHAP. IX.

Then Michael and Gabriel, Raphael, Suryal, and Uriel, looked down from heaven, and saw the quantity of blood which was shed on earth, and all the iniquity which was done upon it; and said one to another; *It is* the voice of their cries;

The earth deprived of *her children* has cried even to the gate of heaven.

And now to you, O ye holy ones of heaven, the souls of men complain, saying; Obtain justice for us with the Most High. Then they said to their Lord, the King; *Thou art* Lord of lords, God of gods, King of kings. The throne of thy glory is for ever and ever, and for ever and ever is thy name sanctified and glorified. Thou art blessed and glorified.

Thou hast made all things; thou possess-est power over all things; and all things are open and manifest before thee. Thou beholdest all things, and nothing can be concealed from thee.

Thou hast seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens.

Samyaza also has taught sorcery, to whom thou hast given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted;

And have discovered crimes to them.

The women likewise have brought forth giants.

Thus has the whole earth been filled with blood and with iniquity.

And now behold the souls of those who are dead, cry out,

And complain even to the gate of heaven.

Their groaning ascends; nor can they escape from the unrighteousness which is committed on earth. Thou knowest all things, before they exist.

Thou knowest these things, and what has been done by them; yet thou dost not speak to us.

What on account of these things ought we to do to them?

CONFERENCES.

Pittsfield Conference.

Minutes of a Quarterly Conference, held at Atlas, in the Pittsfield District, Aug. 4 and 5, 1866.

Conference organized by calling Elder Loren Babbitt to preside, and Elder Thomas Williams to be Clerk.

Officials present: 1 high priest, 1 servant, 9 elders, 1 priest.

REPORTS OF BRANCHES.

Elkhorn: as last reported; L. Babbitt, President.

Pittsfield: 2 added by baptism; Thos. Williamson, President.

New Canton: 1 cut off; Reported by Reuben Hendricks; Daniel Bowen, President.

Atlas: 1 added by baptism; Henry Huffman, President.

Kiser Creek: as last reported: Geo. Tipler, President.

Owing to the Kiser Creek branch neglecting to meet together in the usual manner for worship, some discussion took place between the elders on the subject, after which it was

Resolved, That it be left open till next Conference.

OFFICIAL MEMBERS.

The following reported:

Elders L. Babbitt, H. Huffman, T. Lambert, Darius Weatherby, T. Williamson, J. Goodale, R. Hendrick, G. Tipler, Eld. Watson. Priest, John Miller.

Bro. Jackson Goodale spoke some upon the New Translation of the Scriptures.

Adjourned to meet in the evening for prayer and testimony meeting. The saints generally enjoyed themselves.

On Sunday the saints and friends listened to sermons preached, one in the forenoon, by Jackson Goodale, and in the afternoon by Loren W. Babbitt. Much good instruction was given.

Conference adjourned to meet at Elkhorn, Brown Co., on the first Saturday and Sunday in Nov. 1866.

LOREN W. BABBITT, PRESIDENT-
T. WILLIAMSON, Clerk.

Brookfield Conference.

Minutes of a District Conference held at Brookfield, Ohio, July 7, 1866.

Bro Wm. W. Blair was chosen President, and James T. Harris, Clerk.

Official members present: Wm. W. Blair, of the twelve; Elijah Banta, Wm. D. Williams, David M. Lewis, John R. Lewis, Wm. Jones, Elders.

Wm. Hopkins, Priest; James T. Harris, John Reynon, John Evans, Teachers; Geo. Masters, Daniel Evans, Deacons.

Resolved, That we organize a Conference of the Church of J. C. of L. D. Saints, comprising Mahoning and Trumbull counties, Ohio, and the two adjoining counties in Pennsylvania.

Resolved, That Bro. D. M. Lewis be appointed President of the Conference.

EVENING SESSION.

Bros. Elijah Banta and D. M. Lewis preached.

SUNDAY MORNING, JULY 8.

Bro. Wm. W. Blair preached.

Bro. Morgan Williams and Ann, his wife, who had been baptized during the intermission, by Eld. Wm. D. Williams, were confirmed by Elds. Wm. D. Williams, W. Jones & D. M. Lewis. After sacrament, the saints bore their testimony to the work of God, and expressed their determination to press forward to the prize.

EVENING SESSION.

Bros. Wm. Jones and Wm. W. Blair preached. Adjourned.

W. W. BLAIR, PRESIDENT.
JAMES T. HARRIS, Clerk.

Central Nebraska Conference.

Minutes of the Central Nebraska District Conference, held at De Soto, August 4, 5, 1866.

Z. S. Martin was appointed to preside.

REPORTS OF BRANCHES.

Florence: 24 members, 5 elders, 1 priest, 1 teacher, 1 deacon, 3 baptized, 2 added by vote, 8 removed to Omaha. James Hodges, President, Jas. U. Wells, Clerk.

De Soto: 26 members, 4 elders, 3 priests, 1 teacher. Geo. Martin, President,

Omaha: 17 members, 2 elders, 1 priest, 1 teacher. Joseph Gilbert, President, Geo. Medlock, Clerk.

Elders J. M. Webb, J. Taylor, and Geo. Medlock reported.

Bro. Derry expressed his entire satisfaction with the work of God in Nebraska, feeling that one Spirit guides the whole.

Bro. Derry moved that Bros. Cannon and Geo. Derry preach at Fontanelle and Bell Creek, as often as circumstances will allow.

Saturday evening: Bro. Derry preached from Acts 17: 26.

Sunday Morning: Bro. Lytle preached, showing the power of God, and the second coming of Christ.

Sunday Afternoon: Bro. Derry followed Bro. Lytle in his discourse, and the Spirit of God was greatly poured out upon both speaker and hearers.

Sunday afternoon Chauncy Phelps was baptized by Jas. Hodges, and confirmed by Hugh Lytle.

Sunday Evening: *Resolved*, That Z. S. Martin be released from his field of labor to sustain his wife and family.

Resolved, That we sustain all the authorities of the church by the prayer of faith.

The remaining part of the evening was spent in prayer and testimony of the saints, and the gifts of the Holy Spirit were manifested in great power, in tongues and prophecy; and we all rejoiced together, thanking God in our hearts for his goodness to us.

Z. S. MARTIN, PRESIDENT.

JOSEPH GILBERT, Clerk.

Batavia Conference.

Minutes of a District Conference held at Batavia, Ill., Aug. 25, 26, 1866.

Bro. Gurley being absent, Bro. Joseph Smith was appointed to preside, and Isaac Sheen to be Clerk.

Batavia Branch reported: the whole number of members 44; 1 apostle, 2 high priests, 1 elder, 1 teacher; Philo Howard, President.

Number of official members present:

High priests 6, seventy 1, elders 9, teacher 1.

Elder John Landers reported, and gave a very interesting account of his mission to New Brunswick. He said that the promise of God had been fulfilled to him, that his labors had been crowned with success, that persecution had raged extensively against him and some whom he had baptized, but by the interposition of God, his enemies had been prevented from laying hands on him, that his health had been better than it had been for a long time before he went on his mission, and that by the miraculous manifestation of the power of God, he had been delivered from dangers by sea and land and from his persecutors, for which he was thankful to his heavenly Father, and was yet determined to do all in his power for the promotion of the cause of Christ.

The following elders reported: J. D. Bennett, Horace Bartlett, Chas. Jones, Isaac Sheen, Harvey S. Dille, David Powell.

AFTERNOON SESSION.

The following elders reported: Andrew Cairnes, Levi Lightfoot, Wm. Aldrich, Ira Jones, Wm. Hart, Joseph Robinson, Joseph Morrel, Geo. A. Blakeslee, I. L. Rogers, David H. Smith.

A Report was received purporting to be from the Fox River Sabbath School, when on motion it was

Resolved, That in receiving this report we do not thereby endorse nor deny the idea that Sunday is the Sabbath of the Lord our God.

Resolved, That when this Conference shall adjourn, it shall adjourn to meet at Marengo, McHenry Co, Nov. 17, 18, 1866.

Plano Branch reported: 42 members, 2 high priests, 1 seventy, 6 elders, 2 priests, 1 teacher.

Added since last report: by baptism, 4; by letter, 9. Children blessed 9. Joseph Smith, President.

EVENING SESSION.

Resolved, That a committee of two be appointed by the President, to enquire into the troubles in the church at Aurora. Bros. Horace Bartlett and J. Landers were appointed for that purpose.

Resolved, That in the opinion of this Conference, every apostle, high priest, elder, and priest in the district should seek every opportunity to declare the gospel, and should actively engage in such declaration, within the bounds of the district.

SUNDAY.

The Conference assembled at 8 o'clock A. M. for the transaction of business, but as no business was presented, on motion it was

Resolved, That the Conference adjourn to meet at 9 o'clock A. M., to have a prayer meeting, one hour before preaching.

After an excellent prayer meeting, Bros. C. H. Jones and H. Bartlett preached in the morning, Isaac Sheen and John Landers in the afternoon, and President Joseph Smith in the evening.

Resolved, That the Conference adjourn.
JOSEPH SMITH, PRESIDENT.

ISAAC SHEEN, Clerk.

ANDOVER DISTRICT CONFERENCE is appointed to be held Sept. 15, 16, 1866.

CORRESPONDENCE.

FROM BRO. JOHN LANDERS.—After an absence of about fourteen months, I am at home enjoying the society of my family and friends. I had intended to stay where I was and labor through the fall and winter, and to have come home in the spring. I had come to this conclusion because of the many pressing calls for preaching, and the willingness there was in the people to obey when convinced of the truth of what they heard. I received a letter informing me that my youngest son was at the point of death, whose only wish was to see me before he died. I left Bros. Shippy and Lindsley at Eastport, waiting for a passage to the field of labor that I had left, where I expect they are before this time. I believe we shall hear good accounts from them soon. They are men of God in deed and in truth, or men whom God endows with His Spirit so mightily that men cannot resist their words.

ROCHELLE, Ill., Aug. 16, 1866.

FROM BRO. JOHN SHIPPY.—After I wrote from Grand Menan, I baptized one. Bros. John Landers, Geo. Lindsley and myself left there on the 25th of July and went to Eastport. Bro. Landers left there for home on the 27th. Bro. Lindsley and I came here, and on the 30th I preached in the school house. On Aug. 2d, Bro. Lindsley baptized Bro. Wm. Parker's wife, and his father, and on the 5th I baptized 3 more; and on the 12th I baptized 4 more, and we organized a branch of 10 members, including Bro. James L. Pierce, who was chosen Presiding Elder; it is called the Snug Cove Branch. One sister has since received the gift of tongues. To God be all the glory.

CAMPABELLO ISLE, N. B., Aug. 18, 1866.

FROM BRO. W. W. BLAIR.—I was laboring at Plymouth five days, and baptized 7, ordained 1 elder, 1 priest, and 1 deacon; and there is a good prospect for a good sized branch to be raised up there at an early day.

POTTSVILLE, Pa. Aug. 13, 1866.

MISCELLANEOUS.

Cash Received from April 7, to August 10, 1866.

TITHES AND OFFERINGS.—E. O. Briggs, for persons in California, \$230; James Anderson, Bishop of St. Louis, \$100; Joseph Gilbert \$50; John F. Adams \$42.70; Elizabeth Sitgley \$29.50; Hannibal Branch, Mo., \$28.60; D. M. Montgomery, \$10; Thos. Hougus \$10; Stephen Richardson, John C. Gaylord, R. M. Dungan, Lucy Hewitt, Wm. Franklin, Elizabeth Tyler, each \$5; Henry Scarcliffe \$2.05; Samantha Woodstock \$1.

NEW TRANSLATION.—David Dancer, \$200; William Aldrich, \$199.05; Abiah Cook, \$140; Thomas Hougus, \$97.75; John Cook, John Taylor, each \$50; Robert Dungan, Wm. Thomas, each \$20; Edwin Hulmes, Jacob Reese, Sister Sechrist, Thos. Wardle, each \$10; Josiah Ells, T. Phillips, Charles Perry, each \$5; Lucy Hewitt, H. A. Stebbins, Richard Roberts, David Davies, Jos. Bane, Solomon Tripp, each \$2; Byron Hewitt, Chas. C. H. Jones, Lewis L. Jones, John Richards, each \$1; Miss Owens, Ann Roberts, Henry Roberts, each \$0.50; Thos. Phillips, \$2.50; Boone Branch, \$3.75; Elizabeth Hunter, \$1.10.

EMIGRATION FUND.—J. F. Adams, \$12.70; St. Louis Branch, \$21.50; H. Scarcliffe, S. Woodstock, each \$1.20.

I. L. ROGERS, BISHOP.

RECEIPTS FOR NEW TRANSLATION BY I. SHEEN.—Mrs. E. G. Page, \$2; Wm. Warnock, \$10; R. M. Clemens, \$1.50; L. P. Russell, \$1; T. J. Andrews, (gold) \$10; D. Leeka, \$5; J. Leeka, \$8.50; W. Fisher, \$1; E. N. Webster, \$1; Lehi Ellison, \$5; Mrs. C. A. Perce, \$2.

RECEIPTS FOR THE HERALD.—W. F. Cook, P. Bronson, I. Ellison, J. Huntsman, M. Cook, S. Hudson, H. B. Huffman, D. Williams, J. Jeremiah, W. D. Thomas, E. Birchard, J. Clifford, J. D. Ellis, J. L. Pierce, J. Earnshaw, J. Taylor, A. George, S. Chambers, each \$2.

E. Ladner, U. Hawkins, G. Morey, D. B. Morey, D. Lynch, E. Graybill, J. Cramer, W. Bennett, H. Picton, W. Powell, H. Green, J. Thomas, W. L. Williams, R.

Hudspeth, J. Peacock, E. J. Williams, D. D. Williams, J. Rutter, R. L. Peaslee, S. Longbottom, J. Holt, E. McDonald, C. Archibald, W. Bedoe, M. S. Shaw, T. Williams, R. Cole, C. Ewings, Y. Jerganson, each \$1.

G. W. Rogers \$5; S. M. Hurd \$3.50; J. Vernon \$3; C. Alderman, \$3; W. Edwards \$2.50; M. J. Borland \$0.70; B. Wells \$0.50; J. S. Comstock \$0.80; R. Evener & 0.50.

DIED.

At Hannibal Mo., July 12, 1866, SARAH JANE CROSS, aged 1 year, 2 weeks, & 3 days. "Of such is the kingdom of heaven."

At Rochelle, Ill., of consumption, July 17, 1866, aged one day less than 23 years; HENRY P., youngest son of John and Christiana Landers.

He died full in the faith of the gospel, and preached it to the best of his ability to them that came to see him, almost to the close of his life.

On the 19th of July, 1866, MARY JANE, daughter of Elmer and Sarah Ann Rollett, aged 2 years, 5 months and 21 days.

Am I prepared for death as this dear child?
To meet this saved one in the realms of bliss
I must awake and put more armor on,
And walk in perfect righteousness,
To meet her there.

TRACTS OF TWELVE PAGES.—Plan of Salvation—Letter on the Latter Day Work—Fulness of the Atonement.

Four copies for 15 cts. or 100 for \$3.

VARIOUS OTHER PUBLICATIONS are advertised in the HERALD of Aug. 15th, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

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

TERMS:—TWO DOLLARS FOR ONE YEAR (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS'

M E R R A L D .

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

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

No. 6.—Vol. 10.] PLANO, ILL., SEPT. 15, 1866. [WHOLE No. 114.

Pleasant Chat.

With feelings of gratitude to God, who ruleth all the universe we greet the saints.

We were permitted to take a part in the Conference of the churches, of Marengo, Boone County, Batavia and Plano, and can assure the saints in other parts, that we had a decidedly good time.

There was one thing worthy of notice, there was no exhibition of exaltation, but a mingling together of one people; and though many may have held opposite views respecting abstract points of doctrine, there seemed to be a unity of spirit. In giving in their reports, the elders seemed to state frankly what they had *not* done as well as what they had done. If the Lord has heretofore permitted the saints to sleep, in a sense of their own security, we do most sincerely hope that He will now cause them to be disturbed by visions of famishing men asking for the spiritual food, which *ministering* saints might carry to them, but from which they are kept by non-administering officials. Let us no more be obliged to make the report of not doing anything, but report doing something.

And now my beloved brethren, my heart is pained because of your exceeding great carelessness, in not being diligent in preaching the words of life and salvation to your own families and your neighbors; for it must needs be that they should be warned to repent, to be baptized, that they might come unto the vineyard of the Lord and be graft-

ed in, that they might be saved; yea, and upon us is laid the burden of this preaching, and for this burden we shall be called to give an account in the day of judgment; and how great ought to be our fear, that we may not be able to give a good excuse in that day for our failures, and our negligence, and our exceeding carelessness, by reason of which our joy is not perfected, in that we shall not meet with souls redeemed from the bondage of sin by our words. How great will then be our sorrow, that we can no longer enter the field as laborers to reap for the Lord of life and glory? And how beautiful, upon the mountains of Zion, shall be the feet of our brethren who have carried the glad tidings to the suffering sons of men, in the day in which they lived in the flesh upon the earth? And how bright the crown which shall be given unto them, and with what happy songs of triumphant rejoicing will they wave the palms of victory which they shall hold in their hands? Oh my brethren, is it possible that we shall lose so happy a reception, after we shall lay our bodies down in the grave, as to be bidden to rest till the course of our brethren on earth shall be ended; or shall we attain unto it by reason of our *faith*, and our diligence in our *works* in the cause of our Redeemer. O that we would consider the width, and height, and depth of this marvelous work and a wonder; of the exceeding great goodness of him that hath called us out of darkness into light; and of our

own unprofitableness and wickedness in walking after the ways of this world.

What news we have from the elders is encouraging, but there are several we have not heard from lately if at all. Bro. B. H. Atwood writes that the brethren going west passed Fort Laramie about the 12th of August, all well. Our prayers are due in their behalf.

Bro. Blair is doing a good work in the east, though his health is not good.

Bro. John Shippy with elders Lindsley and others are laboring in the field near where Bro. John Landers has been, and are doing well. We had the pleasure of listening to the report of Bro. Landers, and while hearing him tell of perils by sea and by land, and of the blessing of God so abundantly vouchsafed unto him, we felt ashamed of the feeble efforts we have been making and resolved to do more, or have a good reason to give for not doing. Last Spring one year ago Bro. Landers seemed quite feeble, now he returns from his labors quite hearty and thinks by his mission he has added years to his life through the blessing of the Lord.

And while we think of it, we wish to call the attention of the brethren to the too frequent use of the name of the Lord in their sermons, and their prayers. We are cautioned to avoid *vain* repetitions, and the too frequent use of the name of Him that hath created us often destroys the good effect upon the hearers, and causes those not in the faith to think that we are doubtful about being heard, and that we wish to keep his attention exclusively to ourselves by continually calling his name. We have heard prayers by brethren, in which God's name has been used before and after each request, and frequently in the middle; and very often from ten to one hundred times in the course of a prayer ten minutes long. Now, although we are commanded to call upon the name of our God, we are as surely given to understand that the too frequent use of *His name* is not good, as the order of the Melchizedek priesthood was so named to prevent such too frequent repetition.

It can not be said to be criminal, but it is certainly a *vain* repetition, and gives great occasion for frivolous application; for, if we notice closely, we will find some very inappropriate emphasis given to requests, by the very prominent way in which God's holy name is spoken.

We are set as gaurds to each other, to advise, and counsel and admonish, re-

prove and exhort each other, therefore let us all take this exhortation to ourselves, praying more fervently and earnestly, but avoiding the too frequent use of the name of our Creator.

JOSEPH SMITH.

Reply to an Inquiry. No. 2.

Now the question is, can the church of Christ be organized in this age of the world by the instructions of the B. of M., so that apostles, elders, priests and teachers will understand their duty, and understand wherein their duties differ one from another, and so that the church will know how many classes or grades of officers there should be in the church, and what all their names are? We think we have shown by an abundance of evidence that these things cannot be done.

There is no evidence in the B. of M. that there was not a high council in the church on this land, both before and after the coming of Christ. As the duties of the officers of the priesthood which are spoken of in the B. of M. are not defined, except in some cases, how can we even *presume* that the names of other offices in the church are not omitted to be mentioned? The B. of M. does not represent that it contains the names of all the offices which were held in the church, neither does it represent that it contains a full account of the duties pertaining to the offices which are there spoken of. It contains histories of, and instructions concerning trials of offenders in the church, and although it contains no history of any court of appeal from the decisions of the legal tribunals in the church, it does not show that there were no courts of appeal like the high council. There are two places in the B. of M. where the manner of dealing with offenders is given, as follows:

"It became expedient that those who committed sin that were in the church, should be admonished by the church. And it came to pass that they were brought before the priests, and delivered up unto the priests by the teachers; and the priests brought them before Alma who was the high priest. Now king Mosiah had given Alma the authority over the church. And it came to pass that Alma did not know concerning them, for there were many witnesses against them; yea, the people stood and testified of their iniquity in abundance. Now there had not any such thing happened before, in the church; therefore Alma was troubled in his spirit, and he caused that they should be brought before the king. And he said unto the king, behold, here are many whom we have brought before

thee, who are accused of their brethren; yea, and they have been taken in divers iniquities. And they do not repent of their iniquities; therefore we have brought them before thee, that thou mayest judge them according to their crimes. But king Mosiah said unto Alma, behold, I judge them not; therefore I deliver them into thy hands to be judged. And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God." Mosiah 11 : 13, 14.

This account is not sufficiently explanatory to enable us to understand whether these offenders were tried by Alma alone, or by one or two elders beside, as an elders' court, or by twelve men as a high council. From the following statement, which is connected with the foregoing, it appears that Alma's fellow laborers, who were over the church, acted in conjunction with him in blotting out the names of those who had been taken in iniquity:

"And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord. And whosoever repented of their sins and did confess them, them he did number among the people of the church; and those that would not confess their sins and repent of their iniquity; the same were not numbered among the people of the church, and their names were blotted out. And it came to pass that Alma did regulate all the affairs of the church; and they began again to have peace and to prosper exceedingly in the affairs of the church; walking circumspectly before God; receiving many, and baptizing many. And now all these things did Alma and his fellow laborers do, who were over the church; walking in all diligence; teaching the word of God in all things, suffering all manner of afflictions; being persecuted by all those who did not belong to the church of God. And they did admonish their brethren; and they were also admonished, every one, by the word of God, according to his sins, or to the sins which he had committed; being commanded of God to pray without ceasing, and to give thanks in all things." 17 p.

The following statement by Moroni shows briefly, and without definite explanation, how transgressors were tried:

"And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls; and they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus; and they were strict to observe that there should be no iniquity

among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; but as oft as they repented, and sought forgiveness, with real intent, they were forgiven." B. of Moroni, VI.

Transgressors are condemned before the elders either when they are condemned by a court of elders or by a high council, so no proof for, or against the organization of a high council can be produced from the foregoing quotation. The order of priesthood, therefore, which is contained in the Book of Cov. is not condemned by the B. of M.; but the B. of Cov. contains a more extensive account both of the order and duties of the priesthood than the B. of M. does.

The Old and New Testament both contain evidence that there were other officers in the church beside apostles, elders, priests and teachers. In the days of Moses there were *seventy* elders of Israel. The Lord said unto Moses:

"Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel." Ex. 24 : 1.

See also, Ex. 24 : 9; Num. 11 : 24, 25.

The following text shows that the seventy elders, in the days of Moses, had "officers over them":

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and *officers over them*; and bring them unto the tabernacle of the congregation, that they may stand there with thee." Num. 11 : 16.

The Savior appointed more than one organization of seventy, as follows:

"The Lord appointed other seventy also, and sent them two and two before his face into every city, and place whither he himself would come. * * And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Luke 10 : 1, 17.

The following texts show that there was a class of officers in the ancient church, which were called deacons: 1 Tim. 3 : 8, 10, 12, 13.

The following texts show that there was another class called bishops: Phil. 1 : 1; 1 Tim. 3 : 1, 2; Titus 1 : 7; Acts 1 : 20.

Acts VI. contains an account of the ordination of seven men, by the laying on of the hands of the apostles. The name of their office is not given. Many suppose that they were deacons, but it is only a supposition.

Apostles are also called high priests, as in the following text:

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3 : 1.

Christ's profession and Paul's profession was, therefore, that of an "apostle and high priest." Christ was "called of God, an high priest after the order of Melchizedek." Heb. 6 : 10. There was another high priesthood "called after the order of Aaron." Heb. 7 : 11. An order of priesthood would be a class of men holding the same priesthood, and as there were many priests of the order of Aaron, so there were many of the order of Melchizedek. The B. of M. explains these facts plainly as the instructions of Alma in B. of Alma 9 : 6 ; 10 : 1, 2, show.

Here we discover that it was "on account of their exceeding faith and good works," that certain men were ordained high priests of the order of Melchizedek. Were there no men in the Savior's day and in the days of the ancient saints, after the resurrection of Christ, who exercised exceeding great faith? Surely there were *then* men of exceeding great faith, for this is what the prophet Mormon says concerning the saints who had lived before him, and who had possessed this land:

"For in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them; neither wild beasts, nor poisonous serpents, because of the power of his word." B. of M. 4 : 1.

It was not, therefore, before the coming of Christ *only* that many had exceeding great faith, so that they were worthy to be high priests of the order of Melchizedek.

As Christ was an high priest of the profession of Paul, so he was an high priest of the profession of many, both on the eastern and western hemispheres.

Having compared the testimony of Paul with the testimony of Alma, concerning the high-priesthood, and having shown that the New Testament describes the duties and names of many orders of authority in the Church of Christ which are not described in the B. of M., I will now call attention to the fact that Nephi said that these records, the Bible and B. of M., are to "grow together unto the confounding of false doctrines, and laying down of contentions." What shall we do then with all the testimony which I have extracted from the Bible? Should it not grow together with what I have extracted from the B. of M.?

The angel said unto Nephi:

"These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb." 1 Nephi 3 : 43. We cannot therefore consistently cast away the testimony which I have extracted from the Bible.

Ecclesiastical history also, outside of the Bible and B. of M., bears testimony to the fact that there were in the ancient church, bishops and deacons, and an order of men called seventy elders. It is true therefore that the B. of M. contains the fulness of the gospel, but it does not contain the fulness of the order of the priesthood, as it was given unto the ancient church on this land, nor as it was necessary that it should be given in our day, for the same order of priesthood, with the same grades is needed in our day as was needed in the church in ancient times.

ISAAC SHEEN.

COMMUNICATIONS.

History of Shakerism.

BY J. D. DENNETT.

CHAPTER IX.

Those who were Acceptable as Covenant Members—Hinderances and Perplexities—Joseph Meacham's Qualifications—The Visible Order an Impress of the Invisible Covenant—Remarks.

"Assembled together we worship our God,
Our souls in sweet peace are united;
In all our employments, we jointly are one,
For love is the bond of our union.

"Once more let us covenant together to stand,

My hand as a pledge I will give you;

In every burden we truly will share,

For love is the bond of our union."

This "great gathering," as it is called, embraced only such as were free from all outward embarrassments. Most of the members were poor, so to speak. Some had property, but in consequence of unbelieving members of their families, they were unable to consecrate this property to the church, and at the same time do justice to the disinterested, according to the laws of the nation. Therefore such were obliged either to forego the advantages of this "sacred" unity, or forsake houses and lands, wife, children, &c., in very deed.

The elders taught that nothing short of this consecrated interest, both temporal and spiritual, could possibly constitute the church—the *body of Christ*; therefore the believing husband (or wife) with an unbelieving partner and household, was in a

pitiable condition truly, for the marriage covenant, so far as guardianship, and the personal welfare of each concerned, was to be held sacred and inviolate.

Another class had no small perplexity; those who were in debt, for all *past* debts had to be paid; else the door was closed against them. Yet there was *one class* of humanity free from all these difficulties. The man or woman belonging to this caste wore the lucky mortals. They found neither hedge nor barrier to their entrance to this holy order. These were the poor of the earth, such as had neither wife nor child, houses nor lands—free from debt—yielding obedience to the teachings of the elders was all the passport required of them.

Father Joseph Meacham, being a man of talent and education, added to this he was a man of high spiritual development, greatly gifted in visions, revelations, &c., therefore he was well qualified to fill the important station assigned him. He labored almost incessantly to accomplish the one great purpose.

In vision he saw the heavenly order and endeavored to copy the same as a model for the organization of the church in the visible creation. To effect this order of things, "a covenant" was formed and entered into by the members. This covenant claims no pretensions to revelation nor commandment from the "great Lawgiver," as in days of yore, but merely a compact between man and man. In order to present a correct impression of that document, I will here introduce, *verbatim*, a portion of it. Article IV. runs thus:

"We solemnly and conscientiously dedicate, devote and give up ourselves and services together with all our temporal interest to God, and his people, to be under the care and direction of such elders, deacons or trustees, as have been or may be hereafter established in the church, according to the first article of this covenant."

"ARTICLE VI. We further covenant and agree, that it shall be the duty of the deacons or trustees, appointed as aforesaid, to have the immediate charge and oversight of all and singular, the property, estate, and interest, dedicated, devoted and given up as aforesaid; and it shall also be the duty of said deacons, or trustees to appropriate, use, and improve said united interest, for the benefit of the church, the relief of the poor, and such other charitable and religious purposes as the gospel may require, and as said deacons or trustees, in their wisdom shall see, fit: *provided nevertheless* that all the transactions of said deacons or trustees in the use, management

and disposal of the said united interest shall be for the benefit and privilege and in behalf of the church (to which said deacons or trustees shall be held responsible) and not for any personal or private interest or object whatever."

The caption is thoroughly and securely placed upon the whole structure, in

"ART. VIII. As the sole object, purpose and design, of our entering into covenant relation as a church, or a body of people in gospel union, was from the beginning, and still is, faithfully and honestly to receive, improve and diffuse the manifold gifts of God, both of a spiritual and temporal nature, for the mutual protection, support, comfort, and happiness of each other, as brethren and sisters in the gospel, and for such other charitable and pious purposes as the gospel may require.

"Therefore we do by virtue of this covenant, solemnly and conscientiously, jointly and individually, for ourselves, our heirs and assigns, promise and declare in the presence of God and each other, and the presence of all men, that we will never hereafter, neither directly nor indirectly, make nor require any account of any interest, property, labor or service, which has been, or may be devoted by us or any of us, to the purpose aforesaid; nor bring debt nor damage, nor hold any demand whatever, against the church, nor against any member or members thereof, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes."

In Art. IV., the reader will perceive two prominent features, viz.: 1. The surrender complete of the person to the elders, that is, to rendering unto them all that childlike obedience, so becoming in a dutiful son to a parent, ever regarding said elders as the oracles of God from whose judgment there is no appeal. 2. A clean sweep of *all* external property or interest, placing the same under the immediate care and management of the deacons or trustees, agreeable to Art. VI. Think of this, ye lovers of wealth! How would you like to annex your person to the society and, in so doing, bring into the same connection 100 or 150 acres of choice farming land, with cattle, horses, &c., and implements thrown into the common stock interest, where, to use the apostolic phrase, none can say that aught he possesses is his own? (not even the clothes on your back.) Supposing this former possession of yours to be a few furlongs distant; you wish to visit and view the same. You can do so by asking and obtaining permission of your elders, otherwise you are subject to a rep-

rimand. Oh me thinks I hear you say, "I wouldn't do it." Very well, then you could not be a Shaker.

How would you like to have a young stripling of a boy, scarcely out of his teens, direct you to take your axe and go to cutting fire wood, while a youth is directed to take the team, in which you used to take so much delight, and go to plowing on your former possessions? Would you not want to have a word in that matter? Such circumstances have frequently happened, but if you are a "good believer," you will shoulder your axe, place your finger on your lip, and go your way "as directed," praying for a spirit of reconciliation.

In Art. VI. the "relief of the poor" stands prominent, a clause which would always seem very plausible. But the proviso limits this charity to the benefit and privilege of *the church*, and not for any personal or private interest, therefore, according to the letter, the mendicant would stand a poor chance to visit them, asking alms, for alms thus bestowed, would be giving the sacred property of God's people to a "personal or private object," *outside* of the consecrated brotherhood. But, since they are untrammelled by the "letter of yesterday," the beggar seldom goes from their door hungry or naked. This may be said to be the extent of external charity. Further benefits are enjoyed only by identity with the society "wherein is found no aristocracy," being no distinction in position, (temporally,) nation or color.

I would here remark one more feature in this Covenant, viz., its entire freedom from any pretensions as a commandment from the great Lawgiver—the great First Cause; who "said unto Moses, Speak unto Aaron; and unto his sons, and unto all the children of Israel, and say unto them, this is the thing which the LORD hath commanded;" but the Shaker claims that Christ's law is the bone and sinew, while the Mosaic was only the type, or shadow, of things to come. We must remember also, that Christ has not only appeared once upon earth, but also the second time, and this last coming being the Lord from heaven, not that body of flesh and bones, which was laid in the tomb, to moulder into dust, (this body never rises from the grave,) but a quickening Spirit, hence being the children, and living in the resurrection, as they claim to be, this *Spirit* of Christ reigning in their midst—the *elders* being actuated by that Spirit—there was not any need of "thus saith the Lord."

[ERRATA.—In chap. V. and VI., the word "Nishkenia," should read "Nishke-

una." In chap. VII., instead of Matthew Z. it should read Matthew G. Wallace.

AUTHOR.]

Answer to an Objection.

A great many persons throughout the world, especially those who have made a profession of religion, find fault with the Latter Day Saints on the ground that they are uncharitable, that is, they are too partisan in their belief; acknowledging no sect to have the truth but themselves, and that all are in darkness with that one exception; while *they* acknowledge every doctrine, creed or craft in existence, as long as they are sincere in their faith. To such persons I would say a few words in plainness.

Although we do not acknowledge any doctrine as being the truth, except that held by the Latter Day Saints, I can plainly prove, both by reason and scripture, that we are *not* uncharitable, indeed, I can make it evident to every candid mind, that we are more charitable than those who accuse us of this sin.

Now the scriptures plainly declare, that there is but one plan of salvation. Peter says in Acts, 4: 12, "for there is none other name under heaven given among men, whereby we must be saved." And Paul says, (Eph. 4: 5,) that there is "one Lord, one faith, one baptism." We believe this. If there are more plans of redemption than one, we never have heard of them. We have never heard of but one Christ being crucified, to bring about that plan, and we have never heard of that plan being changed, therefore every honest mind must admit, that as there is a great conflict in all the doctrines held by the different sects, they cannot all possibly be right. The point at issue then is:

Which one has the truth, and how shall we know it?

Christ says, in John 7: 17, "If any man will do his will, he shall *know* [not only *believe*, but *know*] of the doctrine, whether it be of God or whether I speak of myself," that is, they should *know* whether He was sent of God or whether He taught a doctrine gotten up by himself. Now for us to obtain this knowledge, we must do His (God's) will. But before we can do this, we must first know what His will is. All readily admit that Christ obeyed God's will, that He is an example or pattern for us to follow. Heb. 6: 1, 2, taken in connection with Mark 16: 16, Acts 2: 38 and Acts 8: 17, shows conclusively that the principles of the doctrine of Christ, or God's will concerning us, is to have faith,

repent of sin, be baptized, have hands laid on for the gift of the Holy Ghost, to believe in the resurrection of the dead and eternal judgment. Latter Day Saints have done this, and now can bear testimony to the truth of what Christ said, for they have received a *knowledge* that His doctrine is of God, that their doctrine, which is the same, is also of God, and that the church of Jesus Christ of Latter Day Saints is the only true church existing now on the earth. Having obtained, then, a knowledge that we are right, we, as a natural consequence, must know that all whose doctrine conflicts with ours must be wrong, and as there is not a sect under heaven but what conflicts with us in doctrine, then we know that all are wrong. And knowing all to be wrong, is it uncharitable in us to tell them so? No. Would it not be more uncharitable in us to acknowledge them right, than to tell them they are wrong? Every reasonable mind must acknowledge that it would be. How then can we be called uncharitable, for telling that which we know to be true? Have we not the greatest reasons for being partizan in our belief? If you were to see a man traveling on a road that you knew led to death, and could at the same time point out another that led him to life, would you be considered uncharitable or too partizan in belief, if you were to tell him that he was on the wrong road, and should point out to him the right one? All must answer no. Why then is this sin laid on our charge, seeing the two are parallel cases?

Those who make such charges against us should examine closely the ground upon which they stand, and the difficulties their reasoning would lead them into. They not only have to acknowledge doctrines they *know* to be unscriptural, but must admit the grossest errors, errors as foreign to truth as light is to darkness. Not only must they receive the doctrine that one half of mankind are born to be damned, but that there are infants now writhing in the torments of eternal hell, not a span long. Does the absurdity of such reasoning end here? No. They must receive the faith of the deluded heathen, as he casts himself under the ponderous wheels of Juggernaut, and the devotion of the Hindoo mother as she casts her babe into the jaws of the crocodile. For are they not sincere in their belief? Oh consistency! thou art, indeed, a jewel. Oh reason! thou art priceless; but where hast thou

fled, that man should yield himself to such folly?

Let us now examine the example of our Savior in this respect, as all are willing to take him as a pattern, and to follow his footsteps, as near as possible. He came on earth in a day when the religious world was divided into very many sects and parties, as it is to-day, all probably perfectly honest in their faith. Was he a partisan? The latter part of Luke XI, will answer this question satisfactorily to every candid mind. Why not charge Him then with the same sin? Just as consistent would it be to charge Him with uncharitableness as the Latter Day Saints. None however are willing to do this. Suppose our Savior when He came on earth had acknowledged every sect or party then existing; what would have been the result? Where now would be the plan of salvation that He died to secure, on which depends the eternal interests of all mankind? Like your own doctrine before the light of truth, it would have been scattered to the four winds of heaven.

And now when you accuse us of being too partizan in our belief, remember, our Savior was partizan in His. And when you accuse us of being uncharitable; remember, that with the same propriety you can lay the same charge against Him.

THOS. J. SMITH.

DeSoto, Nebraska, May 24, 1866.

Practical Tithing.

THE following letter has been handed to us and has lain in our drawer for some time;

Too much diversity in regard to this all important matter has unfortunately obtained; but how, is more than we can tell. Bro. Jenkins' letter almost answers itself and states the matter very briefly. We publish it for the purpose of inviting attention to the mode of compliance named, also for the purpose of asking every one anxious to comply with the "all things common" doctrine to consider how, and where, their compliance must begin. Now we all know that there must of necessity be a beginning, and many a noble deed is left undone for the want of a beginning, and it is the first step in this difficult business that is keeping so many from the appreciation of the beautiful law by which the pecuniary needs of this church are to be supplied.

It is useless to talk about the "up-

building of Zion," with our hands in our pockets and our hearts harder than flint, (in our obstinate love of riches,) while the store-house groans in its leanness, and no wants are supplied save by a private supply from a few generous minds.

We know that the bad use that has been, and may again be made of these accumulated supplies, is an excuse for non-compliance with the law. And also, that there may be justice in the excuse that, "I will not because others do not," but we are far from admitting the legality of such excuse when urged by and by.

The law gives us to understand that Zion's "exactors" are to be righteous, and Zion's children are to "tithe" themselves, as they value the blessings that are to follow this tithing.

Surplus, seems to be the "stick" upon which we get stuck, in our efforts to get into the channel of right, upon this momentous question, and who ever has written upon the subject, has so overwhelmed us with quotations, mixing the "law of tithing," "order of Enoch," "celestial law," "celestial order," "free will offering," &c., so inextricably, that by our limited knowledge of the laws which must now govern the celestial inhabitants, we are lost as to the actual performance required of us. Bro. Jenkins has, to our mind, given the nearest approach to the practical solution of the problem, of any who has written upon it, and we are of the opinion, that a compliance with the spirit of the law, would involve a practical development of *gift and application* of means to the Lord's store-house, which would put to shame the learned disquisitions upon the law. We, as a people have too much theory, and not enough practice. Talk about purchasing the land of Zion, there is not enough money nor means in the treasury to buy a cave in which to bury the dead sinners in Zion.

The fact that no coercive power is given by the law, to the church, is a proof positive of its divine obligation, and though we may shirk it *now*, we will not be able to do so when the day of scourging is ended. Oh, that we would be wise while the day lasts.

JOSEPH SMITH.

BRO. ROGERS, BISHOP OF THE CHURCH OF JESUS CHRIST OF L. D. S. : As I have a desire to make a report to you, or your agent, of my temporal affairs, and wishing to get at it right and have it acceptable to the Lord, so that what I do may be done right, I have thought to get

some instructions from the head of your department.

I presume it is not necessary to say that there is a diversity of opinion on the subject of tithing, but I will say what I understand by the law.

1. I understand that a man cannot pay tithing until he has paid in to the Bishop, or his agent, all his surplus property, or given an account of such property.

2. That surplus means anything that a person has in his possession that he is not using or occupying, whether land, money, horses or cattle, above that which is for their support.

3. That after he has given an account of his surplus, he should also give an account of the property he has that is not surplus, in order that all may have a chance to give an account of their stewardships.

4. That after this is done, there is no more paying money, or means, as contributions, but simply to take a valuation of property at the end of every year and pay one tenth of what the increase is. Then, if accident or sickness should be the unhappy lot of any, as a consequence there is no increase, so out of nothing there is nothing to pay; but they have claim on the Bishop or agent for such things as they may need to make them comfortable, so that all will be provided for and none suffer.

I have written increase in place of interest, that being the most forcible to my mind, as interest is increase, or income.

I have been as brief as possible, but could say more, but not wishing to tax your patience, will close, hoping to hear from you soon.

Yours in the Everlasting Covenant,

RALPH JENKINS.

GALLAND'S GROVE, May 13, 1866.

Advice and Encouragement to the Sisters.

Pardon my intrusion, and permit me to say to you, that to-day while perusing those pages, which are now as dear as they were once a dread to me, I felt that I would in a measure atone for my past conduct toward you; by telling you how dear you now are to me. My parents who were members in the first organization, subscribed for the *Herald*, as soon as they became aware of its being published. But seldom could they persuade their wayward child to read it, and if perchance, by request, I took it to read aloud to them, I was sure

to select something very brief, and as soon as possible lay it aside, for some of Mrs. Holmes', or some other novel writer's work; which I considered so much more stirring than those "stupid mormon papers," as I termed them, until my poor head was so filled with nonsense, (some call it romance) that I forgot there were duties which I should perform, and often found myself re- pinning for the luxuries that surrounded my imaginative heroines. O that I could impress upon the minds of all, the great folly there is in novel reading. And should this come under the notice of any of my brothers and sisters in Christ who are in the habit of spending their time in this way, let me warn you as one who knows by sad experience, against this great evil, and remember the time is already come when we should all improve the moments in storing our minds with useful knowledge, and doing what we can for the advancement of this precious cause we have engaged in, and to you my sisters I would say, do not harbor the idea which I feel is too prevalent among us, that because we are women we have nothing to do. *No*, far from it. We have our sphere, and let us act in that sphere. And when we see where we may save a dollar or two by depriving ourselves of some useless luxury, and send it for the publication of the New Translation of the Bible, or for tracts to send to our unconverted friends, let us do so; and God will bless our labor although it be limited, and we shall receive the reward of the faithful servant, inasmuch as we use the talent given us.

But *hold*, unruly mind, and return with me; while I proceed in my narration relative to how I became a sister last June, and while my mind goes back to that time my heart swells with gratitude toward my heavenly Father, that He in His infinite mercy did put it in the heart of one of His servants while returning from the Annual Conference to his home and field of labor, to stop in our vicinity, and after listening to several public sermons, and a great deal more fire-side preaching and the prayers of christian friends, I yielded to the divine requirement of my heavenly Master, and so became your humble sister in Christ. S. J. O.

SELECTIONS.

The Book of Enoch.

CHAP. X.

Then the Most High, the Great and Holy One spoke;

And sent Arsayalalyur to the son of Lamech,

Saying; Say to him in my name; Conceal thyself.

Then explain to him the consummation which is about to take place; for all the earth shall perish; the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed.

And now teach him how he may escape, and how his seed may remain in all the earth.

Again the Lord said to Raphael: Bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in Dudael, cast him in there.

Throw upon him hurled and pointed stones; covering him with darkness;

There shall he remain for ever; cover his face, that he may not see the light.

And in the great day of judgment let him be cast into the fire.

Restore the earth which the angels have corrupted; and announce life to it, that I may revive it.

All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and *which* they have taught, their offspring.

All the earth has been corrupted by the effect of the teaching of Azazyel. To him therefore ascribe the whole crime.

To Gabriel also the Lord said, Go to the biters, to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite them one against another. Let them perish by *mutual* slaughter; for length of days shall not be theirs.

They shall all entreat thee, but their fathers shall not obtain *their wishes* respecting them; for they shall hope for eternal life, and that they may live, each of them, five hundred years.

To Michael likewise the Lord said; Go and announce *his crime* to Samyaza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, the effect of which will last for ever, be completed.

Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up for ever.

Immediately after this shall he, together with them, burn and perish; they shall be bound until the consummation of many generations.

Destroy all the souls addicted to dalliance, and the offspring of the Watchers, for they have tyrannized over mankind.

Let every oppressor perish from the face of the earth ;

Let every evil work be destroyed ;

The plant of righteousness and of rectitude appear, and its produce become a blessing.

Righteousness and rectitude shall be forever planted with delight.

And then shall all the saints give thanks, and live until they have begotten a thousand children, while the whole period of their youth, and their sabbaths shall be completed in peace. In those days all the earth shall be cultivated in righteousness ; it shall be wholly planted with trees, and filled with benediction ; every tree of delight shall be planted in it.

In it shall vines be planted ; and the vine which shall be planted in it shall yield fruit to satiety ; every seed, which shall be sown in it, shall produce for one measure a thousand ; and one measure of olives shall produce ten presses of oil.

Purify the earth from all oppression, from all injustice, from all crime, from all impiety and from all the pollution which is committed upon it. Exterminate them from the earth.

Then shall all the children of men be righteous, and all nations shall pay me divine honors, and bless me ; all shall adore me.

The earth shall be cleansed from all corruption, from every crime, from all punishment, and from all suffering : neither will I again send a deluge upon it from generation to generation for ever.

CHAP. XI.

In those days I will open the treasures of blessing which are in heaven, that I may cause them to descend upon earth and upon all the work and labor of man.

Peace and equity shall associate with the sons of men all the days of the world, in every generation of it.

The Death of Moses.

There has ever appeared to me something peculiarly grand in the death of this Father of the prophets. The first impression of it, which I received from a venerable Moravian pastor when attending his "Children's Lecture," has lost none of its interest or sublimity by subsequent familiarity. The more it is reflected on, the more striking do the circumstances appear. Moses was a sublime character, and every incident of his eventful history tends to make him so. Being subject to unjust and cruel treatment

by a jealous sovereign in his earliest infancy, he was almost literally and miraculously begotten from the dead. Through the unusual indications of his infant features of a high destiny, he became the adopted heir of the throne of Egypt. Providence called him to be the honored head of that long line of Jewish prophets, which extended nearly to the Savior's advent. He was the commissioned leader and deliverer of a people whose national preferments, glory and renown surpassed all other kingdoms of the earth.

Moses was also the author of many sublime and wonderful actions, and participated in many magnificent scenes. There was much magnanimity in the circumstance of his refusing the exaltation and grandeur to which his adoption as the son of Pharaoh's daughter entitled him, and preferring in their stead the portion of a slave for the consolation of religion. There was something sublime in his appearance before his king, demanding the emancipation of his brethren, and enforcing his request with prodigies and plagues which filled the whole kingdom with alarm. There was grandeur in the scene as he stood upon a rock on the shore of the red sea, parting its proud waves with the stroke of his rod ; and then again, when his people had passed over on dry land, causing the high-erected billows to roll back in their strength and fury, overwhelming their mad pursuers in the foaming flood. There was sublimity in his ascending quaking Sinai, to receive, amid the smoke and thunder of its summit, the written law of Heaven ; and his coming to such a near communion with the Deity, as that the hallowed radiance of his countenance became too dazzling for human eyes to look upon. But these were but faint specimens of the moral sublime, compared with the closing scenes of this prophet's life.

In an account of the death of Moses, it must not be overlooked that it was **COMMAND-ED**. And the Lord spake unto Moses, saying, Get thee up into the mountain Abarim, unto mount Nebo, and behold the land of Canaan which I give unto the children of Israel for a possession, **AND DIE IN THE MOUNTAIN**, and be gathered unto thy people. Some severe commands had been enjoined upon him before this. It was hard for Moses to turn his back upon the treasures and high titles of Egypt ; hard to gain his heart's consent to assume the arduous and responsible office of the leader of his kindred, in opposition to so great and so cruel a power ; but never did the divine command evince so much severity as now. Surely it required no ordinary share of courage to comply. The

prophet had trained the inclinations and passions of a wicked heart, he had faced the greatest of earthly tyrants, and even overcome the defying element in obedience to the direction of God. But to grapple with the King of Terrors called for the exercise of a far more undaunted heroism.

Nor was the command merely to DIE, but it implied a resignation of his office, just at the period when it seemed to be growing the most interesting and honorable. It is a hard and painful duty to lay down power and authority. But the wand which had been the instrument of so many mighty miracles, and which he had fondly hoped would soon part the waters of Jordan and bring his people to their promised inheritance, he was now to lay down. The power he had swayed over the consciences and conduct of millions, he was now to resign forever. Nor was he to die the mere wreck of a man reduced by disease to the last stages of decrepitude, nor in second infancy, with his manly voice turned again to a childish treble, but in the full maturity of the strength and vigor of manhood, "his eye not dim, nor his natural force abated."—Nor was he to die a wretched, jaded, broken-hearted suicide. He was not satiated and wearied with existence. It was while buoyant with desire, and surrounded with robustness, daring, energy, and enterprise of his noble nature that he was to be cut off.

Nor was this all. He was to die separated from his friends, ALONE IN THE MOUNTAIN. No soft arm of a wife was to be there, whereon to pillow his dying head; no sympathizing daughter to dry his farewell tears or wipe the death sweat from his brow; no manly son to inspire and cheer him in his last conflict; no friendly voice to gladden him with promises, or bid him look to the sustaining power of God. He was to DIE ALONE, with only the winds to sound his funeral anthem, and the dew-drops from the waving trees to moisten his undiscovered tomb.

Yet, with all these unfavorable circumstances, Moses did not go as a reluctant, dejected culprit to the appointed spot of death. He did not mourn, nor grieve, nor murmur at the Divine command. Manful—heroic—triumphant was his conduct. "And Moses went up from the plains of Moab, unto the Mountain of Nebo, to the top of Pisgah, and did according to the word of the Lord." Hail, undaunted champion! Not only hast thou subdued the hard hearts of kings, turned back the raging seas, and overcome the fatigue, famine and difficulties of desert travel, but we hail thee also conqueror of the fear of death. We see the gleaming of the victorious

sword, as it waves in the sunlight of heaven, and almost fancy we hear thy exultant shouts. Swell on, then, the rapturous hallelujah, and with thy sublime example of moral courage before us, we, too, will banish fear: and when Jehovah calls, shall help to swell the triumphant song—"O Death! where is thy sting? O grave! where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"—*Herald of Truth.*

Palestine.

OUR PETITION TO THE PRESIDENT OF THE UNITED STATES, AND ALSO TO THE SULTAN OF TURKEY.

Many being desirous to learn the contents of our petition to the Sultan of Turkey, and also to the President of the United States we cheerfully publish the following documents for their information:—

"To his Excellency, Andrew Johnson, President of the United States:—

We the undersigned, citizens of Bangor, Surry, Addison, Orrington, Lebanon, and other places in the State of Maine, being about to open a trading intercourse between this country and Palestine, Syria, and wishing to emigrate to that country as citizen sojourners from the United States, and also being desirous of obtaining a firman of protection from the Turkish government, most respectfully petition your excellency to give instruction to the Secretary of State to instruct our resident Minister at Constantinople to present our petition to his Majesty, the Sultan of Turkey. For further information we beg leave to refer your excellency to the bearer of this petition, Rev. G. J. Adams, our Agent. Addison, January 22, 1866."

Then follow the names of some fifty petitioners. The above petition was referred to the Secretary of State by the order of the President of the United States, with the accompanying petition to the Sultan of Turkey:—

"To his Most Excellent Majesty, the Sultan of Turkey:

We the undersigned, American citizens, having listened to the truthful and glowing description of Palestine and its resources as given by our friend and agent, Mr. G. J. Adams, who has visited that land and country in our behalf, accompanied by Mr. A. K. M'Kenzie, who has confirmed the testimony of Mr. Adams; and being fully convinced of the great fertility and immense resources of that par-

tially desolate land if brought under a proper state of cultivation, and having a strong desire to introduce American agriculture with all its modern improvements, that we may aid in developing the immense resources of this part of your Majesty's dominions, we do therefore most sincerely and respectfully pray and petition your most Royal Majesty for a firman of protection, and a grant to settle upon and improve the unoccupied and unimproved lands upon the plains of Sharon and Mucknah and other waste and unimproved lands in the vicinity of the above named plains, on the land once known as the land of Ephraim and Samaria. We further pray your Majesty, that in the firman of protection, your Majesty will grant unto us the right to purchase such lands at any time your Majesty may wish to have them sold at such prices as your Majesty receives for other government lands in Palestine. Our object is not to go to Palestine as missionaries, or as politicians. We are no "Latins or Greeks." No nor Protestant missionaries. We have no wish or desire to interfere with the religion or laws of your Majesty's government or empire. But we wish to come as peaceful sojourners and citizens of the United States of America, and have the protection of your Majesty's laws and peaceful government. We are farmers, mechanics and artizans, and we wish to introduce all the useful improvements of the age which have been made in agriculture, science and mechanism, in order to assist in giving a grand development to the wonderful resources of this part of your Majesty's empire. We wish to pay your Majesty's government such tax for lands that your Majesty may grant unto us, as your Majesty's native born subjects pay for rent of such land. We wish to be treated as your Majesty's other faithful and peaceful subjects are treated, and we shall ever strive to uphold your Majesty's government and laws.

And as our emigration will be attended with much expense, we pray your Majesty to grant unto us the privilege of landing the building materials for our houses, our household furniture and agricultural implements, and also our mechanical tools at Jaffa, free of duty. Should your Majesty hear our prayer and grant unto us this petition, your Majesty will please give orders to have the firman issued to Mr. G. J. Adams, President of the Palestine Emigration Association of the United States of America. And your Majes-

ty's petitioners will ever pray for the peace, prosperity and the perpetuity of your most excellent Majesty's government and empire.

State of Maine, U. S. A., Jan. 22, 1866."

Then follow the names of the petitioners.

The petition has been sent to our resident Minister at Constantinople, to be presented to his most royal Majesty, the Sultan of Turkey. And we expect our petition will be heard and granted.

—Sword of Truth.

THE NORTH POLE.—Two French gentlemen, recently explored the island of Spitzbergen in a manner never before done. They have measured the mountains, mapped the whole coast, examined the vegetable products, the geological composition, &c., of the island. They found that the long day, extending over several months, during which the sun never sets, became intensely hot after a month or two; by the unceasing heat from the sun. In this period vegetation springs up in great luxuriance and abundance. The North Pole is only a matter of 600 miles from the island, and it is thought by the two explorers, as by many others, that the pole itself, and the sea which is supposed to surround it, could be reached from Spitzbergen without any great difficulties being encountered. A singular fact noticed by the explorers in connection with this island is the enormous quantities of floating timber which literally covers the waters of the bays and creeks. A careful examination of the character, condition, and kind of those floating logs would, no doubt, lead to a conclusion as to whence and how they came, and probably suggest new theories for the solution of geographical problems connected with the Arctic Seas.—*Exchange.*

CONFERENCES.

Galland's Grove Conference.

Minutes of a Quarterly District Conference held at Galland's Grove, Aug. 4, 1866.

Conference organized by choosing Thos. Dobson, President, and O. Holcomb, Clerk.

The President made some preliminary remarks, after which Bro. J. A. McIntosh made some remarks concerning the duties of elders to labor in the cause of our Redeemer.

The following elders reported: Eli Clothier, Levi Wilson, R. W. Strong.

The following official members were present; 2 high priests, 4 of the seventy, 11 elders, 1 priest, 2 deacons.

No branch reports received; all being defective, were sent back to the several branches.

Resolved, That Bros. Clothier and Wilcott be associated to labor in Guthrie and Dallas counties.

Resolved, That when this Conference adjourn it adjourn to meet at Mason's Grove, Crawford Co., Iowa, on the first Saturday in November, 1866.

SUNDAY.

Met and opened as usual; bread and wine was administered, and the day spent in preaching, by Elders J. A. McIntosh, Clothier, Dobson, and others.

The Conference was a refreshing one, and the Lord blessed us with good weather, and with His Spirit abundantly.

On Sunday evening, prayer meeting was held.

THOS. DOBSON, PRESIDENT.

O. E. HOLCOMB, Clerk.

Crescent City Conference.

Minutes of a District Conference, held at Crescent City, Pottowattamie Co., Iowa, August 25, 1866.

Conference met pursuant to adjournment. Eld. Alex. McCord was chosen President and Eld. O. McIntosh, Assistant President, and David Chambers, Clerk.

Official members present: Of the seventy 2, elders 9.

North Star Branch reported 159 members.

Branches not reported: Crescent City, Bluff City, Boomer, North Pigeon, Wheeler's Grove, Union Branch.

Elders Putney and Martin reported.

Resolved, That Elds. Putney and Martin extend their labors to Wheeler's Grove branch.

Resolved, That Elds. McIntosh, Chambers and Craven, act as a committee to go to Boomer Branch, to investigate into the state of the brethren and sisters in said branch.

Pres. McCord addressed the elders on their duty; that they might, by the Spirit of God, break the veil of darkness that hangs over the branches at the present time. He also made a few remarks, for the saints to subscribe for the New Translation of the Bible. He was followed on the same subject, by Eld. McIntosh.

Bro. Duel gave a brief history of his travels and preaching through Nebraska and Kansas.

Resolved, That we sustain Eld. Duel on his mission through Nebraska and Kansas.

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

Resolved, That we sustain the several quorums of officers in the church.

Resolved, That we adjourn to meet at Union Branch, the last Saturday and Sunday in November, 1866.

ALEX. McCORD, PRESIDENT.

D. CHAMBERS, Clerk.

Canada District Conference.

Minutes of a Conference held at Brother Thos. Proctor's, Chatham, O. W., July 7, 1866.

Eld. Geo. Cleveland, was chosen President, and Geo. Green, Clerk.

Officials present: 1 seventy, 8 elders, 2 priests.

Bro. Geo. Shaw said: "I, in company with Bros. Shippy and Vickery, was appointed a mission to Nova Scotia. On our way we arrived at Trafalgar Branch, where we found some good saints and preached to them. From there we went to Nova Scotia, where I labored in company with Bros. Shippy and Vickery. I baptized three there. Since I have been home, I have been doing something by way of preaching. I, in company with Bro. Traxler, went to Walpool Island, where I preached to a large company of Lamanites. From there we went to Michigan, where I baptized three. After I returned I went twice to Tilbury, the last time in company with Bro. John Traxler. I baptized 1, making in all since last October Conference, seven."

The following elders also reported:— Bro. Vickery, Geo. Green, Bro. Cleveland, Bro. Hooks, Bro. Traxler.

AFTERNOON SESSION.

Elders Joseph Shippy and Andrew Shippy reported.

REPORTS OF BRANCHES.

Lindsley: As last reported. 26 members, 1 seventy, 2 elders, 2 priests, 1 teacher, inclusive; Moses Shaw, Clerk.

Buckhorn: Two cut off since last report, 5 removed by letter, and 1 moved off without a letter. Present number 20, 2 elders, 1 priest; Geo. Cleveland, Clerk.

Resolved, That Bros. Shaw and Green labor together as much as their circumstances permit, until the October Conference, in Tilbury and elsewhere.

Resolved, That Bro. Geo. Cleveland labor in the township of Yarmouth, as far as circumstances permit.

Resolved, That Bros. Vickery, Joseph Shippy and T. Hooks labor where and when circumstances will permit.

Resolved, That in the opinion of this Conference, when visiting the different

members of their respective branches, it is the duty of the priest or teacher, or both, to observe the following order:— First, let the family assemble together, then let prayer be offered, the teacher taking the lead, after which let them proceed in the discharge of their respective duties, as the law requires, closing the exercises with prayer.

JULY 8.

Resolved, That this Conference sustain Joseph Smith, and Bro. Marks his Counsellor, by our faith and prayers.

Resolved, That we, as a people, sustain the Quorum of the Twelve.

Resolved, That this Conference sustain Bro. John Shippy as President of the District of Canada, Nova Scotia and New Brunswick; also, that we sustain Bro. Cleveland as President of the Kent and Elgin Conference.

Resolved, That this Conference adjourn to meet at the Buckhorn Branch, the first Saturday and Sunday in Oct. next.

GEO. CLEVELAND, PRESIDENT.

GEO. GREEN, Clerk.

Nebraska City Conference.

Minutes of a District Conference, held at Nebraska City, Neb., Sep. 1 & 2, 1866.

Bro. Wheeler Baldwin was chosen President, and James Kemp and R. M. Elvin, Clerks.

Some remarks were made by the President on the duty of the officers of the church, telling every one to learn his duty. Bro. R. C. Elvin made a few remarks.

EVENING SESSION.

Official members present: 2 high priests, 8 elders, 3 priests, 1 teacher.

REPORTS OF BRANCHES.

Nebraska City: 6 elders, 2 priests, 1 teacher, 2 deacons, 10 baptized, 3 received by vote; total, 57 members.

Camp Creek: 2 baptized; J. F. Jamison, President, H. Jamison, Clerk.

Weeping Water: no change since last reported; W. Waldsmith, President and Clerk.

Elders J. Jamison, G. W. Sellers, G. E. Duell, and W. Litz reported.

Resolved, That Bro. R. C. Elvin send some elders to preach at Eastport, Iowa, and at Wyoming, Nebraska.

Resolved, That we sustain Bro. Baldwin as President of the District, and Bro. Elvin under him, as his assistant, and that we sustain all the authorities of the church, by prayer and faith.

SUNDAY MORNING SESSION.

The President preached to an attentive audience, followed by Bro. W. Litz.

AFTERNOON SESSION.

Two were received by vote, then the sacrament was administered. The saints bore their testimonies, and the good Spirit of God rested upon them. One child was blessed.

Conference adjourned to meet again the first Saturday and Sunday in December, in this place.

WHEELER BALDWIN, PRESIDENT.

JAMES KEMP, } Clerks.
R. M. ELVIN, }

FROM BRO. W. W. BLAIR.—I reached this city on the 31st ult., from St. Clair. While at St. Clair we baptized one who was formerly President of the Brighamite Church in that district.

On the 26th we organized a district composed of four counties, viz., Schuylkill, Columbia, Montour and Northumberland, to be known as the Schuylkill Conference, James Clifford, Pres.

The prospects are fair for many additions to the church in that district, the brethren expressing a determination to labor faithfully in preaching the word as far as they can.

The saints at this place are getting along finely. Both old and young enjoy the gifts and blessings of the Holy Spirit. A number have been baptized here of late and two since I came. A few more are almost persuaded. I preached in the forenoon yesterday to an attentive congregation four miles and a half from the city, and in the evening in the Saints Hall in the city to an overflowing house of attentive and interested listeners. The prospects are very fair indeed for a large ingathering in this city and vicinity. I think to stay here until about the 14th and then go to Dennisport, after which I shall likely go to Roxbury near Boston, my intention now is, to spend about six weeks, or two months in eastern Mass., and then go to New York.

FALL RIVER, MASS., Sept. 3, 1866.

POETRY.

On Foot and Alone.

BY PETER CARNAVAN.

To where are you journeying friend of mine,
pray,

On foot and alone?

I'm going dear friend on an errand to-day,
To tell those in darkness, to watch and
to pray;

To warn and reprove them, and show them
the way;

On foot and alone.

Come tell me the reason you choose thus
to go,

On foot and alone ?

It is from a sense of the duty I owe
To my God who has call'd me thus do I
show.

I'm willing to serve Him, in all things
and go ;

On foot and alone.

The way you are going is rugged for you,
On foot and alone.

'Twas trodden before me, and this will I do,
For the harvest is ready, the laborers few ;
I'll trust in my God, who will guide me
safe through ;

On foot and alone.

I hope you'll succeed, may you prosperous
be,

On foot and alone.

'Tis well, I'm contented, whatever's for me,
To do the Lord's will and His servant
to be ;

Forever and aye, His Spirit with me,
On foot and alone.

Pray for me ; friend of mine ; when you're
away,

On foot and alone.

I'll pray that thy strength to thee, be, as
thy day ;
That from holy precepts you never may
stray ;

That thou may'st have courage to go on
thy way,

On foot and alone.

Farewell, then friend of mine ; in this then
excel ;

On foot and alone.

The time is far spent I must hasten and
tell

The plan of salvation : all doubting
expel,
The race, that's before me, I hope to run
well,

On foot and alone.

The Lord our dear Master, has many times
been,

On foot and alone.

He bore with affliction and sorrow's
extreme :

And those who will follow, to gain His
esteem ;
Must, walk in His footsteps, and often be
seen,

On foot and alone.

MISSION, SAN JOSE, Cal., May 1, 1866.

MISCELLANEOUS.

Proverbs.

'Tis said, "where there's a will there's a way," but it would seem that where there is a will to do evil there are many ways.

If he that "findeth a wife, findeth a good thing," how much better thing doth he find who findeth a good wife?

The proverb says ; "the words of a tale bearer are as wounds." What a record to answer for, some people are making with their tongues ; of friends estranged, hearts stricken, and spirits wounded.

The love of money being the root of all evil, by overcoming the root we sap the foundation of all our evil deeds.

While life with its treasures, is within the reach of all, the foolish man disregardeth the word and prepares a reward for his own evil doing.

Stir up the wise men to council and the strong ones to battle, lest the enemy capture the strong citadel of our hope.

Do not spend all the day in lamentation over the past and its wrongs, while the diligent labor of the present hour possesses a cure for the evils of the past, security for the present, and indemnity for the future.

Woe grievous to be borne often proves a joy in its patient enduring, for the peace and the calm which follow the storm.

The sword of an enemy may send the body to the grave, but perversity of spirit will take the soul down to the pit.

In the home where love is, there is joy and peace ; but hatred knows no rest, for its venom poisons the fountain of happiness that joy and peace have no pleasure there.

TO THE PRESIDENT OF THE ILLINOIS DISTRICT OF THE C. OF J. C. OF L. D. S. —We, the teachers of the Fox River Sabbath School, present our report to the Conference, in order that the Conference report the same through the *Herald*, for the purpose of encouraging Sabbath schools in all branches of the church where it can be done, believing it to be our duty to instruct and educate the young. We are told in scripture to "train up a child in the way he should go." We are also informed in the law of God to us in these last days, in the Book of Doctrine and Covenants, to teach our children the principles of the gospel, that they may be baptized at eight years old. And in view of the great work of God which has to be accomplished in these last days, in preparing the world for the second coming of the Son of man,

we ought to make every effort to give our children a good education, not only for their good, but that they may be instrumental in the hands of God in carrying glad tidings to the nations, and in bearing off that kingdom spoken of by Daniel as the little stone cut out of the mountain without hands, until it fills the whole earth. Thus our educating them will prove a blessing not only to themselves, but to the world.

We organized our Sabbath School in the beginning of May, 1866. The children commenced the study of the Bible, and from that date until July 15th, they had recited two thousand three hundred and fifteen verses. From July 15th to Aug. 19th, three thousand nine hundred and fifty-five more, making a total of six thousand two hundred and seventy verses in the twelve weeks. In consequence of the scattered condition of the saints, there are children belonging to the saints who cannot attend. Our number is about forty. The children all seem to delight in the Sabbath School, and pay all the attention they can. The teachers are very attentive in instructing them in the principles of salvation.

The most verses recited by one class, was the girls, who recited during five weeks, one thousand and eighty-eight. One class of boys recited one thousand and sixty-five verses. A son of Elder Wilsey recited three hundred at one time.

From the above the Conference will see the Sabbath School is in a good condition, and I pray God it may continue, that His blessing may attend it.

JOS. PARSONS, SUPERINTENDENT.

LIFE is a journey; our vices the half way houses, at which we pay exorbitant prices for those things which hurry us to the lodging house of the dead; and what is stranger still, the oftener we stop and the longer we stay in these convenient resting places, the sooner we arrive at our journey's end while fewer stops and shorter stays but add length and beauty to the way.

As the cleansing by water is to the outer man so is the refining influence of trial and sorrow to the spiritual or inner man.

NOTICE.—The Committee on location for the Semi-Annual Conference, of the C. of J. C. of L. D. S., to commence Oct. 6, 1866, have selected a place one and a half miles east of Council Bluff City, where the Telegraph road crosses Little Musquito Creek. A good location.

TWO DAYS' MEETING.—A two days' meeting will be held in the vicinity of Flint's Mill, Town of Pittsfield, Brown Co., Wis., about 14 miles north-west of Green Bay.

WM. FRANKLIN.

WANTED TO KNOW the whereabouts of Horace and Levi Parmeter, by their sister, Phyla Hall, formerly Phyla Parmeter, at Anderson, Madison Co., Ind.

RECEIPTS FOR THE HERALD.—S. Dike, N. Lidget, P. Murie, C. Brindley, R. J. Benjamin, each \$2.

J. S. Patterson, T. Entwistle, I. Fletcher, J. Luke, I. Parish, J. Houston, J. Palfrey, M. Kent, W. Izutt, M. Lewis, W. Roberts, J. Mall, J. Horton, J. Haskins, C. Haskins, A. W. Bell, J. Hodges, E. Shoebidge, V. Smith, J. Webb, C. Phelps, R. Shagleton, J. Plested, H. Jones, R. R. Partridge, J. L. Hutchins, M. Duncan, O. Smith, E. C. Dobson, S. F. Walker, W. Hawkins, J. Fields, H. Fanestock, Mrs. Savery, L. Liston, F. W. Longfield, each \$1.

J. M. Putney, L. Benjamin, each \$5; W. Haskins, \$1.50; S. E. Hughes, \$0.75; J. P. Dillen, A. Oleson, each \$4; R. Mather, \$1.25.

WARRIED.

In the Mason Grove Branch, Crawford Co., Iowa, August 19, 1866, by Elder Thos. Dobson, Mr. E. C. DOBSON, to Miss ANGE-LINE MASON.

At Shabbona Grove, Ill., Sept. 5, 1866, by Pres. Joseph Smith, Pres. WM. MARKS, to Sister JULIA ANN MUIR.

VARIOUS OTHER PUBLICATIONS are advertised in the HERALD of Aug. 15th, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

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

TERMS:—TWO DOLLARS FOR ONE YEAR (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SUEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS'

H E R A L D .

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

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

No. 7.—VOL. 10.] PLANO, ILL., OCT. 1, 1866. [WHOLE No. 115.

Pleasant Chat.

WAITING FOR THE INSPIRATION OF THE SPIRIT.

Moses waited for it in the courts of the Egyptian king; in the wilderness; and while watching the flocks of his father-in-law, Jethro. He waited for it till it came upon him like a flood, carrying away his scruples about the exercise of a slow tongue, till it outweighed his fear of answering for the slaughter of the Egyptian slain and hid in the sand, till it nerved him up to go before Pharaoh and demand the release of the children of Israel. How did he wait for it? In riotous living, and degenerate disregard for the law of the God who should call him? No. In idleness of mind and of body, carelessly basking in the warmth of prosperity's noon-day sun? No. Far from it. He came up to the estate of man, his mind so far as able tracing the labyrinths of Egyptian lore, mastering the researches of their mythology and being skilled in all that would make up the character of a leader of Israel's host. Praying for it, desiring it, and expecting it. Perhaps not aware that he should be the chosen one, but fully persuaded in his own mind that deliverance would come. It may be hoping (secretly) that his might be the hand by which the Lord should wield the rod of his power, his the voice that should speak peace to Israel and his the heart to bear the troubles of a rebellious nation in supplication before the throne of the Almighty God. He prayed with his head, his hands, and his heart that the Lord would remember his suffering brethren, yearning over their distresses with a mighty yearning. For place and

power? No. Every act of his life after he *assumes* the leadership of Israel proves that Israel's good was the boon he sought, and the last act of his life leaves no stain upon his name, but exhibits in characters of unmistakable light that the will of his Lord, should be law to him in death as it had been in life.

Samuel waited the inspiration of the Spirit when he said, "Here am I."

John the Baptist waited for it when he declared who should come after him, and Jesus waited for it, while Elias cried before Him; "prepare ye the way of the Lord, make his paths straight." He waited for it while John baptized in Jordan. And how did He wait for it? By idly sleeping away His time in inaction hoping only for the message from the Father that should take him out in the ministration of the word; caressed and fondled by the Jews, His brethren, filled with the adulation and praise of the fickle multitude; anxious for the political advancement in the gift of the people, or overwhelmed by the cares of wealth? No. At twelve years of age giving signs of His prescience concerning His Father's work, disputing with the doctors and declaring who His brethren were, by and bye yielding to the authority of His mother at the marriage in Cana of Galilee, but strangest of all, coming to the eater of locusts and wild honey, on a *search* for the kingdom of God, is baptized of him that the waited for inspiration might come in this fulfilment of all righteousness. He goes down into the liquid grave with humility upon His head, meekness in His

eyes and prayer in His heart, for that precious boon for which He has so long and so actively waited.

What a mighty waiting was that? What a lesson for the waiting ones of all coming time, full of faith, replete with the majesty of His high and holy calling and fraught with exhortation and instruction. But His waiting was not finished, until taken by the Roman soldiery He is spit upon, despised, garbed in the faded imperial purple, crowned with that fadeless and glorifying crown which marked the exaltation of Him whose judgment had been taken away, hurried fainting to the cross, passing away amid the convulsions of agonized nature, preaching to the spirits in the prison by the Spirit of His inspiration, meeting His disciples by the sea shore, ascending from the mount and now waiting for the working of His waiting disciples upon the earth.

In all this waiting, we find that hope, desire and expectation, an intermixture of prayer and works, all going to make up that mighty principle of sanctification which we know as faith.

Martin Luther, waited for the inspiration of the Spirit; Melancthon waited for it, John Calvin, John Wesley, and Alexander Campbell waited for it. And like the full flush of the morning, following the hush and mellow twilight of the fading night, it burst upon the waiting Elder of the latter day work and diffused itself through the thousands who have obeyed the reiterated commandment, upon this favored land, Repent ye, for the hour of God's judgment has come. He now waits for the restitution, after having waited in humility, in the despising of the world, in active work and laboring prayer, filling his whole life after his call to the field of labor came, with this lesson to all who wait. Wait, work, watch, hope, pray, but do each in the way that Moses, Jesus, Samuel and Joseph did and are now doing it, and may God bless those who wait. Amen.

JOSEPH SMITH.

High Priests.

Many high priests lived before the time of Christ's first advent, and many lived afterwards. Some suppose that all the high priests were of the same order as Aaron and his sons, but the B. of M. and the Bible both contain much evidence by which we can show that this is an erroneous opinion. In the B. of Alma 9 : 5, & 10 : 1, 2, we are informed that Melchizedek was a high priest of the order of the Son of God, and that "there were many who were

ordained and became high priests of God," of "the holy order of *this* high priesthood." Please read the three above mentioned paragraphs. There Alma says: "I would that ye should remember that the Lord God ordained priests, after His holy order, which was after *the order of His Son*." In the above mentioned paragraphs Alma reiterates, five times, that this high priesthood was after the order of the Son of God, but if there was not *another* order of high priesthood, he need not have said that "the Lord ordained priests after *His* holy order, which was after *the order of His Son*," and he need not have spoken of "this high priesthood being after the order of His Son," and he need not have said any thing "concerning the holy order of *this* high priesthood," or that Melchizedek "was also a high priest after *this same order*" if there was not another order, therefore *this* order of high priesthood was not the *Aaronic* order of high priesthood.

This order of high priesthood was not done away when Christ made His first advent, for Alma says :

"They were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the *high priesthood* of the holy order, *which calling and ordinance, and high priesthood, is without beginning or end*; thus they become high priests forever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace equity and truth. And thus it is. Amen." Al. 9 : 5.

This holy calling, ordinance and high priesthood, is therefore without beginning or end, therefore it is not a part of the law of Moses. The law of Moses was not without *beginning*. It had a beginning in the days of Moses and it has been done away, but the high priesthood after the order of Melchizedek had no beginning and it will have no end. In the above mentioned paragraph Alma says that this high priesthood "was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity."

In Alma 3 : 1, we read that Alma said : "I Alma, having been consecrated by my father Alma, to be a high priest over the church of God," &c. In Alma 11 : 3, we read that "Alma was a high priest over the church." This high priesthood could not be the high priesthood after

the order of Aaron, for the authority of Aaron and his seed was not the highest authority in the church. Moses held higher authority than Aaron, for Moses was commanded to consecrate Aaron, and set him apart in the priest's office. See Ex. 28: 41. John the Baptist was a priest of that lineage and order, but he did not preside over the church, for he taught saying, "the kingdom of heaven is at hand." The church and kingdom of God was not established by John. Alma, the high priest, "ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church." Alma 4: 1. If Alma was a high priest of the order of Aaron and if (as some suppose,) that priesthood is done away, then the offices of elders and priests are done away, for inasmuch as they were ordained by the high priest over the church, their offices were lower grades of authority than that of the high priest. If the high priests over the church were *Aaronic* high priests, then elders and priests are officers of the *Aaronic* priesthood, and if the *Aaronic* priesthood, is done away, how can *any* office in that priesthood remain? Whether the high priesthood of Alma and all the high priests spoken of in the B. of M. were *Aaronic* or not, one thing is true in reference to it, which we would call attention to, and that is that it continued to be in the church after the coming of Christ on this continent, for as Alma, the high priest over the church, ordained priests and elders, and as these officers received their authority from Christ through the high priest, so did Christ set elders priests and teachers in His church when He appeared unto the Nephites and chose twelve apostles among them.

If Alma was a high priest of the *Aaronic* order, then all the high priests spoken of by him, were high priests of the same order, but Alma said:

"There were many who were ordained and became high priests of God, and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. * * Humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the peo-

ple in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever." Alma 10: 1.

Thus we have shown that the high priests spoken of by Alma, including himself, were high priests of the same order as Melchizedek, and Alma said: "Thus they become high priests forever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years." B. of Alma 9: 5.

There is therefore a great difference between high priests of the order of Aaron and high priests of the order of Melchizedek, which is the order of the Son of God. This priesthood is "an unchangeable priesthood." Heb. 7: 24.

No man could be a high priest of the order of Aaron who was not of the lineage of Aaron. See Ex. xxviii. 1-3, 41; xxix. 9, 44; Num. xxv. 10-13; Ex. xxx. 30; Ex. xl. 15; Lev. xvi. 32-34; Lev. vii. 35, 36; Num. iii. 10-13; Jer. 32: 17-24; Mal. 3: 1-4. See also "Aaronic Priesthood," in the HERALD, vol. iii. p. 138 & 153. As no man could be a high priest of the order of Aaron who was not of the lineage of Aaron, neither Alma nor any of the high priests who were of the lineage of Lehi could be high priests of the order of Aaron, because they were not of the lineage of Aaron. However the high priesthood of the order of Aaron is not done away, for the Lord said unto Moses concerning Aaron and his sons, "the priest's office shall be theirs for a perpetual statute." Ex. 29: 9. Concerning Phineas, the grandson of Aaron, the Lord said:

"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.

"This is the portion of the anointing of Aaron, and of the anointing of his sons, * * * he anointed them by a statute forever throughout their generations." Lev. 7: 35, 36.

The generations of the seed of Aaron have not come to an end, for there are promises which the Lord made concerning the sons of Zadok which have not been fulfilled. One of them is as follows:

"But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to

me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge." Ezek. 44 : 15, 16.

See also the remainder of the chapter, and Ezek 40 : 46 ; 43 : 19 ; 48 : 11. Zadok was the ruler of the Aaronites. For proof thereof, see 1 Chron. 27 : 16, 17. Zadok kept the charge of the Lord's sanctuary when the children of Israel went astray. The proof thereof may be found by the following references: 2 Sam. 15 : 1-24-29-37 ; 1 Kings 1 : 8. Thus did Zadok keep the charge of the Lord's sanctuary when the children of Israel went astray, and the Lord has promised that His sons shall come near to minister unto Him, when the temple spoken of by Ezekiel shall be built.

"Thus saith the Lord ; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day nor night in their season : then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers. As the host of heaven cannot 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. Moreover 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 : 20-26.

It is here unequivocally declared by the Lord that His covenant with the Levites, the priests, is as sure and as enduring as His covenant that there shall be day and night in his season. It is also shown that the Lord's covenant with the Levites the priests, is as certain and immutable as His covenant with David that he shall have a son to reign upon his throne. Those who say that the

priesthood of the sons of Levi is done away, should remember that as the host of heaven cannot be numbered, neither the sand of the sea measured, so will the Lord not only multiply the seed of David His servant, but so will he multiply the seed of the Levites that minister unto Him. Remember that the Lord has said, that they have despised His people who say, "the two families which the Lord has chosen, He hath even cast them off." There are therefore not only one but "two families" which the Lord will not cast off, for He will not break His covenant with day and night, and this is a sign and testimony that the Lord will not break His covenant with David, nor with the Levites, the priests, His ministers. Let us not therefore contradict the word of the Lord by saying, "the Aaronic priesthood is done away," for if it is done away, the throne of David is done away, and the Son of David will not sit upon his throne, neither will he reign over the house of Israel, for if the Lord has cast off one of the two families which He has chosen, He has cast off the other. Both are included in the covenant, therefore both stand or fall together.

"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." Isa. 56 : 6, 7.

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as doves to their windows?" Isa. 60 : 7, 8.

There will therefore be in the church, in the last days, not only high priests of the order of Melchizedek, but high priests of the order and lineage of Aaron. The high priests among the Nephites could not have been of the lineage of Aaron, therefore they were of the order of Melchizedek. In no part of the B. of M. can we find any intimation that either of these orders of high priesthood were to be, or were, done away when Christ came in the flesh, and no person can truly say that it teaches that either of them were done away. I. SHEEN.

COMMUNICATIONS.

Speak the Truth.

"Wherefore putting away lying, speak every man truth with his neighbor." Eph. 4 : 25.

The almost universal practice of lying needs a word of comment and condemnation; as it is a besetting sin of the majority of the human family. Perhaps to refined ears, our name for the evil of speaking falsely, sounds hard. But the distinction between lying and speaking falsely, exaggerating, prevaricating, fibbing, and telling improbable or impossible stories, is a distinction without any difference.

Condemned in the severest language by the Lord, and His prophets and apostles; and awful penalties threatened, even a portion in the lake of fire and brimstone; and liars are an abomination in the sight of the Lord. The habit of lying is beyond a doubt almost universal. The exceptions are found (to the disgrace of civilization) among those whom we are so fond of denominating savages. The Indians of America, for instance, are well known to strictly adhere to the truth. Contact with so called civilized nations, and being the victims of their duplicity and treachery, has blunted their nature in this respect. The vice of lying is worthy of its parentage. The first recorded instance is found in the history of the garden of Eden. The serpent promised life to the woman, when God threatened death as the penalty of transgression. Jesus says the devil is a liar from the beginning, the father of lies, and liars. Misrepresentation of another's sayings or belief, is nothing more or less than a violation of the command, "Thou shalt not bear false witness," and yet professed religionists of every shade of sentiment, indulge freely in the practice. Who has not observed the effort it requires, to represent an opponent's faith or teachings correctly; and the frequent failures to tell what is taught just as it was taught? Even when the words are reported truthfully, the sentiment is perverted by emphasizing parts that the speaker used parenthetically or spoke in a whisper. Slander is a grade of lying most debasing. To traduce the character of virtuous men or women; to charge upon them crimes their inmost souls revolt against, to boldly affirm open wickedness without cause or necessity, is reprehensible and devilish. But in this day of ingenuity and scheming bold and fearless charges are passed by, and sly poisonous insinuations are in vogue.

Motives are misconstrued, and thoughtless actions never so innocent are evidences of depravity total, and unradicable. "Judge not that ye be not judged." The vicious think all others vile. The impure, looking through jaundiced eyes, see no purity in any quarter. Depraved themselves, they wish all others so, until the wish becomes father to the thought. The laws of the land make the robbery of a man's house or his pocket a punishable crime; but is not the robbery of a fair name and an untarnished reputation, a virtuous character more heinous? for they are more valuable than gold, yea, "a good name is to be chosen rather than great riches."

But the sin of lying is not manifested in these directions alone. These are the most apparent, the most glaring. In words and acts that but few notice in the commonest affairs of life, in business transactions, &c., is the vice seen by those who choose to look, in the apparently cordial greeting at the party or at morning calls, when the heart is bitter, the purposes devilish. It is seen in the exaggerated speech of almost every one. And here is found a dangerous fault in Christians. In relating circumstances that have been seen, or heard, or read of, are they told exactly in the form, style or manner as they occurred? In the anecdote telling, the joking spirit of the day is the habit seen, for many, very many, of the stories are false, invented to please a depraved appetite that calls for a constant supply of mirth provoking food.

In the greeting of friends: "Good morning, Brown. How's your health?" "Good. How's yours." "I'm well,"—when one has a body poisoned by tobacco, narcotics and stimulating meats. The other has just passed a restless night, in consequence of eating a hearty supper just before he retired, and blood poisoned by drugs. Again, is it strictly true, young man, when you say your beloved is an angel, and is your life, your soul, that her teeth are pearls, her ringlets gold? &c.

Is it true, young lady, that your favorite sings divinely, and is the only true representative of perfect manhood?

And, my friend, when that goaty old bachelor uncle, who has made you his heir to a quarter of a million or more or less, asks how you would feel in the event of his decease, and you told him that you would certainly mourn in deepest tones of sorrow the remainder of your days, when you actually wish the old fellow was out of the way of your realization of the princely fortune, did you tell the truth?

And that maiden aunt, who causes you so much grief when she speaks of coming

dissolution, when you had been calculating on the number and quality of silk dresses, or the "love of a bonnet," or a few of them that you intend to get, and the captures you will make in consequence, was it honest? The merchant who labels embroidered collars and handkerchiefs, (that he paid some poor half-starved girl a miserable pittance for,) as imported French goods—and sells for five hundred per cent profit; and sells part cotton goods for all wool; and the salesman who says, "we warrant these to be fast colors," when his sister washed nearly white some of the same; the man who sells shoe pegs for oats, wooden nutmegs and bass-wood hams; the man who says his newly discovered compound, warranted purely vegetable in its composition, will cure all known diseases and prevent others yet undeveloped; the man who makes out his client, who should have been the inmate of the penitentiary years ago, to be a model of honesty and virtue; the man who says he can cure you and you are certain to get well, when he sees the grim monster has an unyielding grasp on your vitals; and he who talks in Shaksperian language, what his auditors believe to be the scripture, and who teaches the commandments of men, and their traditions, for the doctrine of Christ; these, and many others in many other ways, are liable to an indictment by a grand jury of honest and pure principles, and truthful ideas, for the crime of lying.

Many a lover would be "mittened," many a fortune lost, many a sale unconsummated, and the business lose much of its profitability; many a quack compelled to work like an honest man, many a lawyer's practice ruined, and the State saved much money; many doctors would have slimmer purses, many divines lose their salaries; and the world in general experience a surprising change, if men and women would quit—telling falsehoods.

If a person wants to be looked upon as a fool, or a madman, and suspected of imbibing the "ardent," let him try for a week to speak the naked truth on each and every occasion, and answer every question in strict accordance with the truth.

Stop to think, friend, before you speak or act, and inquire; is it true, is it honest, is it right?

Be assured that "honesty is the best policy."

Be not deceived; for whatsoever a man soweth, that shall he also reap. Remember that it was a lie that procured the signing of Christ's death warrant, for they said He made himself a king and was thereby crucified for treason.

The result of that death is opposed by a lie—that His disciples stole Him while His keepers slept—His resurrection denied on that ground, and the hope of the church rendered inactive and powerless by another; that His second coming, is past, or fulfilled in the death of a saint and his advent into heaven; and the resurrection is going on to-day.

Wherefore putting away lying, speak every man truth with his neighbor.

T. W. SMITH.

Brother Dille's Farewell.

HAVING sent the following letter to the *Hope of Israel* with a request for its publication; and the publisher of that paper declining to give it an insertion, I avail myself of the columns of the *Herald*, as I feel it justice to myself and my former co-religionists to do. While I accept the apology of the *Hope*, (want of room,) and thank the Editor for his favorable notice of my letter, it comes far short of expressing all I wish to say, and I desire from this hour to labor with all the power my heavenly Father shall vouchsafe to bless me with, to bring all my former brethren into the bonds of the new and everlasting covenant.

DEAR LITTLE HOPE: As you have informed your readers that the hand of fellowship has been withdrawn from me, as an elder, on account of an unfair and unchristian course, and for "having joined the people called Mormons," I feel that you should do me the favor to make public the following statement:

Just before my acquaintance with the people you represent commenced, I met Bro. Cranmer, whom I had known years before in connection with another society. I told him that I was then connected with a people I had no sympathy with, because I was at heart a Mormon, and a firm believer in the continuation of all the gifts of the Spirit through the people of God in all ages. After I had made a plain statement of my views, he said, "I am on my way to a conference in Bangor. Come down to the meeting and I will show you a people that believe as you do on these points." He also told me of visions, prophecies, gifts of healing, and other manifestations of God's presence and power that he had witnessed among the brethren in Michigan. I found such a people, embraced both the law and the gospel as they interpret it, and united with them. I commenced preaching the word as I had received it; and had the brethren unitedly have oc-

occupied that ground and maintained it, receiving none others into fellowship, I should have been with them to-day. I may have been, and know I was at times discouraged, because I thought brethren did not do all they might to forward the work; but never until I was *compelled* to labor with and for those who denied the gifts of the Spirit, and the signs that Jesus said should follow them that believe, and even not then until I saw that they were getting a controlling influence in the church, did I have any thought of leaving Michigan, much less of leaving the church. With such, God knows I *never was*, and heartily pray I *never may be* in fellowship.

One thing I notice, and that is that although two elders, in high standing in the church in former days, had gone into other organizations, though both had sown seeds of discord before leaving, and both had turned back and given battle to their former friends, no meeting was ever called to consider their case. No hand of fellowship was withdrawn from them. Both have ever been made welcome at your public meetings, both have been invited to preach the word, neither of them have ever been denied a place at our Master's table. I have made no effort to injure the cause I formerly upheld; I have spoken no bitter words against my former brethren among those with whom I am now associated. Though offered the privilege of using the press to publish such documents as I saw fit to circulate among them, I have refused to say aught to injure the feelings of any, because there are those among them that I love, and that I know love truth and believe that the *gifts* and calling of God are without repentance. Yet, because I have joined the "Mormons," a meeting has been called and I am cut off from their fellowship as an elder. I thank you kindly, brethren, and may heaven bless you!

As to the accusation, brethren, I feel I have a right to explain my present position. I am not what the world at large calls a "Mormon." Mormonism, with them, means *polygamy*, murder, robbery, and every thing that is vile. The people with whom I stand connected have no fellowship or sympathy with the so called Mormons in Utah, under the leadership of Brigham Young. They reject polygamy and all kindred vices, and claim that it has been sanctioned by the God of heaven in *no age* of the world.

This people are known, and ever have been, as the "Church of Jesus Christ of Latter Day Saints." They believe that the angel's message of Rev. 14: 6, 7, commenced with the bringing forth of the Book of Mormon, and the ministry of *angels* to Joseph Smith and others, by which the gospel in its primitive purity, and with all its gifts and blessings was restored to man. I will not weary the patience of the readers of the *Hope*, by discussing points of doctrine, or giving my reasons for believing them true.

Permit me to return my sincere thanks to Elder Gilbert Cranmer, for his brotherly love and kindness; for his words of instruction; and may heaven's choicest blessings attend the old soldier wherever he goes. Thanks to Bro. James Watkins, and others for sympathizing letters, with words of comfort and cheer.

Thanks to Bro. Erastus Branch and others in Hartford, not forgetting Father and Mother Stoughton, for the patience with which they have borne with me and the words of encouragement that they have given me from time to time. Father and mother Goble, may God bless your good Christian hearts, and reward you for your manifold kindness to me. And finally to all the brethren in Michigan I can say, may you be blessed in basket and store; blessed with every Christian grace; blessed with eternal life in the world to come. Should any of you in your pilgrim journey see fit to visit me, myself, wife and daughter will give you a hearty welcome, and I trust we will not part with worse feelings towards each other than those that we cherished when we were associated in Christian fellowship.

Brethren pardon me if I have wearied your patience. Probably I shall never address you again through the paper I christened, and formerly published. I feel I love you to-day no less, but *more* than ever. Let us part in the spirit of love as manifested in Jesus. I will say no more. I could say no less.

Written on the Prophet's table, in the *True Latter Day Saints' Herald* office, and signed by

H. S. DILLE, *Minister of the Gospel.*

PLANO, Ill., July 29, 1866.

N. B. Since the above was in type, by an affectionate letter from Elder E. G. Branch, I am informed that the Conference did not charge me with an "unfair and unchristian course," as reported in the *Hope*. He thinks the Clerk misunderstood the resolution.

H. S. D.

CONFERENCES.

Conference at Keokuk.

Minutes of the String Prairie and Nauvoo Conference, held in Keokuk, Iowa, Sept. 8, 9, 1866.

Conference organized by choosing Elder J. Lake to preside, and Samuel Ferris, and James Burgess, Clerks.

The minutes of the last Conference were read, after which it was moved to adjourn to 2½ P. M.

Met according to adjournment.

Official members present: 1 seventy, 8 elders, 3 priests, 2 teachers, 1 deacon.

REPORTS OF BRANCHES.

Montrose Branch consists of 41 members, including 3 elders, 1 priest, 1 teacher, 1 deacon; S. Alcott, President.

String Prairie Branch: as last reported, with the addition of 1 baptized. 3 cut off; J. Newbury, President, Wm. Haskins, Clerk.

Rock Creek: as last reported; Thos. Pitt, President, Henry Pitt, Clerk.

Olive: as last reported, with the addition of 3 received by letter and 3 removed; W. Redfield, President, E. J. Moore, Clerk.

Keokuk: 27 members, including 1 seventy, 2 elders, 1 priest, 1 teacher, 1 deacon: James Burgess, President, Samuel Ferris, Clerk.

The following elders reported: John Lake, A. Struthers, F. Burley, Eld. Parish, Elder Shaw, Geo. Redfield, S. Alcott, J. Burgess, Elder Doty, R. Lambert, and Bro. Hall, Priest.

EVENING SESSION.

Resolved, That this Conference extend a cordial invitation to Elders C. Derry, Z. Gurley, and others of the traveling high council, to visit these districts, and attend our quarterly conferences.

Resolved, That this Conference request all branches in making their reports for conference to make it in full, as to members and officers included, also the changes that have taken place since last reported.

Resolved, That we sustain all the authorities of the church in their efforts for the spread of the gospel, in all righteousness.

Resolved, That upon the request of Elder John Lake, this Conference give him a recommend to the Semi-Annual Conference, to be held next October, for a mission to Canada.

Resolved, That the missions in the Nauvoo District remain as previously made, subject to the President of the District.

Resolved, That A. Struther's and F. Burley's mission to Farmington and Croton be continued.

Resolved, That Bros. Parish, Haskins and Robinson be appointed to preach in New Boston, Union School House and Warren.

Resolved, That Bros. Wm. Haskins, Shupe and Hall be appointed to preach at Lee School House.

Resolved, That Bros. Wilson and Ferris be appointed to preach in Sandusky and vicinity.

Resolved, That Bro. S. Alcott be released from his duties as one of the Committee to provide for the wants of the families of those who are engaged in traveling and preaching.

Resolved, That Bro. Levi Shumack be appointed in place of Bro. Alcott.

Resolved, That Bro. John Lake preach here at 10½ A. M., to-morrow, and Bros. Lambert and Shaw preach at 2½ P. M.

Resolved, That the minutes of this Conference be prepared by the clerks, and forwarded for publication in the *Herald*.

SUNDAY.

Met at 9 o'clock, and considering the the inclemency of the weather the meetings were well attended, and all passed off well and encouraging to the saints, and favorable to the work of God. The sacrament was administered during the prayer meeting. At the close of the morning meeting the ordination of Bro. Robinson to the office of an elder took place, also that of Bro. Adams to the office of a deacon, both having been recommended by the String Prairie Branch.

Bros. Lambert and Shaw preached, as previously appointed, to an attentive congregation, who listened with deep interest to the principles and doctrine of Christ, so clearly set forth; after which the Conference

Resolved, To adjourn to meet on String Prairie, December 8, 9, 1866.

In the evening the saints met in a social prayer meeting, in which the gifts of the Spirit were enjoyed in power, to the joy and satisfaction of the saints. It was a time ever to be remembered by the saints who were present.

At this meeting, upon the request of Bro. Geo. Redfield, Elder R. Lambert gave him a recommend to the Semi-

Annual Conference, for a mission to accompany Bro. Lake to Canada.

JOHN LAKE, PRESIDENT.

SAMUEL FERRIS, } Clerks.
JAMES BURGESS, }

St. Louis Conference.

Minutes of a Quarterly District Conference held in the St. Louis Meeting House, St. Louis, Mo., Sept. 9, 10, 1866.

Conference convened pursuant to adjournment. Wm. Hazeldine was chosen to preside, and Bro. Chas. Hall and Bro. F. G. Dungee, Clerks. The President spoke of the object for which we had assembled, and that this day, (Sunday,) would be devoted to preaching and bearing testimony.

Elders Chas. Hall, John Phillips, John Sutton and Wm. Hazeldine addressed the Conference.

Present: high priests 2, seventies 3, elders 17; priests 3, teachers 2, deacons 1.

REPORTS OF BRANCHES.

St. Louis: 134 members including high priest 1, seventy 1, elders 14, priests 6, teachers 3, deacons 4; received by letter 2, by vote 2, removed 1; 3 children blessed.

Dry Hill: 39 members, including 8 elders, 2 priests, 1 deacon; 2 cut off.

Carbondale: 24 members, including 5 elders, 2 priests, 1 teacher, 1 deacon.

Alma Mines, Blue Ridge, Alton and Chester branches not reported.

Spanish Pond: 6 members, including 3 elders.

Gravois: 31 members, including 1 high priest, 3 elders, 2 priests, 1 teacher, 1 deacon.

Wood River: not reported.

Wheatso: 30 members, including 5 elders, 1 priest, 1 teacher, 1 deacon; 1 baptized since last reported.

Caseyville: 12 members, including 1 elder, 1 priest, 1 teacher; 1 rebaptized, 1 cut off.

The following elders reported: John Sutton, Chas. Hall, John Phillips, Wm. Smith, Wm. Hazeldine, Wm. Llewellyn, Bros. Beard, Banks, Wilson, Cook, Blackie, Williams, Lewis and Wardle.

The following appointments were made and accepted:

Chas. Hall in connection with John Sutton, to Carbondale and vicinity; Geo. Hall in connection with Bro. Haywood, to Caseyville; Wm. Smith to Wood River; John Phillips and Lewis L. Jones, to Union Mines and St. Louis; Bro. Wardle to Alma Mines; Geo. Bellamy to

Spanish Pond; John Molineaux to Dry Hill; Bro. Llewellyn to Blue Ridge; Wm. Hazeldine and John Sutton, to Alton; Bro. Haywood and G. Hall, to Chester; Bros. Wm. and Noah Cook, to Carbondale Branch.

The following resolutions were offered and adopted:

Resolved, That the elders in the District of Gravois, Blue Ridge and Dry Hill meet together on the second Monday of each month, for the spiritual welfare of the church.

Resolved, That the elders in the District of St. Louis meet together on the first Monday in each month for the spiritual welfare of the church.

Resolved, That Elder Chas. Hall become the Recorder of this Conference,

Resolved, That Elder Geo. Bellamy be the Book Agent of this Conference.

Resolved, That George Bellamy, Joseph Slinger and B. S. Jones be appointed a Committee to audit the Bishop's Books.

Resolved, That we uphold and sustain Bro. Wm. Hazeldine as President of the St. Louis Conference.

Resolved, That we uphold and sustain Bro. James Anderson as Bishop of the St. Louis Conference.

Resolved, That Bro. Zenos H. Gurley be solicited to labor in our midst, so long as he can consistently do so, and that we sustain him with our faith, prayers and means.

Resolved, That we uphold and sustain Bro. Joseph Smith as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of L. D. S.

Resolved, That we uphold and sustain the Quorum of the Twelve, together with all the other quorums of the church.

Resolved, That we adjourn to the second Sunday in December, 1866.

WM. HAZELDINE, PRESIDENT.

CHARLES HALL, } Clerks.
F. G. DUNGEE, }

Buffalo Prairie Conference.

Minutes of a Quarterly District Conference held at Buffalo Prairie, Mercer Co., Ill., Sept. 7, 8, 9, 1866.

MORNING SESSION.

Conference met pursuant to adjournment, and proceeded to organize, by calling Zenos H. Gurley to the chair, and E. Stafford as Clerk.

After some remarks by the President on the words "It is good to be a saint," the following branches reported:

Kewanee: reported by J. S. Patterson; numbers 71 members, including

11 elders, 4 priests, 1 deacon; 4 added by baptism, 4 children blessed.

Henderson Grove: reported by Lewis Tryon; total number 28, including 3 elders and one teacher; 2 added by vote, 2 removed.

Buffalo Prairie: reported by J. F. Adams; total number 71 members, including 14 officers.

St. David, (changed from Canton,) and Princeville failed to report. There is no longer a branch at Abingdon, all the members but 3 having moved away.

EVENING SESSION.

Came together again, when the names of the several officers assembled being called for, it was ascertained that there were present: of the twelve, Zenos H. Gurley; seventies, Jesse L. Adams; elders, J. F. Adams, Geo. Braby, Geo. Hicklin, Daniel Strong, R. Lyle, J. S. Patterson, Harvey Strong, Jas. Hart, R. Groom, E. Stafford; priests, David Holmes, Alfred Bennet; teachers, Joseph Terry, Eli Epperley, Lewis Tryon; deacon, J. Fuller. All of them reported, which reports were unanimously received. The prayer meetings were appointed at several places, owing to the scattered condition of the saints and the darkness of the nights.

SATURDAY MORNING SESSION.

Bros. Hiel Bronson, High Priest, and Amos Bronson, having arrived, the President called for their reports, which were accordingly given and received by vote.

The following missions were appointed:

Resolved, That Elder Geo. Braby be appointed to go to Schuyler Co., and take along any one who can go with him.

Resolved, That Elder J. S. Patterson labor to the best of his ability in connection with Elder Wm. Grice, at Victoria and vicinity.

Resolved, That whereas many of our elders have, during the past year, labored in the first and second tiers of counties in Iowa, while under the jurisdiction of this Conference; and as the present prospects indicate an imperative demand for preaching, that we recommend Elder Jesse L. Adams to respond to the call, and that the President of this Conference report the same to Bro. C. Derry.

It is recommended by this Conference that the official members in this District meet in council as often as once in one or two weeks, to consult about the best method of furthering the work of God

in their immediate neighborhoods, and taking into consideration the condition of their respective members, temporal and spiritual. It also recommends the establishing of Sabbath schools, in the different branches composing this District, that our children may be trained up in the way of holiness.

In the afternoon had a social meeting, which was edifying and instructive to the saints assembled, cheering and exhorting us to duty, especially the elders.

On Sunday there was preaching at Buffalo Prairie, in the morning, by Zenos H. Gurley, and Geo. Braby, and at Milersburg by J. S. Patterson, and James Hart. In the afternoon there was a testimony meeting, and truly the great God was with His saints, enabling them to bear strong testimony to the truth of the work; the elders were admonished by the Spirit to be up and doing, lest they should incur the displeasure of the Almighty. The saints who were there will long remember that blessed time.

There were 3 confirmed, viz., Giles Cook, Hyrum Bronson and Mary Bronson, by John F. Adams, Jas. Hart and E. Stafford. They were baptized in the morning by J. F. Adams.

Adjourned to meet at the St. David Branch, on the first Friday in December,
ZENOS H. GURLEY, PRESIDENT.

E. STAFFORD, Clerk.

Amboy Conference.

Minutes of the Amboy District Conference, held at Amboy, Ill. Sept. 15, 16, 1866.

Resolved, That Edwin Cadwell preside, and Isaac Sheen act as Clerk.

The President delivered an appropriate address, and read a letter from Bro. Z. H. Gurley, in which Bro. Gurley said that he was necessarily prevented from attending the Conference.

The Mission Branch reported: 8 added by baptism, 3 removed, 2 cut off, 1 ordained teacher, 1 died; total number of members 47.

Resolved, That we will not receive any reports that are inaccurate. *

Bro. John Landers made a report of his mission and exhorted the saints to be diligent in the work of the Lord.

AFTERNOON SESSION.

Bros. P. Wixom, Thos. Hougus, Chas. Williams, Mad Madison, Jotham Barrett, Jas. Dillen, Levi Lightfoot, Jacob Doan, Austin Hayer, Isaac Sheen and Edwin Cadwell reported.

Resolved, That the next Quarterly Conference be held in the Fox River Branch,

Resolved, That it be held Dec. 15, 16, 1866.

Resolved, That Bro. Isaac Sheen preach to-morrow morning, and John Landers and Thos. Hougus in the afternoon.

Resolved, That we call the attention of the elders to the fact that the B. of C. says that the elders shall meet in conference once in three months.

Resolved, That as Bro. Richardson was an high priest in the old organization, he be acknowledged as holding that office.

Official members present: 5 high priests, 8 elders, 1 priest.

Sunday morning, Isaac Sheen preached, and in the afternoon, Bros. John Landers and Thos. Hougus.

On motion adjourned.

EDWIN CADWELL, PRESIDENT.

ISAAC SHEEN, Clerk.

* BLANKS for branch reports may be obtained from the HERALD office.

CORRESPONDENCE.

FROM BRO. ALEX. H. SMITH.—William, James, and your humble servant are well, and safe here. Your advice as to watching myself is good, and I shall profit by the same. I am stopping at John Smith's, by his earnest solicitation. I am almost overwhelmed by kindnesses from all sides. I think I see the hole in the grindstone. I met John, and Hyrum Walker, ten miles from the city, they came expressly to meet me, I came in with them on horseback. John took me through the Cotton Factory, also through the Penitentiary. The first house I entered in the valley was the factory, the second the Penitentiary, and the third that of Mark Forscutt, and by the bye, Bro. Mark is a diamond of the first water, keen, shrewd, and intelligent, one of God's zealous and fearless servants, fearless, energetic, active and capable, he works for the Lord. Bros. William Anderson and Jas. W. Gillen are stopping at his house. I shall have an opportunity of seeing Samuel and John, to bear my testimony to them, but Joseph I fear I can not see, he having gone north to be gone several weeks. God being my helper; I will try to enlighten the minds of those who will hear me. I will some time give you a description of our journey, but now I have not time, as I have several other letters to write. I have seen nearly all the *big bugs* here; they all strive to win my confidence, professing love for the family to a fabulous degree. Yesterday I received an invitation to attend the Theatre, I went, as I had a desire to see for myself the building which has cost so much

time, money, and labor, to gratify the carnal man, or to increase the many inducements and temptations for man to yield himself servant to the baser passions of his nature. I found upon entering the house that there were many, yea very many human souls already gathered there, and I saw that time and money had been used unsparingly to beautify, adorn and ornament the *house of pleasure*. I could not help thinking, oh thou that profess sanctity, thou hast made to thyself a golden calf to worship. And when asked how I liked it, I answered: I would rather meet the saints of God, in a house of God, in a meeting where the Spirit of God delights to manifest the approbation of God, and bless His people by directing them aright in the ways of eternal life. I was invited to occupy the favored seat beside the great *I am* of this city. Pres. Young, sent by Mr. Clawson, the manager of Theatre, an invitation for Geo. A. Smith and myself, to come up and sit in his private box with him—I declined the honor, choosing rather to sit amidst the people, not making any more show of myself than possible. As it was, I was scrutinized and examined by scores of pairs of opera glasses. When the curtain fell, it was the signal for all eyes to turn "tother way, you know." I have been as great a curiosity in some places as a "horned hoss," and it is not very agreeable sometimes, I assure you, to have men, women and children, peering round corners, out of doors and windows, watching your every motion; you, no doubt, know how to appreciate my feelings; but I thank God they can not hurt by simply looking at me. So long as they keep their hands off of me I shall get along, and may be tell some of them something before I am through with them; may God help me.

Trust me, Joseph, I shall be watchful, and prayerful, seeking by kindness and the word of God, to draw from the whirlpool of sin and corruption, those whom God desires to save by my instrumentality. O may those of our house, whom God in His mercy and power shall save, be soon gathered to those who are earnestly working for the cause of God and redemption of Zion.

We will remain here some two or three weeks to recruit our team, then on we go toward our field of labor. We are in good health, and the best of spirits. Give my love to all the saints, your family in particular.

Bro. Wm. Anderson tells me that he heard that I was at the Theatre early this morning. It seems that some think the first step is taken, and that they have gained a triumph; it may be so, but you

know we sometimes give a pawn, or knight, in a game of chess to gain a better position, or the advantage of our adversary. The best way to throw your enemy from his feet, is to make him too confident of his powers, causing him to expose his weakest points to the sure and steady point of the truth. I now have a sure and strong witness against them, not the testimony of another, but the testimony of my own eyes. Bro. Wm. Anderson rather censured me for going to the Theatre, if I did wrong I have asked pardon of my Heavenly Father, and hope He will forgive me.

Tell David to write to me often, and strong testimony, that I may use it to advantage. The people here do not believe that either you, or David, are indeed in good earnest, nor working yourselves, but simply giving your leave and names to some one else. They are taught from the stand by their masters that David will be a Prince and ruler of this people; yet I heard yesterday, that in a private meeting B. Young ordained his son to the office he himself holds. I have seen Dr. Bernhisel and had a short talk with him. He is much broken, and looks old.

Your brother by a two-fold tie,

ALEX. H. SMITH.

GREAT SALT LAKE CITY, Aug. 29, '66.

FROM BRO. W. W. BLAIR.—I am to start to-morrow for Dennisport. After a stay of about six days at that place, I expect to go on to Roxbury, where you can address me in care of E. N. Webster, 38 Adams Street.

My stay at this place has been pleasant and interesting. Five have been baptized, and many more are under the conviction that Mormonism, so called, is the work of God. The branch at this place, numbers between forty and fifty. They are united and happy, and the gifts of prophecy, tongues, healing, &c. are manifested among both old and new members.

New members who have hitherto belonged to other religious denominations receive the Holy Spirit in power, and cry out: "we never saw it on this wise before, we know of a truth that we are now in the church and kingdom of God." The love of Christ binds the saints together, and "righteousness and peace kiss each other," both in the home circle, and in their "heavenly places in Christ Jesus." My heart rejoices in my God as I witness the goodly work of the Lord roll on. As I have witnessed the faithfulness of the ministry, both here and in other places since I started on this mission, I am led to exclaim, with the apostle to the Romans: "How beautiful are the feet of them that preach the gospel of

peace, and bring glad tidings of good things." The work of the Lord is onward. The light and power of His Spirit are with His people; their darkness is passing away, their tribulations are ending, their sorrows are being turned into joy, and their souls are made happy in the goodness and glory of the Highest. And now, while the world in its sins and spiritual darkness is rapidly approaching the last terrible scenes of its final overthrow, in which "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman," shall hide "themselves in the dens and rocks of the mountains," and shall say to them: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb," the saints are listening to the wooings and guidings of the "still small voice," and giving heed to the light of God's word, making the Almighty their refuge, and the Lord of Hosts their hiding place.

FALL RIVER, Mass., Sept. 10, 1866.

FROM BRO. J. BLAKESLEE.—I write to inform you, and all whom it may concern, of my last mission. I left home on the 15th of May last, and went to Galien, Mich., where I tarried over the Sabbath, and met with the saints, a part of whom are striving to live right before the Lord, and others of them are in darkness; may the Lord assist them to recover themselves out of the snare of the Wicked One. From thence, being assisted to the means to go on by my son, I went to Franklin, in Oakland Co., Mich., where I found several old saints, whose hearts the Lord opened to receive me, indeed, if I had been the President of the United States, or the President of the C. of J. C. of L. D. S., I could not have received a more hearty welcome than I met with among those noble saints. I tarried at Franklin some weeks, and delivered a course of lectures, which were well attended, all things considered, and gave good satisfaction, much prejudice was removed, and I trust that I was the instrument in the hands of the Lord, of winning many friends to the cause of Christ. From thence, being assisted by the good people of Franklin, I went to Lapeer, where I found some old saints, who received me gladly. Bro. A. C. Pemberton and family reside at Lapeer, whose hospitality was freely extended to me while I tarried in that place. I remained some two weeks in this region, preaching and visiting from house to house, and looking up old saints, but found but few of the old saints who were not twice dead, and gone beyond the reach of recov-

ery, at least at the present time. Some there were who were ready to take hold anew of the rod of iron. They are a good people. While I was there I baptized four persons, and left those alive of the saints in that place rejoicing in the goodness of God. From thence I went to the Swan Creek Branch, where I was gladly received by the saints. Here I continued to preach in different places to good houses for some time, and I also preached at Pine River several times, some twelve miles from the Swan Creek Branch, and also at Midland City, a place nine miles distant, where a goodly number professed to believe. I also visited the Beaver Creek Branch, some ten or twelve miles distant, and preached several times to the saints of that branch, and also while there, I, with some of the saints, went to St. Charles, Mich., and preached with good effect, making many friends to the cause wherever I went; the Lord be praised for the same. While at those places in my labors round about, I was accompanied mostly by Bro. Hutchins, the Presiding Elder of the Swan Creek Branch, and some of the time by Bro. I. A. Bogue, and others. Several new places were opened for preaching which will be supplied by the elders in those branches. While there I baptized 3 into the Swan Creek Branch. The work in that region is prospering, and the saints generally are enjoying a good degree of the Spirit of the Lord. About the first of August I met with an accident that hurt me very much, and which crippled my usefulness. I was traveling through the woods from one settlement to another, and walking on logs sometimes to keep out of the mud, and while walking thus my foot slipped, and I fell upon my chest across a log, which I found hurt me more seriously than I had at first supposed. My health, which before the accident was tolerably good, has been declining ever since, and at this time I am only able to sit up a part of the time. I had many good seasons with the saints while among them, who did all in their power to make me comfortable and happy, and may the Lord bless them is my prayer. The Swan Creek, and also Beaver Creek branches, have each of them a most excellent President; indeed all those saints are good people. I left there the latter part of August, and tarried over one Sunday in East Saginaw, with old Bro. Benj. Loomis, and preached once. The saints at Swan Creek and Beaver Creek gave me some means to assist me on my way. I did not stop at Franklin, but came on to Galien, and met the saints on Sunday, Sept. 2d, and on the 4th came home, being again assisted by my son, at Galien. God bless

all the saints.

BATAVIA, Ill., Sept., 20, 1866.

FROM SISTER OLIVE SMITH.—I have been spending the most of the summer in Barton Co., Mo. My health improved for a while, but soon began to decline again, and I saw the necessity of traveling in order to live. I started with my son, May 1st., for Chickasaw Co., by the way of Galland's Grove, to see Bro. Foster and family, who had moved from Chickasaw in June. When we got within about twenty miles of that place, we called at Harlan, where we met with Bro. Lindsay, which seemed like cold water to a thirsty soul, although I never saw him before, it being my lot to be separated from them almost entirely, since my connection with the church. Those who always have the privilege of meeting with the saints scarcely know how to sympathize with those that do not.

We then went on to Galland's Grove, but what a disappointment we met with, in finding that Bro. Foster had been dead seven days! He who was my spiritual father, as it were, now cold in death. Why, it never came into my mind that he could die. He died Aug. 10, peaceful and happy, without a struggle or a groan. Such a death is worth suffering for many years. O let me die the death of the righteous, and let my last end be like his. Had he lived three days longer, he would have been fifty-three years old. At one time, on seeing his wife weep, he said, "Don't weep for me; for you will be better off without me, for you will go to the bosom of luxury, and I to my Jesus." A few moments before he breathed his last, he called his wife to him and said, "Lay me down, for I am tired. Bless the Lord for His goodness. He will take care of you and the children." He left a number of children by a former wife, and five by the present one, who seem deeply to feel his loss. It was said by one, if my memory serves me, that if he owned the world there would be no poor folks, and I believe it, for he truly was a friend to the poor.

We staid at Galland's Grove three days, then we started and went to Mason's Grove, and staid at Bro. Thos. Dobson's and were received with much kindness. Praise the Lord for all His goodness, for He was with us in all our journey, and we arrived safely home Aug. 28, 1866.

WILLIAMSTOWN, Iowa, Sept. 3, 1866.

SELECTIONS.

[From the San Francisco Alta, July 19.]

Important Geological Discovery in California

The State Geological Survey of California has recently made a discovery that will attract attention all over the world, and that will become a notable fact in the history of geology. Every person of intelligence is supposed to know that the age of the earth, according to the unanimous opinion of geologists, is not less than a million of years; that there have been successive epochs of animal and vegetable life, the remains of which are found deep in the rock; that the animals and plants of the earlier epochs differ from those now living on the earth; and that, until very lately, nothing had been found to show that man lived on our globe before the beginning of the present geological era. A few years since, however, some human bones were found in England and France, showing that men lived in those lands in a former epoch, contemporaneously with the hyena, the rhinoceros, the elephant, and numerous other animals which disappeared from Europe long before the beginning of our historical records. This discovery made a great sensation in the learned world, and was the basis of Lyell's great book on "The Antiquity of Mankind." The ancient human bones of Europe were found in the formation known as the lias; but now a human skull had been found in California in the pleiocene, a much older formation. This skull is, therefore, the remnant not only of the earliest known pioneer of this State, but the oldest known human being.

An account of this discovery was given last evening, in the California Academy of Natural Sciences, by Prof. Whitney.—The skull was found in a shaft 150 feet deep, two miles from Angel's Camp, in Calaveras County, by a miner named James Matson, who gave it to Mr. Scribner, a merchant, and he gave it to Dr. Jones, who sent it to the State Geological Survey. Prof. Whitney went to the place, examined it, questioned the persons who had had the skull in their possession, and he is entirely satisfied that it was found in the shaft, as represented. There is some water now in the shaft, but it is soon to be taken out, and then the Professor will resume his examinations. The shaft passes through five beds of lava and volcanic tufa and four deposits of auriferous gravel. The upper bed tufa is homogeneous and without any crack through which the skull could have

been introduced from above. The published volume of the State Survey on the Geology of California states that man existed here contemporaneously with the mastodon, but this fossil proves that he was here before the time in which the mastodon was known to exist. Professor Whitney has divided the animal paleontology of the State into two epochs—the pleiocene, or the epoch before the great volcanic eruptions which covered a large part of the State, and the postpleiocene, or the epoch after the eruption. Most of the prominent animals, the fossils of which have been found here, such as the mastodon, elephant, horse and buffalo, have not been encountered in the postpleiocene, and all the vegetables so far met there are of species not now living in the State. We can now say unqualifiedly that man lived in California before Shasta and Mount Lassen and the Downieville Buttes and the numerous volcanic peaks of the Sierra raised their heads to the clouds; before the era of the glaciers which came after the volcanoes, and swept down the mountain sides in immense rivers of ice; before the great canyons were worn on the western slopes of the Sierra Nevada, and when the rivers were still running on what are now the tops of the mountain.—Casts of the skull which is not entire, will be sent to the principal ethnologists of Europe and the Atlantic States, with requests for their opinion of it. The facial angle is very similar to that of a Digger Indian of the present day.

It is scarcely necessary to say that the announcement of Professor Whitney made a profound sensation in the Academy.

The Religion of the Day.

The religion of the day is an *easy-minded* religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return. It is a *second-rate* religion in which there is no largeness, no grandeur, no potency, no noblemindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doing, or supply the strength needed for such doings.

It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, much-enduring, storm-braving religion, not merely of Apostolic days, but even of the Reformation. It is an *uncertain* religion; that is to say, it is not rooted on *certainty*; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a *working for pardon*, but not *from pardon*. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of His commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*Advent Herald*.

A CLERICAL STRIKE.—A number of the ministers of the Ohio Conference of the Methodist Protestant Church, recently held a meeting at Sabina, and resolved, after earnest discussion, that they would decline taking appointments the ensuing year unless they were assured of a salary of at least one thousand dollars. A pretty good joke is told of these brethren who “resolved” for a thousand a year. Rev. Dr. Brown, who was informed of the action by one of the most enthusiastic movers in it, with the hope of securing his sanction, replied, in his peculiarly impressive tone: “Yes, I may spend thirty years in picking the geese to make feather beds for you spruce youngsters, and now you’ll charge a thousand dollars a year for sleeping on them.”—*N. H. Gazette*.

A DISPATCH FROM MOBILE says that on the 2d of Sept., on the Florida coast, fifteen miles from land, an island was thrown up by volcanic influence to the height of ninety feet above the water level, and measuring seventeen hundred feet in circumference.

POETRY.

The Sisters.

Lines on the death of M. E. and M. A. Parsons. Lizzie died in April, and after her death Mary frequently heard her calling to her, and died in June following.

When April rains were falling,
And all the live long day
The merry birds were calling,
My sister passed away
Across the narrow portal,
Into eternity!

If spirits are immortal,
Why doth she call for me?

Oe’r all the earth is falling
The mellow light of June,
Whose gentle heat is calling
The roses into bloom;
And now that she is resting
In paradise set free,
Among the pure and blessed
Why need she call for me?

Though others cannot view thee,
Thy voice they may not hear;
Yet still thou callest to me,
With accent low and clear.
Is it that I must follow
Across the narrow way,
To join thy waiting spirit
Thou callest thus for me?

Yes, though I were environed
With walls of solid stone,
All roofed above with iron,
I still should hear that tone.
I hear thee gentle Lizzie,
And I will follow thee,
And join the angel sister
Whose voice is calling me.

D. H. SMITH.

MISCELLANEOUS.

Proverbs.

Proverbs to be of value to us must be read as we should eat; slowly, carefully, cheerfully and thankfully; in this way we shall be able to digest the moral nutrition there may be in them.

The rich see the world through colored glasses; the poor without the aid of spectacles; yet to the former it is less distorted than to the latter, because these see it only in the reflected light of hard circumstances.

Many a landscape of futurity has been spoiled after projection in the mind, by an insane way of looking at it through the bottom of a rum-seller’s tumbler.

Temperance, signifies the moderate use of a thing; but if the moderate use begets a desire for an excess, total abstinence is the true temperance.

Wisdom is the laughing stock of folly; but wisdom commends folly, for her usefulness in keeping the wise in the path of duty.

There is no foolishness so wicked, as that

which drives from us our friends on earth, and alienates our minds from our Friend in heaven.

Honor and virtue are so near akin, that like the Siamese twins, to kill the one would be to destroy the other.

Beauty and Love oft set out in the journey of life together; but when beauty fades, as fade she must, she sometimes becomes cross, when Love, disgusted, chooses to go alone.

When Love and Worth set out together, they usually abide with each other to their journey's end.

A defeat made good use of, is better than a victory unimproved.

Even flies forsake a carcass when cloudy weather sets in, but return when the sun shines out. So, fickle friends depart from us, when the clouds of adversity are over us, but return to us when the sun of prosperity shines out upon us.

A line, if good, is never too short; if not good, it is always too long.

DECEASED.

At St. Louis, Mo., Sept. 5, 1866, of Cholera, after 11 hours illness, Bro. Wm. F. COOKE. He was born at St. Notes, Huntingdonshire, England, January 13, 1813. Aged 53 years, 7 months and 8 days; was baptized Jan. 3, 1841.

He was one of the founders of the Reorganized Church in St. Louis. He died in full faith of the church, and in the hope of a glorious resurrection, and like the patriarchs of old, blessed his wife and children, and said: "stand true to the church, and God will bless you." His testimony was:

"I am in the church and kingdom of God, and the Church of Jesus Christ of Latter Day Saints is the true church, and I thank God that I am a member, for out of it there is no hope."

At Plano, Ill., Sept. 4, 1866, of natural decay, in the 76th year of his age, JOHN GAYLORD, Author of "Future of Russia" and other works.

The youngest son of ANN and HENRY PALMER, at Council Bluffs, Iowa, Sept., 12, 1866, aged 2 years, 3 months and eleven days.

At Lynn, Mo., Sept. 14, 1866, Sister ELIZABETH BANKS, wife of Elder Thomas Banks, aged 49 years, 5 months, and 23 days. She was patient in her suffering, and died strong in the faith of our Lord and Savior Jesus Christ.

JAS. F. WILSON, Clerk.

Sister C. CHURCHILL was born in Pa., June 13, 1840, and died Aug. 5, 1866, after a short illness, aged 26 years, 1 month and 23 days.

Sister BRABY was born in the town of Brighton, Sussex County, Eng., on the 24 day of May, 1832, and died after a short illness, Aug. 17, 1866.

Sister SARAH BROWN was born in New Jersey, Jan. 6, 1799, died Aug. 19, 1866, aged 67 years, 8 months and 13 days.

The last three deaths occurred at Henderson's Grove, Knox Co., Ill.

HYMN BOOKS.—Those who have sent for *best bound Hymn Books*, and have not received them, will be supplied as soon as a new stock can be obtained from the binder.

FOR SALE.—A small farm, upon which there is a young orchard, situated on Fox River, four miles from Sandwich, adjoining the farm of Israel L. Rogers, containing fifteen acres, and having on it two good houses, a stable, and a well of good water, also three good cows, one horse and wagon, six hogs, and crop on the land. Price low. Enquire of Joseph Parsons, on the premises.

RECEIPTS FOR THE HERALD.—B. Robinson, W. Eaton, L. L. Jones, D. Davis, R. Hughes, J. E. Richards, J. Macklin, A. German, N. Brown, P. Hall, each \$1. W. Souders, I. Ellison, J. Norton, O. Jacob, C. Anderson, H. Gilbert, M. Madison, L. L. Fowler, A. Smith, C. Williams, each \$2.

J. J. Kaster, \$2.25; W. A. Moore, \$0.50; T. J. Andrews, \$23.25, gold.

VARIOUS PUBLICATIONS are advertised in the HERALD of Aug. 15th, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

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

TERMS:—TWO DOLLARS FOR ONE YEAR (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

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THE TRUE LATTER DAY SAINTS'

M E R A L D.

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

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

No. 8.—Vol. 10.] PLANO, ILL., OCT. 15, 1866. [WHOLE No. 116.

Pleasant Chat.

It may perhaps be said, by some, that our heading is something of a *misnomer*, from the fact that there may from time to time, necessarily be in it, that which may not be pleasant. But a prominent request strongly disapproved of old was that of, "prophesying smooth sayings;" hence, for anything of a nauseating nature, we hope there will be with the nervous reader a large stock of saint-like patience, of which they can take a dose in sufficient quantity to act as an antidote, thereby preventing any serious injury arising from such noxious ingredients.

We are obliged to buy sticks and flies in our sugar, "shoddy" in our woollen goods, and flocks in our cotton; so, in any and all productions in the newspaper and magazine line, no one is so wisely gotten up as to please every reader of every class. Our periodical is no exception to the general rule. The gay and witty is looked upon by the man of research and learned statistics as frivolous and a waste of time; the prose and wordy article, no matter how much pains has been expended, nor how much learning displayed in its compilation, is laid aside by the plain and simple as too heavy for them; while the egotistical and the fictitious, is regarded with alarm by the superstitious, and the marvelous and uncharitable is despised by the honest; the fearless and outspoken, hailed by those whom it favors,

and condemned by those whom it is against; and the reticent and carefully worded is said to have a double meaning and so is a fair mark for abuse.

If any man wants to get into a good place to judge *human* nature, just let him get into a place to be the supposed recipient of newspaper patronage; and if he do not get to see more sides to some of the human family than it ever was said, Stephen Girard had, (though it was declared he had seven,) then we are mistaken.

If he blows cool, some patron freezes, and with chattering teeth and shivering breath complains. If he, desiring to mend the matter and remove the cause of complaint, blows warmer, another patron slaps him upon the back with his breath at fever heat, and gasps out something about the sulphurous breath and flaming color of his mental dispatches. If he turns to take a view of his new assailant, and learns in what new light offense has come, he is told that such warm doings are without precedent and he must put an extra damper in to shut off the draft; he straightens himself, trims his sails to the new breeze and becomes quite conservative, when—"milk and water"—"bran and whey"—meet his tortured ear; "give us strong meat, we are not children; we have been born into the latter day work and are men." Now he thinks the key is struck, and looking over the storehouse of his mind, what seem to be truths are gathered out, furbished up, and shining

to him like the twinkling stars, the moon's broad face, silvery and bright, or the fiercely brilliant rays of the sun; it will not do, "these are familiar things and greeted us years ago;" something new is tried; "an innovation," it was not so of old and "new things may catch new birds but not old ones."

"Now the winter of discontent" takes possession of the mind editorial; and, unless his good nature be as genial and as broad and hearty as the sunshine of a summer's day; his patience as long and as deeply laid as the Atlantic cable; his comprehension of the foibles of his own nature as clear as his understanding of other's failings, and his sympathy as ductile and as adaptable to the wants of his fellows as "gutta percha;" he will throw down the pen in disgust; lick the dust of patronage humiliation; hold up his head in open defiance of criticism; or—we shall not tell the last and only course left unnamed above.

Latter Day Saints must have mental food or they starve; and perhaps no starvation is so grievous in its bearing, or is so productive of dreadful emaciation as mental starvation; but we are equally as confident, that no people beneath the guardianship of mercy are so peculiarly dainty in their mental food as are some old L. D. S.

In using the term "old," we do not mean old in years, but "aged" in experience, in visions, in teachings, in doctrines; and in strifes, controversies, questions, genealogies and endless trains of consequences; and sometimes the consequences are so huge as to shut out *minor* things of *major* importance.

The boiling of the witches' cauldron in the east, is throwing to the top just now an insurrection in Candia; an island off the coast of Florida; reformation meetings in England; a quick festering of the wounds between Austria and Italy; a by play for the Emperor of the French in the cession of Venetia; a quaking in the remains of the Pope's temporal supremacy, not hidden by the energetic declaration that he will die at the foot of St. Peter's chair rather than yield, and his appeal to the faithful throughout the world to come to his aid; trouble in Turkey about a citizen of the United States; a reticence and increase of armament in Russia; nobody knows how many plots and counterplots of diplomacy, in every direction; indicating a speedy dissolution of those dynasties subversive of God's will. Nor

is there quiet established in the borders of the United States. A speck of war down in Texas, and a general unsafety of northern men in the South. Mexico, not yet rid of the incubus of Maximilian; but a reign of terror in the place of increased security, is showing to the world the mercenary character of the attempted kingdom. The difficulties in S. America still continuing between Spain and Chili, and Paraguay and her enemies, keeps the noise of war in motion from that quarter.

Some Fenian excitement up in the Canadas indicate that fear is not yet over in that quarter, while Head Centre Stephens has made up his mind to be in Ireland this year.

In our religious world there is an increased activity in nearly all places where the church exists; an awakening of the Spirit, in dreams, visions, prophecies, tongues, &c., seem to point to the return of spiritual strength and prosperity to us.

We now desire to remind the saints that an effort is required to discharge a duty we all owe to the Lord and to the world, viz., the spreading abroad the gospel of Jesus Christ. Not a mere wishing success to those who are in the field will fill the measure of our duty; any more than the seeing their joy in the day of pleasure, while we cannot enter therein, will fill the cup of which we hope to drink. Peace is our pleasure, war our abhorrence; but we know that spiritual struggle is for us all, before we can obtain the crown of victors, and the world is to pass through the turmoil of revolution, insurrection, tempests, hail, earthquakes, famine, pestilence, disease and death, before rest and perfect peace shall be found on the earth; we therefore look upon all these changes and threatening troubles as but the necessary crucible in which all the, (to be saved;) saints must be tried.

Laying aside contentions, strifes and useless controversies, let us enjoy the Spirit which is given as an earnest of the joys to come, with a due appreciation of the foretaste that is vouchsafed unto us.

Remember Agur's prayer, "Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord?" Also remember that the Lord does good to those that be good.

JOSEPH SMITH.

Antiquarian Evidences of the Truth of the Book of Mormon.—No. 8.

EVIDENCE GIVEN BY PROFESSOR ANTHON.

Isaiah the Prophet foresaw that the time would come when the people would be drunken, but not with wine; when they would stagger, but not with strong drink, when the Lord would pour out upon them a spirit of deep sleep and close their eyes, when the prophets and seers would be covered, or hid from them because of their iniquity. To the same people, even the people of the last days, he says:

“And 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 cannot; 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.” Isa. 29: 11, 12.

In fulfilment of this prophecy, the Book of Mormon was brought forth “out of the ground,” and Joseph Smith transcribed some of the characters of the book on paper, and sent them by the hands of Martin Harris to the city of New York, and Mr. Harris there presented them to Professor Anthon, a man eminently learned in both ancient and modern languages. Mr. Harris requested the learned professor to read them, but he replied that he could not. In the year 1841, Professor Anthon wrote a letter to an Episcopal minister in New Rochelle, West Chester Co., near New York, in answer to an inquiry made by the minister in reference to the words or characters said to have been presented to him. Professor Anthon's letter was written with permission to publish, its avowed object being to put a stop to the spread of the fulness of the gospel, contained in the Book of Mormon. We here give a short extract from it, taken from a periodical, entitled “The Church Record” Vol. 1, No. 22.

“Many years ago, the precise date I do not now recollect, a plain looking countryman, called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained.”

The testimony of Professor Anthon confirms what Mr. Harris had said in

reference to his interview with him. The learned Professor further says:

“A very brief examination convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters; more or less distorted, either through unskillfulness or from actual designs; were intermingled with sundry delineations of half moons, stars and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac.”

Professor Anthon no doubt thought that the foregoing statement would be overwhelming evidence against the Book of Mormon, but it is a great acquisition of evidence of the truth of that book, and I will compare it with the description of recent discoveries of the glyphs and characters among the ancient ruins of America to show that many of *them* (like the characters which Mr. Harris presented to Professor Anthon,) “were arranged in columns, like the Chinese mode of writing,” that the glyphs and characters on the ancient ruins present the same “singular medley,” and that therefore the specimen which Mr. Harris presented to the Professor was not “a mere hoax” but *in strict accordance with subsequent discoveries* and publications of ancient American characters and their style of writing.

The celebrated antiquarian, Professor Rafinesque, in reference to the glyphs discovered on the stone ruins of a city found in Mexico says:

“I have the pleasure to present you here a tabular and comparative view of the Atlantic alphabets of the two continents, with a specimen of the groups of letters or glyphs, of the monuments of Otolum or Palenque; which belong to my seventh series of graphic signs, and are in fact words formed by grouped letters or elements as in *Chinese* characters, or somewhat like the cyphers now yet in use among us, formed by acrostical anagrams or combinations of the first letters of words or names. * * *

“But in the great variety of Egyptian form of the same letters, I thought that I could trace some resemblance with our American glyphs. In fact, I could see in them the Egyptian cross, snake, circle, delta, square, trident, eye, feather, fish, hand, &c., but sought in vain for the birds, lions, sphynx, beetle, and a hun-

dred other nameless signs of Egypt. * *

"The glyphs of Otolum are written from top to botam, like the *Chinese*, or from side to side, indifferently, like the *Egyptian*, and the *Demotic Lybian*. Although the most common way of writing the groups is in rows, and each group separated, yet we find some framed, as it were, in oblong squares or tablets, like those of *Egypt*."—*Atlantic Journal* for 1832, by Professor Rafinesque. See also *Josiah Priest's Antiquities*, p. 118-123.

On page 117 of Josiah Priest's *Antiquities*, he says:

"The same languages, and the same arts, which were known in ancient Lybia or Africa, were also known in America; as well also as nations from old China. * * * *

"We here subjoin an account of those characters, numbered 1, 2, 3, by the author Prof. Rafinesque; and also of the American *glyphs*. * * They are, it appears, formed by a combination of the letters numbered 1, 2, 3, and resembling very much, in our opinion the *Chinese* characters, when grouped or combined, with a view to express a sentence or a paragraph in their language."

Professor Rafinesque in his "First Letter to Mr. Champolion, on the graphic Systems of America, and the Glyphs of Otolum or Palenque, in Central America," written at "Philadelphia, January, 1832, says:

"It may be needful to prefix the following principles as guides to my researches, or results of my inquiries: * *

"They may be arranged in twelve series, proceeding from the most simple to the most complex.

"1st Series.—Pictured symbols or glyphs of the *Toltecas*, *Aztecas*, *Huaztecas*, *Skeres*, *Panos*, &c. Similar to the first symbols of the *Chinese*, invented by Tien-hoang, before the flood, and earliest *Egyptian* glyphs.

"2d Series.—Outlines of figures, or abridged symbols and glyphs, expressing words or ideas, used by almost all the nations of North and South America even the most rude. Similar to the second of the *Egyptian* symbols, and the *tortoise letters* brought to *China* by the *Longma*, (dragon and horse) nation of barbarous horsemen, under *Suigin*.

"3d Series.—Quipos, or knots on strings, used by the *Peruvians*, and several other South American nations. Similar to the third kind of *Chinese* glyphs, introduced under *Yong-ching*, and used also by many nations of Africa. * * * *

"6th Series.—Runic marks and dots, or graphic symbols, not on strings nor lines, but in rows; expressing words or ideas; used by the ancient nations of North America and Mexico, the *Talegas*, *Aztecs*, *Natches*, *Powhatans*, *Tuscaroras*, &c.; and also the *Mithicas*, of South America. Similar to the ancient symbols of the *Etruscans*, *Egyptians*, *Celts*, &c.; and the *Hottis* of the *Chinese*, invented by *Tsang-hi*, called also the *Ko-tou-chi* letters, which were in use in *China*, till 827 before our era.

"7th Series.—Alphabetical symbols, expressing syllables or sounds, not words but grouped, and the groups disposed in rows; such is the graphic system of the monuments of Otolum, near Palenque, the American Thebes. Consimilar to the groups of alphabetical symbols used by the ancient *Lybians*, *Egyptians*, *Persians*, and also the last graphic system of the *Chinese*, called *Ventze*, invented by *Sse-hoang*.

"8th Series.—Cursive symbols, in groups, and the groups in parallel rows; derived from the last, (which are chiefly monumental;) and used in the manuscripts of the *Mayans*, *Guatamalans*, &c. Consimilar to the actual cursive *Chinese*, some demotic *Egyptian*, and many modifications of ancient graphic alphabets, grouping the letters or syllables. * * * *

"At the first glance, the most cursory observer is impressed with their likeness to the *Chinese* glyphs, which, in the languages in which they were or are in use, is equivalent to the combination of our letters when grouped so as to spell words, and show that America, in its earliest history, was not without its literati, and means of improvement by the use of letters, but was lost by means of revolutions as once was the fate of the Roman empire."—*Priest's Ant.*, page 309-312.

Two years after the Book of Mormon was published, Professor Rafinesque, in his *Atlantic Journal*, for 1832, gave to the public a fac-simile of *American glyphs* found in Central America. They are arranged in columns, being forty-six in number. These the learned Professor denominates "the elements of the glyphs of Otolum," and he supposes that by the combination of these elements, words and sentences were formed, constituting the written language of the ancient nations of this vast continent. By an inspection of the fac-simile of these forty-six elementary glyphs, we find nearly all that Professor Anthon says concerning the characters which as he says, "a plain looking countryman" presented to him. The "Greek, Hebrew, and all sorts of letters * * with sundry delineations of half moons,

stars and other natural objects," are found among these forty-six elements. Priest's *Antiquities* contains a fac-simile of these forty-six elements; and it represents that the translation of them is as follows: Ear, eye, nose, tongue, hand, earth, sea, air, fire, sun, moon, Mars, Mercury, Venus, Saturn, Jupiter. Mr. Harris, "a plain looking countryman," according to Professor Anthon's testimony, did what neither Professor Rafinesque nor any other man, learned or unlearned, had yet done, for he (Mr. Harris) was the first man who had the privilege of showing Professor Anthon the elements of the American glyphs. The confession of Professor Anthon, taken in connection with the published statements of Professor Rafinesque, show that the specimen hieroglyphics, which Mr. Harris presented to Professor Anthon coincided precisely with the specimens which Professor Rafinesque published three or four years after. The most remarkable point in these coincidences is in the statement of Professor Anthon that "the characters were arranged in columns, like the Chinese mode of writing," and in the statements and published specimens of Professor Rafinesque. I see nothing in Professor Anthon's statement which shows that the presentation of characters to him "was a mere hoax," as he says, unless he can show that their exact resemblance to the glyphs of Otolum, and the arrangement of them in the *right* kind of columns is "a mere hoax." As Joseph Smith was an unlearned young man, living in the country, where he had not access to the writings and discoveries of antiquarians, and as the account of these discoveries was first published in 1832, (about two years after the Book of Mormon was published,) Joseph Smith would be entirely incapable of forging the true and genuine glyphs of ancient America; therefore we hold that this testimony of Professor Anthon, (coming as it does from an avowed unbeliever in the Book of Mormon,) is a great collateral evidence in its favor. Professor Rafinesque says, as we have already quoted, that "the glyphs of Otolum are written from top to bottom, like the *Chinese*, or from side to side indifferently, like the *Egyptian*." We are informed that the most of the Book of Mormon was written from side to side like the Egyptian. It was written in the ancient Egyptian, reformed by the remnant of the tribe of Joseph, as we have shown that the Book of Mormon teaches.

Was Professor Anthon, in 1841, ignorant of the fact that his description of the characters which Martin Harris presented to him, coincided precisely with the de-

scription of Professor Rafinesque?

We are of the opinion that he was ignorant of that fact, and that he was learned in several of the ancient languages of the eastern, but not of the western hemisphere. He revised a "Dictionary of Greek and Roman Antiquities," but we know of no work on *American Antiquities* which he has published.

As we have shown that in the system of ancient American hieroglyphics there are resemblances to the ancient hieroglyphic systems of Egypt, Hindostan and China, we will now show that the first emigrants to this country who came from Jerusalem, on their journey to this country, (according to the history in the B. of M.,) went through *China*. From this fact, and as they were *eight years* on their journey, we infer that they had ample opportunity to become acquainted with the hieroglyphic system of China. The following quotations from the B. of M., contain the foundation of our decision on these points:

"And he (Lehi) left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him save it were his family, and provisions, and tents, and departed into the wilderness; and he came down by the borders near the shore of the Red Sea: and he travelled in the wilderness in the borders which are nearer the Red Sea; and he did travel in the wilderness with his family. * *

"And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley by the side of a river of water. And it came to pass that he built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God. And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof." 1 Nephi 1: 13, 14.

"And it came to pass that we did take our tents, and depart into the wilderness, across the River Laman. And it came to pass that we travelled for the space of four days, nearly a *south southeast direction*, and we did pitch our tents again; and we did call the name of the place Shazer.

"And it came to pass that we did take our bows and our arrows, and go forth into the wilderness, to slay food for our families; and after we had slain food for our families, we did return again to our families in the wilderness, to the place of Shazer. And we did go forth again, in

the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea. And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows, and our stones and our slings. * * * *

"And it came to pass that we did again take our journey, travelling nearly the same course as in the beginning; and after we had travelled for the space of many days, we did pitch our tents again, that we might tarry for the space of a time. * * * *

"And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward, from that time forth. * * * And we did sojourn for the space of many years, yea, even eight years in the wilderness." 1 Nephi 5: 6, 7, 14, 17.

Thus it appears that Lehi and his people went east of the Isthmus of Suez to the borders of the Red Sea, that they travelled many days in a south southeast direction near the Red Sea. The maps of Asia show that the borders of the Red Sea, from the Isthmus of Suez, extend in a south south-east course. As they travelled "nearly eastward from that time forth," after they had travelled many days in a south south-east direction, we will, (according to a map of Asia,) describe the countries which are situated "nearly eastward" from their south south-east course:

First the northern part of Arabia to the mouth of the Euphrates in the southern part of Turkey, north of the Persian Gulf, Persia, Afghanistan, Hindostan, Thibet and China. It is not marvelous therefore that the hieroglyphic system of the ancient inhabitants of America, should have in it resemblances to the hieroglyphic systems of Egypt, Hindostan, China, and other ancient nations.

Isaiah says, as we have already quoted, that "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." The prophet did not say that *the book* itself would be delivered to one that is learned, but only "the words of a book." This prophecy was literally fulfilled in the event which has already been described, as clearly testified of, not only by the "plain looking countryman," (Martin Harris,) but by the learned Professor Anthon himself.

ISAAC SHEEN.

COMMUNICATIONS.

A Parable or Comparison.

The kingdom of heaven is like unto a rich man who had a great and precious estate; and a poor boy humbled himself before him, saying, "Sir, inasmuch as I have heard of thy good deeds and that thou art very gracious, always helping and assisting the poor and giving to all that ask thee, liberally; therefore I made up my mind to come unto thee and present my supplication, for I am very poor and do not know what to do. I hunger for bread and I thirst for water. I am ragged and nearly naked before thee, therefore, take mercy upon me, and give me some of thy bread to eat, and some of thy water to quench my thirst."

Then the rich man had compassion upon the boy and gave him bread to eat and water to drink until he was satisfied. And the rich man also took great interest in him and introduced him to his son, even his only son, and told him to hear and obey whatever the son would tell him to do. Then he commanded one of his servants to bring forth clothing for the boy; his ragged clothing was thrown away, and he put on a new suit. His appearance became very respectable, and he was advised by the rich man and his son to make his home with them and told him that when he would grow up and get a little older, that they would give him employment so that he might do well. They also forbade him to hire himself out to any of the neighbors that lived in the country around; and the reason that they gave for warning him thus was because all the farmers that lived around that place were living on the rich man's lands. And, notwithstanding that they would promise from time to time, that they would pay him for the use of his land, or that they would bring him some part of the fruit or crops that they could raise; and they appeared very obliging, bowing and bending before him; and appearing as if they thought the world of his son; but they were unfaithful and dishonest at heart, for they never did according to their promises, and they always broke their word, and never paid any thing for the use of the lands that they made their living from, nor ever brought any part of the crops of grain or fruit that they raised unto the rich man. After that the boy went out among them, and told them how much good he had received from the hands of the rich man and his son; conveying the understanding unto

them that the treatment that he had received from the rich man and his son, was better than any thing that they had realized or received. They began to be jealous of the poor boy, and said among themselves:

"What kind of talk is this we hear from this poor miserable boy? Do you think there is any truth in what he says?"

"Why no, we cannot believe a word of it, for if it was possible that the rich man and his son would treat any one according to this fellow's account, we would certainly know something about that kind of treatment ourselves; for are we not better acquainted with the rich man and his ways than this miserable wretch?"

"Still, there is something different about this boy since he introduced himself to the rich man, for he wears good clothes lately."

"Dont you fool yourselves concerning those clothes of his, for he bought them at an administrator's sale, for nearly nothing, and they are not half so good as they look to be; they will very soon wear out and be gone. He bought them that he might deceive us, and make people believe that he is somebody that has great influence with the rich man, and that he receives more kindness and love, and greater favors from the rich man and his son, than any thing that we have ever received. Why his words and his ways are so disgusting unto us, and how can we bear or stand any thing of this kind to be said in our hearing; for what delight could the rich man have in this boy, or what is there in this fellow that should draw his attention, that he should love him more than us; for we are well off, we have our carriages and fine horses, and we have cattle and sheep, and all that is necessary to make us comfortable and happy, and we have our fine clothing according to the pattern of the ancients, therefore, we are superior to this fellow in every respect; for he has not even been educated in our high schools or colleges, therefore he is not refined or accomplished, according to our education and learning, and he is not smart enough to give manners and compliments in the presence of the rich man, in any way that would be accepted by him."

Therefore their anger was kindled against the boy, for they hated and despised him. They would have done violence to him, but he was delivered from their hands at that time.

The rich man had great patience, for he had waited upon them season after season, and year after year, expecting that

they might come and do better, and that by giving them such good examples that they might notice his love and his kindness, and that by so doing, he might win their affection, for he was the most merciful of all men, peaceable and long-suffering, never wishing to disturb any man; never injuring or damaging any man's property; rather received a wrong from his tenants than to do them a wrong; and he would not suffer, or give consent, to his servants that they might go and dispossess these unfaithful tenants lest that by so doing the mothers and children might suffer by the cold, or the heat of the sun, or go hungry or naked; but the longer he waited on these unfaithful tenants, and the longer he suffered them to occupy his lands, and the more mercy and kindness he extended unto them, the harder hearted they became, and more ungrateful. And they smiled and winked one upon the other, and said in their conversations one to another:

"What do you think of the great lord or rich man that owns our lands? Don't you think that he is a qualified and very honorable gentleman?"

"Why yes," says the other, "he is more so than any one that we have ever heard of. But do you think that he ever expects any pay, or any part of our crops, for the use of these lands that we live on?"

"Why no, we have made up our minds long ago, that he does not look for any thing of the kind."

"But what could be his object in giving us notice from time to time, that our debts are still unpaid, and that the amount of the same is increasing continually."

"O that is nothing more than to give us an understanding that our obligations are greater unto him, yea, that we ought to be very obliging indeed, for he appears to be as pleased as ever, for he lets us go ahead with our farms now, as we always did. We see no change at all, and there is another advantage for us that we may take into consideration, that is, he is so immensely rich, that he never needs any pay, crops, or fruit from us; therefore, we are resolved to go ahead as we always did. We will bow and give our compliments unto him, and by so doing we will keep him pleased, for unless we do this, we might displease him, and he might make us trouble; for if he would ever get angry at us, he is able to clear us all away from his possessions, for his servants are ready at his word."

The rich man heard all this, by some means, and said unto his son, (for he made all his dealings known to his son, for he was tender hearted like his father, and in

every respect he was the perfect image of his father; the only difference that could be perceived being in the number of their days,) "what shall we do with these unfaithful tenants? I cannot cast them away, for I sympathize with their wives and children, for they would surely suffer, and be placed in circumstances to get hungry, cold and naked; but justice calls aloud, and demands that I should uphold and honor my name, and also exalt my word, even above my name, for who in all the land has a name that is any thing to be compared to my name. I am considered the leader of all good examples. I am considered to have more love and tender affection than all others, and all have heard that the multitude of my mercies cannot be reckoned, for my bread has never been withheld from the hungry soul that came to my door, nor my water from them that thirsted. I have clothed them that were naked, and I have never closed my eyes and turned away from the poor, when he would come unto me, without administering unto him according to his wants; and I have never stopped my ears from the cry of the widow and the fatherless; but I have assisted and defended them, and have watched over them for their good; and I have never turned away the stranger from his right, but I have done justice between man and his neighbor. I never was known to be a respecter of persons, and my alms and gifts have been distributed among all the people throughout the land; and when I saw wickedness increasing in the land, it caused my heart to ache, and I have been displeased with all evil doers; and my wisdom and my knowledge is greater than all others. I have also been faithful to fulfil all my promises, and to do unto all men according to my word; yea, the consistency of all my works can be noticed, joining and uniting link upon link, and wheel upon wheel, as an immense machine working in perfect order, all turning and revolving, and running and extending, every one in its proper place, never jarring and crushing or effecting a collision one against another, and I have poured my precious oil upon these links and wheels, so that one cannot wear or damage the other, and they are made of material that will endure forever. Should I call all the people together unto my great exhibition, no man in the land could name the day or the date of the year when I brought these materials together, and made my patterns for the casting of all these cogs and wheels, yea, when I put the fuel and iron or ore into my furnace, and kindled a fire therein, and brought my blast to bear in the twiers

underneath and caused the flames to ascend, heating, dissolving and melting my materials. I sprinkled water on my sand and I worked upon it, and tempered it, yea, I laid my pattern therein, and casted. The materials flowed out of my furnace like a stream of water, and after I had them casted I brought them together and fitted them up, every one in its place, and I made them to move and work by the power of my will, which is my law.

"Now call all the people together, the rich and the poor, old and young, the wise and ignorant; bring all the philosophers and men of understanding; bring all the mechanics and finishers, all enquirers, (do not leave one behind,) that understands any thing about machinery, for all shall look upon the works of my hands, how naturally they move and how smoothly they revolve around one another, yea there is no jarring or unnatural sound or noise heard, from any portion of this great machinery. Come now with me and enter into the house of my wondrous exhibition, and see for yourselves what I have done; yea, let every man search and examine in earnest and see if these things are not according to the way that I have represented them; see them moving from morning until evening, then wash your eyes with cold water, so that you may be enabled to keep your eyes open and watch during the night, and see whether any thing will get out of its place and stop running in its course. Be also watchful in the day and in the night, listening whether there is any difference in the sound of their turnings; and after you have accomplished all this, take particular notice of wheel after wheel and cog after cog, and see whether they can be trusted or depended upon, and if they are worn or cracked, or damaged in any way; see also whether they have any appearance that they are getting old, or rusty; or bend on account of weakness. Try now for yourselves whether you can stop any of these from accomplishing that which I please, and be convinced for evermore. Behold for yourselves, and let me know whether there is any thing wanting in all my works. Has not every thing that I have made, the appearance of being just so new, and so solid, and as perfect to day, as they did when I put them together? Is not their brightness shining forth and around about them, and are not all these witnesses unto me, that knowledge dwelleth with me and wisdom has made her home in my presence? Are not these witnesses that I have a perfect understanding, and that I am mighty and powerful, and able to mature my plans,

and to work and accomplish every thing according to my will?

“Where is he that has been able to hold my hand from doing that which I thought, and stopped me from bringing about my plans according to my understanding? Yea, where is he that can say that I ever walked on a crooked path, or that I ever did wrong to my neighbor? Yet my beloved son, thou alone have I found faithful unto me in all things, for these people are void of understanding, and they cannot perceive the excellency of my works. Yea, they do not understand my counsels, and my warnings, which I give unto them from time to time, and from season to season. Yea, the gifts and blessings that I have given unto them are too numerous to be remembered by them, for they soon forget all the assistance that they receive from my hand; and they have hardened their hearts against me, and they will not receive of my love; but they praise me with their lips, and bow before me, and there is no end to their compliments; but they are not honest and upright at heart, for all their works are a witness unto me against them. Yea, my son, I would rather see a man that is simple, and honest, and plain, and has a desire in his heart to do right, yea, even if he does not bow unto me at all, or use any kind of compliments towards me, for in him I will find substance, for I can teach him, and he will receive instruction and become useful. I can depend upon him, that he will do according to my word, and if he is not polished with the manners and compliments of men; yea, I will put my garments upon him and they shall be a polish upon him, for who among them all can clothe themselves as I can clothe him? Commend unto me a thing that is useful without being ornamented, rather than an ornament which cannot be made useful; therefore, there are precious things that are not seen in this world, or noticed by men, whose value is greater than the things which are noticed. Come now, my son, and let us counsel together, for I must do something with these unfaithful servants. They have occupied my lands and they have made their homes on my possessions, and they do not honor or respect me in their heart, and their debts are already more than they will ever be able to pay; therefore, according to the present position of things, all the land that they live on is of no benefit unto us.

“Yea, and there is yet a greater cause that I have against these people; for they have chosen one that is among them to be their king and leader, against me, yea, one

that never hath done them any good, and never will, for he will lead them to be destroyed, and he will waste their goods, and scatter the few comforts that they have to the winds. He will make their wives to be widows, and their children to be fatherless; for he will stir them up to rise in rebellion against us; for he desireth to establish his kingdom among them, and if it was possible to keep possession upon all my lands. And if they could accomplish all according to his desire, then they would say among themselves that we are not able to defend our property, and that I am not able to sustain the honor of my name. And they would also consider that I am not powerful and mighty, and that I am not able to control my love, and that I am not able to judge and bring about and give sentence to my judgment according to justice and righteousness; therefore I will be compelled some time in the future to come out to battle against these wicked people. And I shall make my power known to them; and I will make them understand that justice and righteousness are letters in my name, and that my name cannot be pronounced without judgment; therefore, O ye people, look at these capital letters, for they are seen above the door of my house, therefore do not deceive yourselves that my love is too great, and that it will rule over my judgment; for as my love is great, my judgment is also great, and it shall be given according to justice and righteousness.”

DAVID M. WILLIAMS.

COLUSA, Cal.

Tattling

“But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.”—1 Peter 4: 15.

Many people, the Latter Day Saints not excepted, do not seem to realize or care how much harm may come from this freezer of social intercourse, tattling or tale-bearing. It is a scourge of much evil, and as such, every person, and the Latter Day Saints in particular, should shun it as they would the sting of an adder. In Leviticus 19: 16, we find the following on the subject:

“Thou shalt not go up and down as a tale bearer among thy people.”

Besides this express commandment, the evil produced by its practice is enough to prove its malignancy. In the first place, it is abusing confidence; and in the second place, it is likely to raise broils between neighbors and brethren, and perhaps the ultimatum of eternal enmity between those

who might otherwise have been eternal friends.

It is very common for us to disclose faults found or seen in others, to those whom we suppose to be our friends, and we frequently say things in the heat of passion or excitement, whichever it may be, that we would not say under any other circumstances, and although it is always evil to do evil, yet it is greatly more evil, or at least it is increasing the evil instead of decreasing it, for the hearer to tattle it to the person about whom it may have been said.

If the matter is rightly viewed, it certainly cannot do any good to circulate evil—it certainly cannot do *any one* any good to tell another that somebody has been speaking evil of him, and the adage that "where there is no good done, there is no harm done," will not work in this case. Tattling *must always* result in harm, because there cannot any good come of it, and since no good can come of it, harm *must* come.

I will illustrate. I imagine that my neighbor has done me a wrong, or suppose that he *has* done me a wrong, and in the presence of another neighbor, I begin and rehearse all the mean acts and "slips of life" I know or have ever heard of his doing, and among other things say that I always believed him to be a scoundrel, or a thief, or perhaps something worse. Now I ask, what good can come of that neighbor's going and tattling all or any of what I have said, to the neighbor who has, or I imagine has, injured me? In the first place I do wrong in saying what I do, if I do it for the purpose of injuring the neighbor, and in the second place my listening neighbor does a greater wrong if he discloses to my injuring neighbor what I have said, no matter for *what* purpose I said what I did. If he and I just calmly talk over what we have reason to believe is true of our mutual friend and neighbor, and then he goes and discloses what I have said, (tattlers never tell on themselves,) then and in such cases, the matter is infinitely worse than in any other, for in such a case I am innocently betrayed into difficulty which if I had known the character of the person with whom I was talking, I could have avoided all difficulty, by keeping all to myself.

But as I have already said, what good can come of telling any thing that will even be likely to result in discord? I leave, especially Latter Day Saints, to answer this question for themselves.

I remain yours in the gospel.

NATHAN LINDSEY.

CONFERENCES.

Pittsburg Conference.

Minutes of a Quarterly District Conference held at Pittsburg, Pa., Sept. 16, 1866.

Conference organized by calling Bro. Josiah Ells to preside, and Edwin Hulme, to act as Clerk.

Official members present: Of the Quorum of the Twelve, 1; High Priests, 2; Elders, 7; Priests, 2.

Reports of Branches: Pittsburg, 2 added since last report.

Monongahala Valley, Clinton, and Waynesburg, reported; reports accepted,

REPORTS OF ELDERS.

Jas. McDowell said: "I left this place in June last for Waynesburg, Stark Co., O., and while there, I, with the assistance of God, spoke to the people on the principles of the gospel of Jesus Christ, as opportunity offered. I baptized three, and ordained Bro. G. G. Laughlin an elder, and left them rejoicing in the Lord. There is a good opening for preaching in that region of country."

Bros. Griffith George, Henry M. Wilbraham, and Jacob Reese, reported.

AFTERNOON SESSION.

The President spoke concerning the recording of the names of the saints, quoting from the History of Joseph, a revelation showing the necessity of the names of the saints being recorded, which, if not found upon the records of the church, they will thereby lose their inheritance in the day when the inheritances will be divided by lot to the saints of the Most High.

Resolved, That Bro. Griffith George labor in Clinton and vicinity.

Resolved, That this Conference sustain Joseph Smith, as President, and all the authorities of the Church.

Resolved, That this Conference sustain Elders James Brown, and James, and Webster W. Wagner, in their ministry in the Monongahala Valley.

Resolved, That this Conference adjourn to meet at this place on Dec. 16, 1866.

JOSIAH ELLS, PRESIDENT.

EDWIN HULMES, Clerk.

Wayne County Conference.

Minutes of a Quarterly Conference of the C. of J. C. of L. D. S., held at the house of T. P. Green, in Wayne Co., Ill., Sept. 15, 16, 1866.

Conference convened by choosing Benj,

S. Jones, as President, *pro tem.*, and R. M. Clemens, Clerk.

REPORTS OF BRANCHES,

Brush Creek; 12 members, including 1 teacher.

Dry Fork: 12 members, 1 elder, and 1 teacher.

Plum River not reported.

SUNDAY MORNING, SEPT. 16.

Bro. Jones preached a funeral sermon on the death of the son of J. J. Green, to a large congregation of attentive people. A good feeling was manifest.

Resolved, That we sustain T. P. Green as President of this District.

Resolved, That Bro. Mc. Farlin labor under the direction of T. P. Green.

Resolved, That we sustain Bro. Joseph Smith as President of the C. of J. C. of L. D. S., and Wm. Marks, his Counsellor.

Resolved, That we sustain the Twelve, and all the Quorums of said church.

Resolved, That we adjourn to meet on Saturday, December 15, at 2 o'clock P. M.

BENJ. S. JONES, PRESIDENT.

R. M. CLEMENS, Clerk.

SELECTIONS.

Curious Relics—Ancient Israelites in America.

From the *Prophetic Watchman*, Sept. 14, '66.

We are all more or less acquainted with the so-called "Indian Mounds," found in various parts of our country. There are hundreds of them in Ohio alone—several near Newark, Licking Co. Pipes, copper beads strung upon a vegetable fibre, human skeletons, skulls, bones of animals and birds, some charred by fire, as if they had been sacrificed upon a burning pile, have been obtained from them. For centuries it has been a most interesting subject of inquiry as to who built these mounds, and whence came their builders. Within the past few years some relics have been discovered, which are thought to throw light on the subject:

The first is a little coarse sandstone, not quite an inch and a half high by about two inches long. It was found in the "Wilson Mound," and bears the face of a human being. On the forehead are five distinct Hebrew characters, which are interpreted to mean: "May the Lord have mercy on him (or me) an untimely birth," evidently an expression of humiliation.

The second relic from the same mound is stone closely resembling limestone. It

is rather triangular than square in its form, and yet it differs widely from both. It represents an animal, and contains four human faces, and three inscriptions in Hebrew, signifying devotion, reverence, and natural depravity.

The third stone was found in 1860, about three miles from Newark. It has a shape like a wedge, and is about six inches long, tapering at the end. On one end is a handle, and at the top are four Hebrew inscriptions.

The last relic is an object of much interest. It was found in 1860, and has engraved upon it a figure of Moses, and the Ten Commandments. One side is depressed, and the reverse protrudes. Over the figure is a Hebrew word signifying "Moses." The other inscriptions are almost literally the words found in some parts of the Bible, and the Ten Commandments are given in part and entirely—the longest being abbreviated. The alphabet used, it is thought, is the original Hebrew one, as there are letters known in the Hebrew alphabet now in use, but bearing a resemblance to them. All things on this stone point to the time before Ezra,* to the lost tribes of Israel,† and the theory is, that some one of these tribes found their way into this continent, and settled where the State of Ohio now exists.

*It appears that "the alphabet used, it is thought, is the original Hebrew," and why do the Hebrew scholars who have examined the inscriptions only think so, and why are they not certain about it? Evidently because there is *only in part* a resemblance between the letters in these inscriptions, and the most ancient Hebrew alphabet of which Hebrew scholars have a perfect knowledge. The facts developed by these discoveries, coincide perfectly with a statement of Mormon in Book of Mormon c. 4, par. 3, who says: "If our plates had been sufficiently large we should have written in Hebrew, but the Hebrew hath been ALTERED by us also."

The discoveries near Newark, Ohio, add another link to the great chain of evidences of the truth of the Book of Mormon. It should be understood that the *Prophetic Watchman*, from which we have reproduced this testimony concerning "Curious Relics," and "Ancient Israelites in America," is *not* a publication of any class of believers in the Book of Mormon. It has therefore, by publishing the facts concerning these antiquarian discoveries, enabled us to reproduce

this testimony of unbelievers in the Book of Mormon, whereby additional evidence of its truth is now presented to our readers. Thus it is that the antiquarian discoveries in various parts of this continent, and in a multitude of cases since the Book of Mormon came forth, supplied us with additional evidence of the truth of that book. I. SHEEN.

The prevalent "theory," both before and since the Book of Mormon came forth was, that the aborigines of America were the ten lost tribes of Israel. We believe that the Book of Mormon was the first publication which represented that they were of "one of these tribes," even the tribe of Joseph. It appears that one of the results of these antiquarian discoveries has been, that antiquarians now say that *one* (not *all*) of the lost tribes came to this land. So far they confirm what the Book of Mormon says. I. S.

TERRIBLE FAMINE IN INDIA.—Advices from Calcutta give heart-rending accounts of the famine in the provinces of Orissa and Midnapore. No less than 75,000 persons are daily fed by public charity, and it is estimated that an equal number are supplied privately, chiefly by the Hindoos.—The number of deaths from starvation averages 2500 per week, and one week reached 3500! Besides these, many die in the interior whose cases are not reported. Accounts appear daily in the papers, reported by eye-witnesses, of the jackals eating the corpse of one wretch while they wait for his companion who is dying, or of the child taken from the breast of its mother, who has been dead two days. What is worse, the sufferings of the people have been aggravated by the outrageous if not criminal mismanagement of the English officials, who discouraged the efforts of private charity and refuse to exert themselves to relieve the famine, before it became so wide-spread and alarming. The famine began in October last, from the failure of the rice crop, and even now the efforts of the authorities are inadequate to meet the emergency, and the poor Hindoos are perishing by the thousand.—*The World's Crisis.*

The Famine in India.

(A Despatch to the Chicago Tribune.)

NEW YORK, October 6.—The reports of the famine in India are confirmed, especially in the region around Calcutta. The correspondent of the London *Times*, writing from that city on the 11th of August, says the city was being so crowded with paupers, and a pestilence was so imminent,

that the municipal commissioner and one or two merchants, organized a committee, and on Monday last a public meeting of all classes was held in the Town Hall, to raise subscriptions, at which reports were read, giving statistics which, completed to date, show that in twenty-two places 1,475 poor are daily fed, in addition to the sick in the hospitals, and as this number is increasing by about 250 a day, it may be said that 2,000 starvings are now subsisting on charity daily in Calcutta.

Reports from Cuttub and Balasore are even more appalling. Says the same authority, "think of nine hundred dead bodies being picked up in the streets of Balasore each morning." Half the truth has not been told. The last returns from Balasore show seven hundred deaths in that one little station in the week ending July 21. If you treble that number for the many who became the food of jackals and the vulture in the lonely jungle or ditch, you will not go beyond the sad truth! It is ominous that the Board of Revenue has ceased to report deaths.

THE LATTER RAIN.—Mr. Geo. J. Adams, editor of *The Sword of Truth* of Indian River, Me., has lately returned from Palestine and in his paper of July 25, 1866, he says;

"We believe and know that the set time to favor Zion has come, and this is our testimony to all nations. We believe and know that Jerusalem and the Holy Land has been trodden under foot, for ages, and the Jews have been wanderers among the nations in direct fulfilment of the testimony of all the prophets, as well as in fulfilment of the testimony of the Messiah himself.—We believe that God has for ages permitted the land to lay waste, and desolate and withheld the "latter rain," and even the dews of heaven, for ages, in direct fulfilment of the testimony of all the prophets; and that the time of that desolation, and the withholding of the latter rain has now run out—that rain having been given in its season, every successive year since 1853. We believe the time has come for Israel to gather home from their long dispersion to the land of their fathers, and that God will soon turn the glory of the Gentiles, like a flowing stream, to Jerusalem.

RUM AND DEATH.—Dr. Edward Jarvis, the President of the New England Statistical Society, has furnished to the Secretary of the Commonwealth a few figures in relation to the mortality by alcohol in Massachusetts and in the mother country:

During the six years which ended with December, 1864, 738 persons died in Mas-

Massachusetts from intemperance and delirium tremens. Their ages ranged from 20 to 80. Of this number 531 (or 73.86 per cent) were males, and 296 (26.14 per cent) were females; or 35 women to every 10 men.—By comparison with the English tables, it appears that a larger proportion of females die in Massachusetts than in England, and a much larger proportion of them die in early life. In 1864 alone, 93 men and 44 women died a drunkard's death in the Old Bay State. The percentage to all deaths was 32, this indicates an increase of temperance; for the average during the 28 preceding years was 35.—*N. H. Gazette.*

Regeneration of the Holy Land.

An important Society has been formed in Europe called the "International Society of the Orient," to prevent the grave complications arising out of the Eastern question, and to regenerate the east by infusing therein the spirit of Western civilization. To accomplish this great result the Society, which enrolls among its members such men as Napoleon, the Rothschilds and Montefiore, propose to favor the development of agriculture, industry, commerce and public works in the east, especially in Palestine; to obtain from the Turkish Government certain privileges and monopolies, chief of which is the gradual concession and advancement of the lands of Palestine; to distribute at cash prices such of those lands as the company receives, and to effect the colonization of the more fertile villages of the Holy Land.

The Society, after having established its commercial bureau at Constantinople and other cities of the Turkish Empire, will construct a port at Joppa, and a good road or railroad from that city to Jerusalem. Upon the north of this road the Society expect land to be conceded by Turkey, which they will sell to Israelitish families. These in their turn will create new colonies, aided by their Oriental co-religionists, and it is expected special committees will send thither Jews of Morocco, Poland, Moldavia, Wallachia, from the East, and from Africa. The Society claim that this plan will reconstruct the Holy Places of Jerusalem in a Christian manner; put an end to the constant conflict between the great powers in reference to them; transform the ancient Jerusalem into a new and great city; create European colonies which will become in time the centres whence occidental civilization will spread in Turkey and penetrate to the remote Orient.

The Society is being rapidly formed, with the strongest influences, financial and

political, at its back. The Rothschilds, Sir Moses Montefiore, and other great capitalists among the Jews, are actively in sympathy with the undertaking. The plan has also the favor of more than one crowned head in Europe, among them Napoleon, of whose especial theory of nationalities it is a development. Several prominent noblemen of England, and the leading names of the Faubourg St. Germain, are also among its friends.—*Chicago Tribune, Oct. 2, '66.*

LAWRENCE, Kansas, Sept. 29, 1866.
The Grasshoppers in Kansas.

[Despatches to the *Chicago Tribune*.]

The grasshoppers have spread themselves over pretty much the entire State. The farmers of southeast Kansas state that they have pretty much destroyed the fall wheat. The corn blades have been devoured by them, and in many instances the sorgum. They attack any green nutritious thing.

LAWRENCE, Kansas, Oct. 1, 1866.

The weather was never finer, even in Kansas. The earth and air are still covered with grasshoppers. Some few immense insects, about the size of a humming bird, have been discovered in this locality.—They are thought to be the Egyptian locust, and it is said follow in the wake of the grasshoppers. They are reported to be as plentiful as this miserable pest, and about fifty miles west.

A SOCIETY for the colonization of the Holy Land has been formed at Paris.—*Advent Herald.*

CORRESPONDENCE.

FROM BRO. J. ELLS.—The Lord is blessing our labors. I have baptized twelve in Pittsburg since the 13th inst., and others are believing. I have many pressing calls to preach, which as yet I can not fill.

Pittsburg, Pa., Sept. 30, 1866.

FROM BRO. Z. H. GURLEY.—At our last Conference on Buffalo Prairie, the Spirit directed Bro. Geo. Braby and myself to go to Schuyler county, where Bros. Sellers, Braby and Stafford had formerly labored. Conferring not with flesh and blood, we started in an open buggy, through mud, mire and rain, and about sunset had the pleasure of greeting several of the old saints at Henderson Grove. Here we tarried for a day, and then continued our journey to Abingdon, where we tarried over night with Bro. Edwin

Stafford and family. The next day we resumed our journey. We called at Bushnell, and learned that Sister Downey, widow of Calvin Downey, a worthy Latter Day Saint, resides eight miles south-east of Bushnell.

From this place we journeyed to Colchester and stayed over night with Bro. Milliken and family. Bro. Milliken is a brother-in-law of our beloved Bro. Joseph the Martyr. Here we were welcomed as servants of God. During our short stay we had much interesting conversation about the commencement of this great work. Although Sister Milliken was young when the angel first appeared to Joseph, yet she distinctly recollects the time when he brought home the plates wrapped up in the tow frock, and many other circumstances concerning the translation and publication, which is of great worth to all who love the Lord Jesus. The next morning we visited Sister Sophronia McCleary, the oldest sister of the family, who resides in this place. We found her strong in the faith, and as she was the oldest of the family, had a perfect knowledge of most of the circumstances connected with the coming forth of the Book of Mormon.

About noon, the rain abating, we started on our journey, and on the next day arrived at our place of destination. We immediately gathered the saints, and labored as the weather permitted, and on Friday organized a branch of fifteen members with Bro. John Kent, President, calling it Lamoin Branch. The next day two more were added by baptism. We spoke to them and others, and then gave them the parting hand.

Bro. Kent lives three miles south-west from Rushville. The branch is about equi-distant from the Nauvoo and Pittsfield Conferences. I hope the brethren from each will lend a helping hand.

SANDWICH, Ill.; Sept., 28, 1866.

FROM BRO. JOHN SHIPPY.—Soon after I last wrote, (while on Campabello,) I received a commandment from the Lord, by His Spirit, to go back to Grand Menan and bear a special testimony to a man by the name of Josiah Flagg, who the Spirit said was an honest man, therefore the Lord needed him in the ministry and would call him to preside over a conference, if he would obey the gospel. So I went immediately after I received the command. Bro. Geo. Lindsley accompanied me, and truly we found as the Spirit said, that our services were needed there, for dozens came to hear us, and I baptized four and organized another branch there of seven mem-

bers, including Elder James Griffin, President, Alexander Graham, Priest and Clerk, Elisha Flagg, Teacher. The branch is called the Pleasant View Branch. Priestcraft is greatly shaken on that Isle. The particulars I will state hereafter.

The saints on Campabello are strong in the faith. I attended a prayer meeting there last evening. The Spirit was with us in power. One sister sung and prayed in tongues. I had the interpretation. To God be all the glory.

EASTPORT, Me., Sept. 29, 1866.

FROM BRO. ISAAC A. BOGUE.—I am holding meetings as far as twenty miles from home, and I have good attendance. Prejudice is fast giving way. I have baptized two, and more are believing in the latter day work, for which I thank God. Truly He will help those who will try to help themselves.

SAGINAW, Mich., Oct. 2, 1866.

POETRY.

We'll be Wealthy Then.

BY JOHN GAYLORD.

Wanderer o'er life's dreary desert; pilgrim stranger on the wave;
'Mid the surges wild commotion, on the brink of sorrows' grave,
Who have left your all for Jesus, to obtain the golden crown;
Who intend to wear the armor, or in death to lay it down,
You'll be wealthy in the kingdom on the sparkling chrysal sea,
For all things belong to Jesus, and He'll give them all to thee.

When the last loud booming thunder, o'er creation swift shall roll,
Rending earth's foundation centre, shaking it from pole to pole,
You'll be safe in Zion's city—glorious city all divine,
Where its walks of purest Jasper, and its towers of chrysal shine,
You'll be wealthy when has perished all terrestrial pomp and glee;
For all things belong to Jesus, and He'll give them all to thee.

'Mid the streamlets that so sweetly ripple Eden's plain along;
'Mid the ransomed myraids swelling forth the victor's cheering song;
'Mid the flowrets that are blooming on its plains of living green;
'Mid its glories you'll be raptured, gazing on the wondrous scene;

'Mid the roll of endless ages you will
sound the jubilee,
For all things belong to Jesus, and He'll
give them all to thee.

Weary wanderer, port is nearing, soon
you will be glorified,

Midst the songs of angels cheering on
bright glory's rolling tide;

Soon the notes of free salvation shall re-
sound o'er earth's domain,

And the saved of every nation shall re-
echo back the strain;

Soon beneath the golden portals, you'll
be wealthy and be free,

For all things belong to Jesus, and He'll
give them all to thee.

Soon the Bridegroom all in glory on fair
Olive's mount will stand!

Shout ye saints the joyful story; sing
aloud ye chosen band!

Sing the Savior's great salvation, ye that
love the bleeding Lamb;

Ye redeemed of every nation; ye who
serve the great I AM;

Ye who love the Lord's appearing, trim
your lamps and ready be,

For His chariot wheels are nearing, and
He'll wed with none but thee.

MISCELLANEOUS.

Proverbs.

Proverbs are not as sour as limes, nor as
sweet as dewberries; but, they should be
as pleasant as the one and as pungent as
the other.

The exercise of charity is quite easy when
we are interested in the object of it; but
very difficult, if not entirely out of the
question, when the object is distasteful to
us.

Patience sails with an even keel, when
the waters are smooth and the winds fair;
but requires a large amount of the *Spirit of
Christ*, as ballast, when the wind is adverse
and the waters rough.

Goodness is a plant requiring cultivation
and paying largely for care bestowed upon
it; but evil is of spontaneous growth, if it
is not closely watched, and destroyed upon
its first appearance, it will overspread and
choke out every other plant, no matter
how good the soil in which it may grow.

Deformity of the person may be reme-
died in the resurrection; but deformity of
the soul may find there no palm for its
healing.

He that hath the jewel of mercy in his
heart, is furnished with a talisman that
will secure him an abundance of blessings.

Beauty should be loved by us all, not

for itself or for our own gratification; but
that is an attribute of divinity.

The cup of sinful pleasure, though filled
to the brim, with sparkle and zest, palls
upon the taste for its days are very bitter.

The cup of pleasure held to the lips of
the righteous man is filled with the oil of
gladness and the wine of peace.

Our Query Column.

Ques. To whom does the responsibility
of silencing attach?

Ans. The impression is ours that this
question has been answered once in this
column; but we now answer: The re-
sponsibility of silencing attaches to Presi-
dents of Districts, to travelling presiding
officers, and to the presidents of the
church.

Q. Under what circumstances should
this right be exercised?

A. The circumstances are various, but
may come under the general heads: Open
transgression and disregard of the rules
of church government; teaching false
doctrine in the name of the church; the
commission of private and personal inju-
ry and wrong, with a refusal to rectify
when labored with, upon which accusa-
tion is made, and the offender cited to
appear and answer; and a general un-
christian like conduct, calculated to bring
reproach upon and hinder the progress
of the truth in righteousness.

Q. Can the officers to whom attaches
the responsibility of silencing, in the ex-
ercise of their prerogative, peremptorily
silence an officer without any warning,
or trial, or the proper labor with the sup-
posed offender, and keep him suspended
from all duties of his calling for an in-
definite length of time?

A. We presume such a thing might be
done, but would be a stretch of power
only excusable under very extraordinary
circumstances, and our advice to presi-
ding officers, would be, not to do such a
thing lest an inquiry into the circumstan-
ces of the case find no warrant for such
proceeding.

Q. Is such silencing by those authori-
ties named, final, suspending the alleged
offender indefinitely from the exercise of
his calling.

A. Where the offense alleged is of a
flagrant nature, and is acknowledged by
the offender, or the fact of its commission
is notorious, by which the confidence of
the church in such offender is destroyed,
it would operate as an indefinite suspen-
sion. But, as a general rule, such noti-
fication of silencing should be in writing,

specifying the charges, or matters of complaint, and resuming in point of time to the sitting of a Court of Elders, District, or General Conference, where the matters in the charges may be examined and the act of silencing confirmed, or the alleged offenders exonerated from blame. It would be an act of injustice to an officer, to notify him, that for reasons alleged, he was required to cease ministering in the duties of his calling, without at the same time, making such notification of such a nature that provision should be made for as speedy adjudication as was possible; and perhaps in every case, it would be legitimate to make inquiry into the matters touching such silencing, through the proper channels, without unnecessary delay, that no injustice may work to innocent persons.

Q. Is not silencing, the penalty inflicted for a misdemeanor, after a lawful examination of the accused and a finding guilty; and is not a Court of Elders, or Conference, or High Council, the proper and only tribunal to inflict such penalty?

A. Complete disfellowshipping is the extreme penalty, and is by the voice of the church, but those having charge of the work of the last days must exercise extreme carefulness, that the representatives of the church are discharging their duty according to the rules of the law of the church, as well as to live by them themselves. Much harm might accrue if no authority existed to stop an elder preaching in the name of the church, without all the preliminary steps of the law required in the case of transgressors. The citation to appear and answer charges is of itself sufficient notice to cause any man, not absolutely rebellious, to cease acting in his calling till such time as action in the case was had; and such citation should not be made to any later tribunal than the first session of the Conference which may have charge of the matter.

Q. Is a member of the Quorum of the Twelve, while abroad attending to the duties of his ministry a *High Council*, or not?

A. No. He is only *one* member of a High Council. J. SMITH.

INVITATION.—We give an invitation to any travelling or local elder that may be passing, to stop and preach for us at this place. I think that there might be a great deal of good done here. Call for Jonathan Cranmer, working for Ritter, at St. Deroin, Nemaha Co., Nebraska.

SYNOPSIS FOR SALE.—The first volume of the "Synopsis of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints, compiled from the Bible, B. of M., B. of C., and other publications of the Church," is now for sale. It contains extracts from the above mentioned books on various doctrines, which are classified under their proper heads.

PRICE 80 cents per copy by mail.

RECEIPTS FOR THE HERALD.—C. Loomis, W. Jenkins, H. C. Smith, C. C. Reynolds, A. Chapin, W. Summerfield, W. R. Huscroft, E. B. Sechrist, G. Turner, each \$1.00.

W. W. Davis, C. N. Hutchins, W. G. Sterret, J. Mason, E. Davis, G. Smith, J. B. Larew, each \$2.00.

M. Murphy \$2.50; G. W. Shute \$0.50.

NOTICE.

At the residence of the bride's father, in the Twelve Mile Grove Branch, Harrison Co., Iowa, on the second day of Sept., 1866, by Elder NATHAN LINDSEY, Mr. JOHN SPRINGER, to Miss. GENIA ANN MEFFORD, all of Harrison County.

At Nebraska City, Neb., Sept. 27, 1866, by Elder R. C. Elvin, Bro. PHINEAS TEMPEST to Sister SARAH JANE WILSON, both of this place.

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Millennial State—Universalism Examined—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2—The Legal Succession of Joseph Smith, Son 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.

VARIOUS PUBLICATIONS are advertised in the HERALD of Aug. 15th, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

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

TERMS:—TWO DOLLARS FOR ONE YEAR (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

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THE TRUE LATTER DAY SAINTS'

HERALD.

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

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

No. 9.—Vol. 10.] PLANO, ILL., NOV. 1, 1866. [WHOLE No. 117

Pleasant Chat.

One of the most beautiful and strongly marked characteristics of all the ancient worthies, was that of confidence in their cotemporaries and co-laborers. That it was requisite, that they should have respect, esteem and a spiritual regard for each other, when their intercourse had proven their good qualities is a point beyond dispute; but that they should either feel, or exhibit, any confidence in those whom they had never tried, and with whom they had been associated only in the relation of fellow-workers in one common cause, seems to have been enjoined upon them by some obligation superior to the mere attraction of affinity, or the love of their fellow men in a universal sense.

It is quite doubtful whether the commandments, as contained upon the tables of stone, were considered of such rigorous force as to preclude the exercise of the natural disposition, whether to receive into confidential relation, or to exclude from closer communion. How then shall we attempt to account for that strange repose, that secure resting satisfied with the actions of each other, that indefinable trust and confidence with which they evidently regarded each other?

There is but one way to account for it, and that is the gospel way, *i. e.*, that it was a *duty* incumbent upon them by the covenant of grace, the terms of which they dare not disregard; and to the fulfillment of which they felt pledged

by love of their fellows, by their good fellowship one with the other, but above all, by their spiritual standing before God.

Perhaps as remarkable an instance of this strange confidence in co-workers, is found in the instance of our Savior trusting to Peter and to Judas, both of whom were found strangely wanting, the one by an absolute and perfidious betrayal, the other by a painful and cowardly denial of the teacher who brought them the news of salvation.

Do we find in the intercourse of this man among men, with those by whom he was surrounded, as his fellow servants, any indications of servile fear and suspicion of their uprightness and integrity. Nay more, do we see in the disciples themselves, any lack of confidence in each other? While those who became adherents to the faith, were selling their estates, or possessions, and laboring for the advancement of the cause, there was such a complete bond of faith and confidence existing between ministers and people, that the price of their possessions were laid at the apostles' feet, and in the Savior's day Judas carried the "bag," and not one complaint, or withholding of confidence.

All history points to one element of success, in every combination of men, for every purpose under the sun, that has ever occupied the time and talents of God's creatures upon the earth; and that element has been the bond which

bound them together. So varied have been the experiments tried, and the oaths invented, by which it has been sought to keep the many *separate* interests naturally accruing, securely tied to the well being of the body, that numberless schemes, covenants, contracts, compacts, and oath-bound combinations are offered to the view, and each testifying of its efficiency, only by its success secured by the faithfulness with which each integral portion remains in active and confidential connection with every other portion of the whole.

The financial compacts, have a *cent per centum* bond, the observance of the conditions of which in integrity and good faith increases the individual and collective good. The secret combination compacts; rest the fidelity of their members upon *oaths* by which secrecy and an observance of the terms of the compact are secured. Governments, not absolute, depend for their existence upon the faith and good will of their subjects, received not by "oaths," nor by "cent per centum;" but by *intelligence*, honesty and virtue, yielding esteem for, and confidence in all the administrators chosen by the people or created by law.

Of this last class, is the CHURCH, and a want of confidence held, felt and manifested among the members, is deleterious and works for harm; while esteem for, and confidence in all its acting members is absolutely essential to the success which we pray for, hope for, and work for. Let us have it. It is asked as a favor. It is implored as a necessity. It is demanded as a right, that we exist and fail not.

JOSEPH SMITH.

Antiquarian Evidences of the Truth of the Book of Mormon.—No. 9.

I will now present evidences of the truth of the Book of Mormon, from Catherwood and Stephens' "Travels in Central America and Yucatan," in 1839. They have recorded some Indian traditions which appear to be *corrupted* accounts of events recorded in the Book of Mormon. I will quote some of them and show what they appear to be derived from, by quotations from the Book of Mormon. First I will quote from Catherwood and Stephens' Travels a tradition concerning Balam Acan, and then from the Book of Mormon concerning Akish. There is not only a resemblance in the names Acan and Akish, but in many of their acts. The

tradition concerning Balam Acan is from the manuscript of Don Juan Torres, the grandson of the last king of the Quiches, which was in the possession of the Lieutenant-General appointed by Pedro Alvarado. Fuentes was the Chronicler of the kingdom of Guatemala. From their traditional account I will quote as follows:

"Before the death of Axcopil his sons were at war, which, however, was settled by his mediation, and for two reigns peace existed. In the reign of Balam Acan, the next king of Quiche, while living on terms of great intimacy and friendship with his cousin Zutugilebpop, king of the Zutugiles, the latter abused his generosity and ran away with his daughter Ixconsocil; and at the same time Iloacab, his relative and favorite, ran away with Escelixpua, the niece of the king. The rape of Helen did not produce more wars and bloodshed than the carrying off of these two young ladies with unpronounceable names. Balam Acan was naturally a mild man, but the abduction of his daughter was an affront not to be pardoned. With eighty thousand veterans, himself in the centre squadron, adorned with three diadems and other regal ornaments, carried in a rich chair of state; splendidly ornamented with gold, emeralds, and other precious stones, upon the shoulders of the nobles of his court, he marched against Zutugilebpop, who met him with sixty thousand men, commanded by Iloacab, his chief general and accomplice. The most bloody battle ever fought in the country took place; the field was so deeply inundated with blood that not a blade of grass could be seen. Victory long remained undecided, and at length Iloacab was killed, and Balam Acan remained master of the field. But the campaign did not terminate here. Balam Acan, with thirty thousand veterans under his personal command and two other bodies of thirty thousand each, again met Zutugilebpop with forty thousand of his own warriors and forty thousand auxiliaries. The latter was defeated, and escaped at night. Balam Acan pursued and overtook him; but while his bearers were hastening with him to the thickest of the fight, they lost their footing, and precipitated him to the earth. At this moment Zutugilebpop was advancing with a chosen body of ten thousand lancers. Balam Acan was slain, and fourteen thousand Indians were left dead on the field.

"The war was prosecuted by the successor of Balam, and Zutugilepop sustained such severe reverses that he fell into a despondency and died." Vol. ii., p. 173, 174.

I will now quote from the Book of Mormon concerning Akish:

"And it came to pass that Jared was anointed king over the people, by the hand of wickedness; and he gave unto Akish his daughter to wife. And it came to pass that Akish sought the life of his father-in-law; and he applied to those whom he had sworn by the oath of the ancients, and they obtained the head of his father-in-law, as he sat upon his throne, giving audience to his people: for so great had been the spreading of this wicked and secret society, that it had corrupted the hearts of all the people; therefore Jared was murdered upon his throne, and Akish reigned in his stead. And it came to pass that Akish began to be jealous of his son, therefore he shut him up in prison, and kept him upon little or no food, until he had suffered death. And now the brother of him that suffered death, (and his name was Nimrah,) was angry with his father, because of that which his father had done unto his brother. And it came to pass that Nimrah gathered together a small number of men, and fled out of the land and came over and dwelt with Omer. And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity, according to that which he desired. Now the people of Akish were desirous for gain, even as Akish was desirous for power; therefore the sons of Akish did offer them money, by which means they drew away the more part of the people after them; and there began to be a war between the sons of Akish and Akish, which lasted for the space of many years; yea, unto the destruction of nearly all the people of the kingdom; yea, even all, save it were thirty souls, and they who fled with the house of Omer; wherefore Omer was restored again to the land of his inheritance. And it came to pass that Omer began to be old, nevertheless in his old age he begat Emer; and he anointed Emer to be king to reign in his stead. And after that he had anointed Emer to be king, he saw peace in the land for the space of two years, and he died, having seen exceeding many days, which were full of sorrow." Ether 4: 2.

Thus concerning *Acan* it is represented that he made war against his son-in-law, with ninety thousand veterans. Fourteen thousand were killed, and he also.

Akish killed his father-in-law, and made war against his own sons, until thirty persons only, in the whole kingdom, were left alive.

The Indian manuscript represents that there was a war between the sons of the king. The Book of Mormon says that there was a war between the sons of Akish and Akish.

The Indian tradition represents that a war ensued because Balam *Acan's* daughter was obtained by a stratagem. The B. of Mormon, (B. of Ether 3: 11,) teaches that war ensued by the marriage of Akish to the daughter of king Jared.

Stephens says that the manuscript of Don Juan Torres contained also the following:

"Nimaquiche, the fifth king of that line, [the line of kings of Tula and Quiche,] and more beloved than any of his predecessors, was directed by an oracle to leave Tula, with his people, who had by this time multiplied greatly, and conducted them to Guatimala. In performing this journey they consumed many years, suffered extraordinary hardships, and wandered over an immense tract of country, until they discovered the Lake of Atitlan, and resolved to settle near it in a country which they called Quiche.

"Nimaquiche was accompanied by his three brothers, and it was agreed to divide the new country between them. Nimaquiche died; his son Axcepil became chief of the Quiches, Kachiquels, and Zutugiles, and was at the head of his nation when they settled in Quiche, and the first monarch who reigned in Utatlan. Under him the monarchy rose to a high degree of splendor. To relieve himself from some of the fatigues of administration, he appointed thirteen captains or governors, and at a very advanced age divided his empire into three kingdoms, viz: the Quiche, the Kachiquel, and the Zutugil, retaining the first for himself, and giving the second to his eldest son Jintenal, and the third to his youngest son Acxigual."—Vol. ii. p. 172.

The account of the emigration of Nimaquiche with his three brethren, coincides with the account of the emigration of Nephi with his three brethren, Sam, Jacob and Joseph, in the B. of Mormon, (2 Nephi 4: 2,) as follows:

"And it came to pass that the Lord did warn me, that I, Nephi, should depart from them, and flee into the wilderness, and all those who would go with me. Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother, and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me, were those who believed in the warnings and the revelations of God; wherefore they did hearken to my words."

The coincidences in these accounts, is not only in the statements that Nimauquiche and Nephi emigrated with three brothers, but that they were led by revelation, that they were founders of kingdoms and that they were much beloved by their people; therefore we infer that this part of the Indian tradition is a corruption of the history of the expedition of Nephi and his three brethren. There is another reason for this inference. In the next paragraph to that which describes the expedition of Nephi, he says:

"I did teach my people to build buildings: and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."

The building of this temple was a work which is mentioned in close connection with the account of the expedition of Nephi and three of his brethren, and not far from, if not in the kingdom of Quiche, namely, at Copan, the ruins of a splendid temple remain. Stephens makes the following statement concerning it:

"This temple is an oblong enclosure. The front or river wall extends on a right line north and south six hundred and twenty-four feet, and it is from sixty to ninety feet in height. It is made of cut stones, from three to six feet in length, and a foot and a half in breadth. In many places the stones have been thrown down by bushes growing out of

the crevices, and in one place there is a small opening, from which the ruins are sometimes called by the Indians Las Ventanas, or the windows. The other three sides consist of ranges of steps and pyramidal structures, rising from thirty to one hundred and forty feet on the slope. The whole line of survey is two thousand, eight hundred and sixty-six feet, which, though gigantic and extraordinary for a ruined structure of the aborigines, that the reader's imagination may not mislead him, I consider it necessary to say, is not so large as the base of the great Pyramid of Ghizeh.

"The engraving opposite gives the plan according to our survey, a reference to which will assist the reader to understand the description." *V. 1, p. 133.*

Stephens says that in this temple there "is a remarkable altar, which perhaps presents as curious a subject of speculation as any monument in Copan." He says that the altars are all of a single block of stone. He also says:

"This [altar] stands on four globes cut out of the same stone; the sculpture is in bas-relief, and it is the only specimen of that kind of sculpture found at Copan, all the rest being in bold alto-relievo. It is six feet square and four feet high, and the top is divided into thirty-six tablets of hieroglyphics, which beyond doubt, record some event in the history of the mysterious people who once inhabited the city. The lines are distinctly visible, and a faithful copy appears in the following cut.

"The next two engravings exhibit the four sides of this altar. Each side represents four individuals. On the west side are the two principal personages, chiefs or warriors, with their faces opposite each other, and apparently engaged in argument or negotiation. The other fourteen are divided into two equal parties, and seem to be following their leaders. Each of the two principal figures is seated cross-legged, in the Oriental fashion, on a hieroglyphic which probably designates his name and office, or character, and on three of which the serpent forms a part. Between the two principal personages is a remarkable cartouche, containing two hieroglyphics well preserved, which reminded us strongly of the Egyptian method of giving the names of the kings or heroes in whose honor monuments were erected. The addresses are remarkable for their curious and complicated form; the figures have all breastplates, and one

of the two principal characters holds in his hand an instrument, which may, perhaps, be considered a sceptre; each of the others holds an object which can be only a subject for speculation and conjecture. It may be a weapon of war, and, if so, it is the only thing of the kind found represented at Copan. In other countries, battle-scenes, warriors, and weapons of war are among the most prominent subjects of sculpture; and from the entire absence of them here there is reason to believe that the people were not warlike, but peaceable, and easily subdued." Vol. i. p. 140-142.

Seven of the above mentioned persons appear to have, each of them a horn in his hand, perhaps a horn containing oil, for the priest to anoint with.

Now I do not suppose that the temple at Copan is the same that Nephi built, but it is probable that it was built on the site of Nephi's temple, and somewhat like it.

I will quote again, as follows, from the tradition of Don Juan Torres:

"This division [of the kingdom] was made on a day when three suns were visible at the same time, which extraordinary circumstance, says the manuscript, has induced some persons to believe, that it was made on the day of our Savior's birth." Vol. ii. p. 173.

The idea that there was an extraordinary amount of sun light on the day that the Savior was born, agrees with the Book of Mormon. The supposition which was connected with the tradition may have been a corruption of the statement in the Book of Mormon, concerning the day that the Savior was born, which is as follows:

"There was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given. And it had come to pass, yea, all things, every whit, according to the words of the prophets. And it came to pass also, that a new star did appear, according to the word." B. of Nephi 1: 5. I. SHEEN.

COMMUNICATIONS.

American Antiquities.

Bro. SHEEN:—While you are writing on the subject of "Antiquarian Evidences of the Book of Mormon," I

will add my mite, of what I have recently seen and heard.

A short time since a notice was published in the city papers that there would be an exhibition and a lecture delivered by the Rev. R. M. Miller, in the First Presbyterian Church, Alleghany, upon some Indian relics lately discovered in some mounds near Newark, Ohio, containing Hebrew inscriptions, and as a matter of course I attended the lecture, as all L. D. Saints feel considerable interest in all the testimony pertaining to the ancient inhabitants of this land; not because they are any way in the dark upon the history of the past, in relation to them, but because additional testimony strengthens the evidence in regard to the divine authenticity of the Book of Mormon, in which they have perfect assurance as being a sacred record, containing the covenant for the gathering of Israel, in conformity with the testimony of prophets.

The Reverend gentleman commenced his lecture by giving a general description of the mounds and ancient fortifications in Ohio and the western country. He said that it was estimated there were in the state of Ohio, alone, ten thousand of them. He gave a very clear and distinct description of the situation and construction of several of them in the neighborhood of Newark, Ohio, from whence the relics he exhibited were obtained. I believe the mounds were from ten to twelve miles apart, where they were found.

The first piece he exhibited was a stone head, (or rather a photograph of it,) which was cut off of the neck, close to the ears. On the forehead was written, in Hebrew, "May the Lord have mercy upon an untimely birth." He gave it as his opinion that the person who had it deposited with his remains, had been executed, perhaps decapitated. There was charcoal and burnt bones of animals and men in the debris. The original is in the possession of Mr. Tennant, of Newark, Ohio. It was found in a mound three miles from Newark. In the same mound was found a three cornered piece, upon which was carved two human faces and an animal. On the forehead of one of the figures of a human face was a phylacter, in the form of a skull, upon which was carved the letter used to denote the name of the Almighty. On the forehead of the other carved human figure was written in Hebrew, "it is good to love the aged."

On the side of the animal was written in Hebrew something denoting natural depravity. The reverend gentleman said it was the same as found in Jeremiah; "the heart is deceitful," &c. Mr. Strock, of Newark owns this.

The third piece was in the shape of a wedge. On one side was written, in Hebrew:

1 side, "*The Lord is king of all the earth.*"

2 side, "*The sword of the Lord is the law.*"

8 side, "*The Holy of Holies.*"

4 side, "*The Jew of life is the Lord awaking souls.*"

The fourth piece was what he called a Teraphim, a household god, and quoted Judges xvii. to prove it.

This is a stone about eight inches long, three wide and two thick. There is a depression on one side of about half an inch deep, and in the depression there is cut the figure of a man dressed in priestly robes, and over his head, in the depression, is written the word "*Moses,*" and in lines on the back and edges is written in Hebrew, the ten commandments to Israel, written upon the tables of stone by the finger of the Lord, and given to Moses upon the mount. There is some little difference between it and the version of it we have in the Bible. It is a little more brief. For instance it says, "*Who brought thee from the land of bondage,*" and "*six days shalt thou labor.*" In our version we have this addition: "*and do all thy work.*" These are all I can now remember, but I thought the brevity made them more perfect.

This Teraphim was found about two and a half miles from Newark, near the base of a very large mound. This mound is composed of stones, and it is thought that 20,000 wagon loads have been carried away, to build the canal some years since. It was 400 feet at the base and 50 feet high. Near its base a small mound was noticed, which was composed entirely of fire clay, and some of the men at work in that neighborhood, thought for curiosity they would dig into it, and see if any thing particular was in it. The person dug until he came to a piece of wood, upon which he found some copper beads. He took them away and of course exhibited them. This aroused the curiosity of another party, and some two or three persons went and made further search into the fire clay, and upon lifting up the wood, it proved to be the lid of a box, lined inside with some kind of coarse cloth, but so entirely rotten that it crumbled at the touch.

The box contained a skeleton and what had been a necklace of copper beads, but the string was also rotten. The party removed the wooden box, and began to dig some deeper. They soon struck a stone box, of an oblong shape, cemented together in the middle. They shook and found it contained something, as it made a rattle when shaken. They forced it open, and found its contents to be the Teraphim, or image, having these Hebrew inscriptions upon it. If I remember correctly, this was found in the year 1865, the others some year or two before. This Teraphim is now the property of Mr. David Johnston, of Coshocton, Ohio. The Rev. Miller seems to be a good Hebrew scholar, as he read and criticised the language in the presence of several of the theological professors of the Presbyterian College, of Alleghany City. He stated that he had taken them to Cincinnati, and shown them to several learned Rabbies, and they were agreed that the Hebrew characters were of a date beyond the time of Ezra. He described, on a board, the differences of the formation of the letters before and after that period.

I will not repeat their theories and conjectures respecting the wanderings of the Israelites, to reach this land, but this he said was his conclusion:

1. That some of the tribes, or parts of tribes of Israel, had once inhabited this land.

2. That they were the mound builders; but whether the modern Indians are their descendants, or whether they had destroyed the Israelites he could not say; but if the Indians are not descendants of the mound builders, but had extirpated them, then the question remains, where did these Indians come from? Who are they?

My own conclusion respecting these things is that of every L. D. Saint. The relics were hid up, in the providence of God, as collateral testimony of the latter day work, and especially of the Book of Mormon,

JOSIAH ELLS.

PITTSBURGH, Pa., Aug. 12, 1866.

The School of Heaven. No. 1. LANGUAGE, MEDICINE, ETC.

1. Man knows nothing that he has not learned.
2. He has learned nothing of value that was not first taught in the school of heaven.

For instance, we will say that language is the science of conveying ideas by sounds or signs. Then we ask, who taught man the first principles of this science. Did man originate them? If so, what man has done, man can do again. But a moment's reflection will convince any one that man cannot invent one new sound, syllable or idea. He can combine and change the order of sounds, but to invent a single new sound or syllable, he cannot.

But if man did not invent the use of language, how, or by what means, did he learn it? I answer, he was instructed by the Almighty, as a school teacher would teach a child the alphabet.

"Out of the ground the Lord God formed every beast of the field, and every fowl of the air, and he brought them to Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Gen. 2: 19, 20.

With whom did the idea of naming the beasts and birds originate? With God or, with man? All will answer, with God. Would Adam have thought of giving them names had he not been instructed so to do? Does a child who has not the privilege of hearing the voice of other human beings ever invent names for objects? No. But, on the contrary, though he may have once known them, he soon forgets them. And yet Adam learned to talk before another human being existed, and when he had none to converse with but God and angels!—Reader, who was Adam's instructor?

But do you ask from whence came the great variety of languages that exist? God's word answers, from the tower of Babel, at the time when the Lord said, "let us go down, and there confound their language, that they may not understand one another's speech," and the Lord did there confound the language of all the earth." Gen. 11: 7-9.

Did man invent clothing to cover his nakedness, and to protect him from the elements? Verily, no. "Unto Adam also and to his wife did God make coats of skin, and clothed them." Gen. 3: 21. (The origin of the *fig-leaf aprons* will be explained hereafter.)

Did man originate the idea of building dwellings or shelter from wind and storm? We read that Jubal "was the father of all such as dwell in tents," (Gen. 4: 20,) and thus learn that God, in all proba-

bility, taught him to make tents, as He had formerly instructed Adam in the art of gardening. And as Jubal was the "father of all such as handle the harp and the organ," we can but suppose that the Almighty instructed him in the science of music; and that He also taught Tubal Cain to work in brass and iron. The best model of a vessel that ever floated, was the ark of Noah, and we know that God was his instructor.

But the following extract has led me to contemplate God in the character of a physician:

"A PERFECT ANTIDOTE FOR ALL POISONS.

"A plain farmer says: It is now over twenty years since I learned that *sweet oil* would cure the bite of a rattle-snake, not knowing it would cure other kinds of poison. Practice, observation and experience have taught me that it will cure poison of any kind, both on man and beast. I think no farmer should be without a bottle of it in his house. The patient must take a spoonful of it internally, and bathe the wound for a cure. To cure a horse it requires eight times as much as it does for a man.

"Here let me say of one of the most extreme cases of snake bites in this neighborhood: Eleven years ago this summer, where the case had been thirty days' standing, and the patient had been given up by his physicians, I heard of it, carried the oil and gave him one spoonful, which effected a cure. It is an antidote for arsenic and strychnine. It will cure bloat on cattle by eating too freely of fresh clover, it will cure the sting of bees, spiders or other insects; it will cure persons who have been poisoned by a slow running vine growing in the meadows, called ivy."

Why, it may be asked, does this extract lead the mind to contemplate God in the character of a physician? I answer: 1. The remedy is cheap, simple, reliable, and within the reach of all. 2. God has directed it to be used as a remedy, in diseases of every name. 3. He has told who has authority from him to administer this remedy. 4. He has told us that the administering of this remedy is to be accompanied by the prayer of faith. 5. He has promised to raise up the sick, who comply with the conditions by sending for the proper authorities, and yielding obedience to this ordinance of the Lord's house. 6. He has promised forgiveness of such sins as the suffering saint may have committed, if he complies with these conditions,

"Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Jas. 5: 14, 15.

We read also that the good Samaritan poured oil and wine into the wounds of the man who fell among thieves. And again, among the woes pronounced for disobedience to the Mosaic law, we read as follows:

"Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast his fruit." Deut. 28: 40. And we also read: "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil." Mich. 6: 15.

The "holy anointing oil" was *olive oil* richly perfumed; and, to-day, the richest and best hair oil advertised, is *pure olive oil*, perfumed with oil of rose. It was anciently almost universally used for that purpose, and it is very doubtful whether a better will ever be found.

But, it may be asked, will the Lord ever acknowledge the use of any other means of cure than that mentioned in Jas. 5: 14, 15?

I answer emphatically, *yes*; for we read in the Book of Mormon, as follows:

"And there were some who died with fevers, which at some seasons of the year were very frequent in the land; but not so much with fevers, *because of the excellent qualities of many plants and roots which God had prepared to remove the cause of diseases* to which men were subject by the nature of the climate." Alma 24: 16.

Again, the B. of C. says, "*Strong drinks* are not for the belly, but for the washing of your bodies." Sec. 86. And yet again, we read, "Whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with *herbs and mild food*, and that not by the hand of an enemy." Sec. 42: 12.

We should also remember that in all the scriptures, cleanliness, temperance and cheerfulness are strictly enjoined. That we cannot be righteous in the sight of God, without the practice of these cardinal virtues. And although we are assured that death is the portion of a fallen race since man's expulsion from Eden, let us live by every word that

proceeds out of the mouth of God, seek for greater faith in His promises, and trust Him in sickness and in health until, by His blessing, we are permitted to partake of that tree, the fruit of which it is said, shall be for "food," and "THE LEAF THEREOF FOR MEDICINE."

H. S. DILLE,

The Fall of Man.

This is a subject upon which much has been written. The world is flooded with writings, pretending to account for what the writers term the greatest calamity that ever befel the human family. Yet, notwithstanding all that has been written, the subject, to the generality of mankind, is still shrouded in mystery, and the explanations given are vague and unsatisfactory. Even the writers themselves, after they have expended all their learning and wits, are compelled to acknowledge that there are mysteries connected with it beyond their powers to reveal. That Adam did sin, and on account of that sin, suffering and death passed upon his posterity, is a fact they all admit; but how to reconcile this fact with the justice and mercy of God, and their ideas of future punishments, is more than many of them have satisfactorily done.—The "poor unregenerate sinner," after receiving many hard kicks and buffets, and after being made the subject of many wild and ridiculous speculations, is left to suffer the woes and miseries of this life, and all the horrors of an unending hell in future, for a crime never committed.

One class of writers attempt to justify this unhappy state of affairs, by telling their readers that Adam was the representative of the whole human race, and he representing us, we are just as accountable for his actions as we are for the actions of our representatives whom we choose to make the laws of our land. But this is forcing a representative upon us that we did not choose. When told of this they answer, that as God is much wiser and more able to choose, He selected Adam to represent us; the very person we would have chosen if we had had a choice. This certainly can not be true, for it accuses God of insincerity, and wilfully ruining us. He certainly knew that Adam would fall; knowing this could He be sincere in choosing him to represent us? Surely not. But having this knowledge, it would be knowingly and wilfully ruining us to choose such a representative.

Almost all the other writers upon this great and important subject, attempt to account for it on equally as absurd and diffi-

cult grounds, and the result of their labors as equally absurd and inconsistent, and wholly unsatisfactory to a free and unprejudiced mind.

That Adam did transgress the laws of God, and that on account of that transgression, suffering and death passed upon us all, is a fact no firm believer in the scriptures can dispute. Paul says, (1 Cor. 15: 22,) "For as in Adam all die, even so in Christ shall all be made alive." To establish this fact is not the difficulty we wish to overcome; but to reconcile it with the mercy, love and justice of God. The question might be asked here: can it be consistently done? We answer in the affirmative, and say: there is one way, and but one, in which it can be done. But this being a very unpopular reconciliation, and one peculiar to the Latter Day Saints, it is received but by very few persons. We are, however, bold to affirm that it cannot be justified upon any other grounds, and these are to acknowledge the final salvation of all mankind, and that the miseries and woes we experience in this life, are necessary to prepare us for our eternal exaltation and happiness.

By the transgression of Adam we all become alienated forever from the presence of God; without the least power whatever to extricate ourselves from our awful dilemma. A veil was drawn between us which we could not remove. A wall erected that we could not cast down. Lost, ruined, and forever undone must we have remained, had we been left to depend on a power no higher than our own. But He who created us in His own image, and hath declared that He loves us with a love far greater than that of earthly parents for their children, could not desert us in this our time of woe and want. Although our father Adam did grievously sin in the sight of God, and knowingly transgress His direct command, as we took no part in that sin, God's perfect love and justice must reclaim us from its effects. There must be a way opened for our redemption. But this could not be done until the broken law was atoned for, and a sacrifice offered to the demands of justice. Has this been done? It has. The great plan was laid in the councils of heaven when God yielded His own beloved Son, "a Lamb slain from the foundation of the world," it was complete when the simple words fell from the sinless lips of Calvary's bleeding victim: "it is finished." And now all, without an exception, through the great sacrifice of the Lamb, are to be fully and completely redeemed, both body and spirit, from the sad and helpless situation in which Adam's sin

placed us. As we had nothing to do with bringing this calamity upon us, justice would demand that our redemption come in a way requiring of us no condition. All alike are to be redeemed. The wicked as well as the righteous, to-day, are held no more accountable for Adam's transgression, than "He who suffered that man might live." "Therefore," says Paul, "as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men, unto the justification of life." Rom. 5: 18. And again, (1 Tim. 4: 10,) "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." Thus we see by the full and complete atonement of Christ, a reconciliation has been made between us and our God, and if we have committed *no personal transgressions*, to AGAIN alienate us from His presence, we will enjoy eternal happiness and perfection; but if we have, they must be atoned for by an obedience to the plan laid down by Him.

That the troubles, sorrows and miseries we experience in this life are necessary to our future well-being, is evident from reason itself. God's object in our creation, was for the glory of His name, and our own eternal exaltation and happiness. In order that we might appreciate this happiness to a full extent we must once have known sorrow and suffering, hence their necessity. The great mass of mankind suppose that when Adam was placed in the Garden of Eden he was perfectly happy. Could this be possible? Surely not. He must first know sorrow before he could appreciate happiness; must first taste the bitter before he could appreciate the sweet. It is impossible for a person that has never been sick to fully realize the blessing of health, or for him who fares sumptuously every day to realize the pleasures of his good things, unless he has once lived upon the crust. What would have been the result had Adam not sinned? He would have remained in a state of childlike innocence forever; not happy, because he had never known that which would cause him to appreciate happiness. He could do no good, because he had no knowledge either of good or evil. His body could never have arrived at perfection, because *that which dieth not can not be quickened.*

We now see the great necessity of all the troubles, sorrows and sufferings existing in the world. They are one of the great means God has ordained to perfect us. He is justifiable in bringing them upon us, if they will eventually turn to our good.—

John the Revelator, in his great vision on Patmos Isle, in speaking of a vast multitude that stood before the throne of the Lamb, arrayed in white robes, and with palms in their hands, says: "These are they which came out of *great tribulation*, and have washed their robes, and made them white in the blood of the Lamb."

In all the providences of God in which our interests are involved, we see His great love, mercy and wisdom displayed. No matter whether they bring us joy or sorrow, our eternal interests are advanced.—Then instead of us lamenting "the fall of man," as do the majority of our race, let us rejoice and lift our hearts in humble adoration, to the everlasting God, who has thus turned it to our own welfare. Let us sing songs of unending joy to the name of Him who redeemed us from its effects; He who "overcome and trod the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God." "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and the Lamb for ever and ever."

THOS. J. SMITH.

SELECTIONS.

The Shunamite.

BY M. ANNESLEY.

"I dwell among mine own people."

The duties, joys, pleasure and sorrow of home belong peculiarly to woman; and, in this little province, she is the ruling spirit, either for happiness or for misery. How responsible is her position! Good women can still make Edens; their very footfall gives pleasure to those who expect them. It is a sad thing when the coming of a wife, mother or sister is the cause of dread.—We never read the story of the Shunamite in God's own book, but we stop, and ponder over her pious amiableness, and think of the green spots she made in the Prophet's life—so like the women that ministered to the blessed Jesus.

She noticed that he passed that way often, and constrained him to eat bread with her. She would not take a refusal from him; it was her pleasure to wait upon the man of God. She had sweet intercourse with him, and said to her husband: "I perceive that this is a holy man of God, that passeth by us continually." She loved God, and His Prophet because of the divine likeness in him.

Then she opened her mind freely to her husband, of the beautiful design she had formed, to build a room for him in the wall.

It seems her husband was so accustomed

to her excellencies, that this did not strike him as anything new; and he acceded to it immediately. It was no mere say-so plan; but the next time the Prophet passed that way, he found the chamber all in order.—We think the good woman had a joy all her own, which a stranger meddled not with. She was pleased to be *permitted* to add comforts to the Lord's servant; and in this the blessings of her home were doubly enhanced. There is something so delightful in sharing our mercies with others, that they are precious to us for this very privilege.

The weary Prophet no longer attempted to pass by the "great woman," but turned in, where his welcome was abiding; and behold, he was led to a spot, which he might call his own, when he came that way. He looked about, and there was the bed, table, stool and candlestick. How surprised to find that he and his servants were "cared for, with all this care!" He was overwhelmed with a sense of obligation; for he was no doubt entertained by many as a wandering prophet, not minding much about his comfort—perhaps indifferent whether they treated him with attention or not, only as regarded the formality of his office.

But the Shunamite had an understanding of the things of God, and had a personal friendship for him; and she wished to make him feel at home under her roof—that he might have one spot on earth *his own*. And now we think of it—the holy man of God and his ministering angel, the Shunamite, are both at home in Abraham's bosom.

The Prophets Elijah and Elisha were accustomed, in their holy familiarity with God, to draw upon Him to cancel their debt of obligation; and He always answered their demands.

At first, Elisha thought that, for all this kindness to him, he might reward her in some way, by speaking to some one great in power, for her—that she might be pleased with such a favor. But her pure motives and acts were above any ambitious reward. She had no craving desires beyond the empire of her happy home. Her reply was the perfect breathing of contentment: "I dwell among mine own people." She was happy in the bosom of her kindred. Their vineyards, olive-yards, flocks and herds were all dear to her. Their society was her joy. There was only one gift that could be added to her happiness—a child;—but in the secrecy of her heart the desire was hid. Yet somehow, the Prophet's servant, in his Jewish thoughts, divined it, and said to the Prophet: "She has no child." Her faith was staggered in gras-

ing the treasure, and for a moment she thought the man of God trifled with her.

But God esteems all that is done to His children as done to himself, and rewards accordingly; and the Shunamite had a blessed reward, in the son of her bosom. A new joy sprang up in her heart; but, when the gift was withdrawn, the Prophet restored it again. So she learned to hold her treasure as lent by the Lord to her.

The Prophet, faithful in his friendship, let her know of the approaching famine. Then she had to leave that home of her childhood and youth, and dwell in a strange land. But she returned, with all the celebrity of former days, and claimed her own inheritance, and died among her kindred. God honors us when He sends His servants to our care.—*Israelite Indeed.*

CONFERENCES.

Semi-Annual Conference.

Minutes of the Semi-Annual Conference of the C. of J. C. of L. D. S., held at Mosquito Creek, near Council Bluffs, Iowa, October 6-8, 1866.

OCTOBER 6, A. M.

Conference organized by choosing Elder Charles Derry, President pro. tem., in the absence of President Joseph Smith; and Eiders Charles W. Lange and D. H. Bays, Secretaries.

Pres. Derry made some very appropriate remarks to the saints, requesting them to uphold and sustain him by their faith and prayers, to enable him to conduct the affairs of this Conference in the absence of our beloved Prophet, Joseph, to the honor and glory of God.

REPORTS OF DISTRICT PRESIDENTS.

Pres. Wheeler Baldwin reported his district in a flourishing condition, and having been very successful in raising means toward the publication of the New Translation of the Bible, it being the greatest desire of his soul to carry the same forth with power unto the nations of the earth; exhorting the saints to be liberal in contributing towards the publication of that most glorious work, whose forthcoming is a certain proof of the speedy redemption of Zion.

He organized a flourishing branch in Nebraska City.

Pres. S. W. Condit stated that he had held two days meetings in nearly all the branches of the district, with good effect, preaching Sabbaths, and in general finding this district in a prosperous condition.

Pres. Alex. McCord reported his district in the same state.

Pres. R. C. B. Alvin reported his district in a healthy condition.

AFTERNOON SESSION.

Pres. J. A. McIntosh reported his district.

Pres. Thos. Dobson stated that the elders in his district were laboring with good effect, but some of the branches under his presidency were rather inactive.

Pres. Z. S. Martin gave in a very encouraging report of his district; from the greatest to the least, they are vieing with each other to further the cause of truth.

Pres. Chas. Derry: said he had labored almost incessantly this year for the good of Zion; that he had labored in Decatur District, and preached to full houses, but, owing to some division among the members of that branch, they were not united as saints of God should be, but was in full hopes of seeing the cause thereof removed, and the branch assume again its healthy condition. He reported very favorable the other parts of his district.

The above reports were all unanimously received.

REPORTS OF ELDERS.

Hugh Lytle, Wm. A. Litz, Ballou, Calvin Beebe, Levi Graybill, Wilson Sellers, Orin Butts and I. C. Williams.

OCT. 7, A. M.

Elder Hudson addressed the saints, and all present, upon these words: "The poor man's wisdom is despised, his words are not heard," demonstrating clearly by his remarks, that, although the world may reject our testimony, even the words of eternal life, because we are poor, despised, and ignorant pertaining to the wisdom of this world, these are the very instruments, God makes use of to confound the wisdom of the wise, and to bring their understanding to naught, to advance this cause here upon the earth and establish His church and kingdom. Elder Wheeler Baldwin sanctioned the remarks made by Elder Hudson, adding many more important and useful instructions to both saints and sinners, in a comprehensive manner. Elder Derry followed upon the same topic, in his usual eloquent and demonstrative style, proving that true riches are only contained in the glorious principles of salvation. If this was not the case, they would not have been revealed to man, as necessary to his exaltation, while every thing else, and any other means have to crumble to the dust, and succumb to the victorious march of light and truth.

AFTERNOON SESSION.

Elder Gordon Duel was appointed to preach this evening at Council Bluff City.

Elder Charles Derry then preached to a very large and attentive congregation, upon the setting up of the kingdom of God in the last days, explaining in a most clear and lucid manner the second chapter of Daniel, proving by the same and other passages from the Bible, that this kingdom spoken of by Daniel, was to be a literal, substantial organization of God upon earth, and not, as the Christian world explain it, a spiritual or imaginary one established in the hearts of the people. For this little stone cut out of the mountain, (which is modern Babylon,) without hands, (the power of God,) should smite the image upon the toes and break it to pieces, then roll forth, (gradually increasing in size and strength) until it fills the whole earth, (not the hearts of men.)

Elder Nickerson bore testimony to the truth of the remarks of Bro. Derry, exhorting the saints to faithfulness and charity, which indeed is the greatest of all virtues, and practical religion ought to be the religion of the saints, every thing he possessed lay ready to be sacrificed for the good of the great and glorious cause of God. Amen.

OCTOBER 8, A. M.

Resolved, That, for the want of time, the further reports of elders be omitted.

Bishop Gamet reported his stewardship as follows:

The whole amount received, from Oct. 6, 1865, to Oct. 6, 1866, \$844.42.

Amount paid out, \$1024.96.

Leaving the church indebted to the Bishop, \$180.54.

Report accepted.

Resolved, That the deficiency in favor of Bishop Gamet be made up by the various branches in the district.

Eld. McCord was released from the presidency of the Pottawatomie District, and Elder J. M. Putney appointed in his stead.

Resolved, That Elder Thos. Dobson be released from the presidency of the Shelby County District, and Elder McCord be appointed in his place.

Resolved, That southern Nebraska be set apart as a District, over which Elder R. C. B. Alvin preside.

Resolved, That Elder W. Baldwin continue to preside over Fremont District.

Elder S. W. Condit was sustained as President of the Harrison District, Elder Z. Martin as President of Central Nebraska District, and Elder Chas. Derry as President of the Western Iowa District.

MISSIONS.

Elders John Lake and Geo. Redfield were appointed to labor in Canada;

Elders Wheeler, Cannon, and Dexter Hartwell to labor under the direction of Elder W. Baldwin; Elders W. Lange and Saml. Longbottom under the direction of Elder J. M. Putney; Elder Horace Smith continue to labor in the Pottawatomie District; Elder Hans. Hanson labor among the Danish people of Omaha, N. T., and organize the same into a branch; Elders W. A. Litz and Hugh Lytle appointed as Presidents of Alabama, Mississippi, Virginia, North Carolina and Tennessee; Elder W. Craven to labor under the direction of Elder Litz.

Resolved, That Bro. Wm. Booker be ordained an elder, and labor under Elder Lytle, Alabama; that Elder Wilson Sellers labor under the Presidency of Elder R. C. B. Alvin; that Elder A. H. Struthers preside over the String Prairie District; that Elder Thos. W. Gale labor in Colorado Territory, and Elder Peter Murey be released from said mission; Elder Gordon Duel appointed to Northumberland, Canada West.

Resolved, That this Conference request the President of the Utah District to send, if possible, some elder to labor in Montana Territory.

Resolved, That the presidents of districts act as book agents; that Bro. Booker act as such for Alabama.

Resolved, That Bro. Ezra Landon be ordained an elder, and labor under the direction of Elder John Shippy.

Resolved, That the reports of the investigating committee be received.

On application, *Resolved*, That Bro. and Sister Scovil be received into the church on their original baptism.

Resolved, That the southern missionaries, including Elder Gordon Duel, have the privilege of visiting the various branches to solicit means to enable them to proceed to their respective missions.

According to previous motion Bros. Landon, Booker and Longbottom, were ordained Elders under the hands of Elders Chas. Derry, S. W. Condit and H. Lytle.

Bro. Joseph Smith was sustained and upheld as Prophet, Seer, Revelator and President of the Church of J. C. of L. D. S., throughout the world, and Bro. Wm. Marks as his Counsellor; likewise the quorum of the Twelve, with Elder Jason W. Briggs as President, and all the other quorums in the church.

Resolved, That the next Annual Conference, commencing April 6, 1867, be held in the vicinity of String Prairie.

Resolved, That this Conference tender a vote of thanks to Mr. Childs for the use of the ground on which Conference was held.

Also a vote of thanks to the North Star Branch, Crescent City and Union Branches, for the zeal manifested by them in making arrangements for the Conference.

A two days' meeting was appointed to be held in the Lone Star Branch, on the first Saturday and Sunday in January, 1867.

Resolved, That this Conference adjourn to meet in the vicinity of String Prairie, April 6, 1867, at 10 o'clock, A. M.

CHARLES DERRY, PRESIDENT.

CHARLES W. LANGE, } Clerks.
D. H. BAYS, }

P. S. Six persons were baptized and three children blessed during the conference.

The Conference was largely attended, and good order and decorum prevailed throughout the same, some single instances excepted, for the adversary of righteousness and the work of God, was alive and astir, and actively engaged to further his own interest to the best of his ability; but the power of Jehovah was with His saints, and His Holy Spirit manifested through all their transactions in the most powerful degree, overwhelming all other influences by which they were surrounded.

Although a shadow overclouded, for a moment, the bright and happy faces of the saints, on account of the absence of our dearly beloved President, Joseph, yet knowing that only the most pressing and urgent duties would detain him from our midst, we, like true philosophers, resigned ourselves to our fate, although anxiously wishing and expecting in the mean time, to the last minute, to behold him among us. But he had a worthy representative indeed, in the person of Elder Charles Derry, who presided, and conducted the affairs of this Conference like a servant of God in the strictest sense of the word, assisted nobly by the rest of the brethren holding the holy priesthood. Great and glorious principles were handed out by them to the eager listening multitude, who drank deep into the words of eternal life and truth, filling them with the same to overflowing.

How thrilling, how sublime it was to see a number of the saints arise, and in new tongues speak of the glorious work of God established in these last days, and in testimony unrefutable, through the voice of prophecy, declare Joseph Smith to be the "Moses man" spoken of in holy writ, raised up to lead, not far from hence, His chosen people, with power and a stretched out arm, to the land of their inheritances.

It was an event never to be forgotten, and impressions deep, and resolutions lasting, were made by the saints, to live from henceforth more closely to the Lord.

Harmony and good feeling having characterized the whole proceedings, with joy beaming upon every countenance, and hearts filled with the Spirit of God, every one went to his respective home.

CHARLES W. LANGE.

CORRESPONDENCE.

FROM BRO. W. W. BLAIR.—We have just concluded a very spirited and profitable Conference at this place. Massachusetts, Connecticut and Rhode Island were organized into what is to be known as the Massachusetts Conference (District) of the C. of J. C. of L. D. S., Wm. Cottam was chosen its permanent President.

The Spirit of the Lord testifies that a great work will be done in this eastern country. The elders are faithful, zealous, and united, and they are fully determined to labor to save souls. It has seldom been my good fortune to meet with such spiritual saints as those at Fall River. Ten of them have received the gift of tongues.—All but two of them have received the gift since uniting with the reorganized church, the others received it in the old organization. They have three interpreters, and four who have the gift of prophecy. Healings, spiritual dreams and visions are had among them to a great degree, and they are all living in the unity of the Spirit, and the bond of peace. This branch was organized, as you will remember, in December last by Bro. Jas. W. Gillen. It then had sixteen members, they now have sixty-three members, and a great many more are believing, while some have expressed a determination to be baptized soon. The manner in which they obtain the gifts is by appointing meetings for that especial object, and then coming together fasting. Yesterday we had a great outpouring of the Spirit; many hearts were filled with the love of God, and the power of the Holy Ghost. The Lord was in our midst, and our souls overflowed with joy and gladness.

Elders E. N. Webster and Geo. C. Smith will labor in Boston and vicinity. Elder Cyriel E. Brown in Milberry and vicinity. Elder Cottam, and others, will visit Dennisport, New Bedford, Cobassett, Lawrence, Salem, Groveland, Somerville, and other places, as the way may open before them.

I start this afternoon for New York, Hyde Park, Pittsburgh, and so on to Brookfield, Kirtland, and to my home.

FALL RIVER, Mass., Oct. 15, 1866.

FROM BRO. THOS. W. SMITH.—You will doubtless be glad to hear of our prosperity

as a body of believers. In the latter day work. Although not as yet organized, the saints meet twice, and often three times on Sunday, and once, and frequently more often during the week. We are as yet united and peaceful, and intend to try to remain so, for great and precious promises have been given us on condition of faithfulness, zeal and unity. Bros. Barley and Struthers visit us every three weeks, and have done us much good, and we are glad that they have been sent to this field. The Lord has added several to our number lately by baptism, and others are on the threshold of obedience. The Lord has promised us that many shall go from this place to preach the gospel to the nations, if we are faithful and united, and that others shall come into the church. I am still connected in business affairs as heretofore, but am ready whenever the Lord calls to bear my humble testimony of the truthfulness of this work, and its power and success, and to labor as the Lord directs by His Spirit. I speak occasionally in this place, and hesitate not to defend the cause at all times. I am glad that the Conference at Buffalo Prairie recommended Bro. Jesse L. Adams to labor in this section. I trust he will call on us. I think he could do good in some neighborhood near us. You will please state that my address is Farmington, Van Buren Co., Iowa.

FARMINGTON, Iowa, Oct. 14, 1866.

FROM BRO. SAMUEL POWERS.—I will report to you that I have been trying to preach, as I have had opportunity, and have, by the providence of God, and the assistance of others, baptized four, two brothers and two sisters, that I trust will be ornaments to the cause of truth. I have as I anticipated last Conference, been compelled to stay at home all summer, except Sundays, and attend to my domestic affairs. For some years I have barely tilled my farm, and made no further improvement, till my fences and buildings became so dilapidated that I could not longer bear the sight of them, to say nothing of the inconvenience. I have finally built me a barn, and repaired and built fences, &c., so I hope at least to save what I raise in the future, and be able to donate more of my time in trying to preach the word of truth, and do my part in the great work that must and will be done by some one.

BELOIT, Wis., 11, 1866.

FROM BRO. ALEX. H. SMITH.—I once more take the only means left me, to commune with you. I have progressed thus far on my journey; have met with successes and reverses, but, thank God, I have

been preserved and cared for. I cannot give you the particulars of my reception in Utah, nor all my words, nor all that was said to me, but simply say that when I could get them to acknowledge the foundation of the church, I then had it all my own way. I bore my testimony to them, backing it by the law and commandments, Bible, Book of Mormon and Doctrine and Covenants, telling them, upon this basis and platform they could find us always; but that we did not admit any man's say so, contrary to these books, be that man who he may, Brigham or any one else. I expect Bro. James has given you the particulars, so this is enough on this point.

We were fifteen days travelling from Salt Lake City here, 400 miles. In six days we traveled 200 miles; so you see we were not idle while on the road. We found friends on the road who helped us on. May God bless them for their kindness. Here in this place there are a good many old saints, who are anxious to learn of you and the church with you. There are some of the Morrisites here, who are looking for they hardly know what, but want to learn of you and your claims. You hardly can conceive what unfounded, malicious lies have been carefully circulated about us as a family, and you in particular, but it will all fall back on their own heads, doing us more good than hurt. The saints here, (that is the old stock, for there are no Josephites here,) want us to stay awhile, and I fancy a good work could be done here, but winter is fast approaching, and we have 400 miles yet to travel before I can learn the available force in the field, and their disposition, so that I can work in concert with them. We are in good health and fine spirits, but low in funds of the right kind, gold and silver being the basis here, and as we did not find any bushes that grew that kind of fruit on the mountains, it is scarce in our pockets, for purses we have not. We think of selling our team and wagon here, and staging it the rest of the way, if we can, we can save money and time, it only costing twenty dollars each from here to San Francisco, by the fast freight line, and our expenses with the team will amount to all of that if we go on with it.

AUSTIN, Nevada, Oct., 4, 1866.

LETTER FROM BRO. MARK H. FORSCUTT.—During the stay of the brethren at my house, I found the following paper inserted under my window sill:

"Aug. 31, 1866.

"If not out of this Territory in one week, you will die the death of a miserable apostate dog.

(Addressed) "Mr. Forscutt."

The following Sabbath several of the saints, Bros. Gillen, Anderson, and my own family took supper at my house, and all excepting the two brethren and myself, and my eldest daughter, (5 years old,) were immediately taken sick. They vomited most fearfully, and experienced a very peculiar sensation, accompanied by spasms in the stomach, and numbness of the hands and feet. One of the sisters, Jane Maloney, wife of Bro. Maloney, (on whose life an attempt was made nearly a year and a half since, as reported in the *Herald*), resides at camp. She and her son were very sick, and in conversation with the army Surgeon, her husband was informed there was every indication of *Strychnine*. My wife cooked down in a cellar, to which there is a separate entrance, and a neighbor's boy, on hearing of the circumstance, the day following, said he saw two men, whom he described, standing near the stove on the day in question, during the temporary absence of sister Forscutt with her company. They doubtless did the execrable work, but thanks be to God, who gave us the victory; they were foiled considerably in their nefarious design. All are again restored whom the murderous preparation effected, excepting sister Maloney, and she experiences a deadening sensation in her toes only. Those whom they most designed to destroy were totally unharmed!

SALT LAKE CITY, Sep. 21, 1866.

FROM BRO. C. W. LANGE.—I left Utah for Montana, July, 1865, where I remained during the winter, and until last August, when I left there, and on board of a flat boat arrived at Omaha in September last, Providence having overruled all impediments, enabling me to be at the Conference, an event never to be forgotten. At Montana, I held during last winter, several meetings, which were well attended, and lasting impressions were made upon a good many of my hearers. There are several families there belonging to the Reorganization, and others that are in favor of it.

Bro. Powell, a worthy and good member of the Reorganization, was drowned in Jefferson River, July 20, 1866.

COUNCIL BLUFFS, Iowa, Oct. 10, 1866.

FROM BRO. ROBERT C. ELVIN.—The work in this city at present is very good. God, in His mercy, is calling the old saints to renew their covenant in the Reorganized Church, and many come forth and rejoice in the blessings they receive by obedience to the gospel. It does me good to hear them bear testimony to this work. * *

This branch, in the last few months, has been blessed indeed. There was only a few of us when we organized, but now we have nearly seventy members, with a fair prospect of more, for which, to God we are thankful.

NEBRASKA CITY, N. T., Oct. 19, 1866.

FROM BRO. J. M. WAIT.—I attended a two days' meeting at Pittsfield, and the saints had a good time there, and some are believing. I have preached in this place a number of times and there is one believing. Bro. Kent and myself intend soon to go on a short mission.

HORTONVILLE, Wis., Oct. 19, 1866.

BRO. WM. A. LITZ, at the Semi-Annual Conference, reported his labors in Mississippi. He preached to enquiring congregations, baptizing 69, including 14 colored people.

MISCELLANEOUS.

Translation of the Plates of
Mansheem.

(Without Urim and Thummim,) March, 1861

[EXTRACT.]

"In those days and in that time, when these plates shall again see the light and be read, men shall dispute about them, but to no purpose. For, behold I Mansheem have written according to the manner of my people, to be hid up for the benefit of the fraternity that shall be raised up in the latter times, like unto us. Our belief is in the Gods, whose wisdom teaches men, if they would accomplish what they set about, they must act the reverse of all others who claim to believe the same thing.

"Their language must be a choice language, unknown to others, or (by the use of key-words) use the same language to convey their wishes to their fellows, unknown to other hearers. There are certain mysterious forms of salutation, signifying fellowship and standing. We are to be preserved a separate people, for two reasons: First, we have a natural dislike to all mankind beside, and all mankind in turn hate us. We discard the laws of all people. Being superior to all, we count such as live differently from us, our enemies, and what they have as ours by right, (as) intimated by certain teachings of a mysterious person with a dark cloud waving about his head, whose voice was unearthly, whose hand was invisible to the touch, whose garments resembled a mixture of blaze and smoke, whose feet were unlike each other; who appeared to one of our forefathers, the founder of our fraternity,

whose name was Gadianton; and also to Kishkumen, who brought our society to great glory.

"I, being a descendant of Kishkumen, by this means came possessed of these plates, which I am directed by that same mysterious person spoken of, to hide in a certain hill, washed by a running stream. This hill is by us called Promise, because we are informed that on this hill, after these plates have been found by one of our people that shall be in the latter days, he shall establish our society, and on this hill shall be the centre of their operations, as it has been ours. Moreover, it has been told me that they shall prosper for a time, for they shall spoil many, but shall soon grow weak, and in their cowardice shall fly to a small place encompassed with water, where they shall also prosper for a time; but my heart grieves when I behold their end in that place; for it has been shown me that the leader, who also shall find these plates, will act unwisely and vaunt himself above every thing, and arrogate to himself greater honors than the (great) founders of our clan, or fraternity, (as we call ourselves,) while he shall act quite differently from them; for while they very gloriously and with great boldness, approached mighty cities, even to the judgment seat and smote the chief of their enemies, and took great spoil; this man shall content himself in talking about great things and picking mites from sleeping men's pockets, and the garments of servants threadbare, they shall count as trophies. While this extreme littleness in this man's earthly estate shall cause him to be forsaker, and when he shall come to his end, few shall care to be known as his disciples."

[The above was handed to us some years ago, and we present it as a curiosity of itself. Read, reflect, and gain instruction. ED.]

Affairs in Utah.

[Dispatch to the Chicago Times.]

NEW YORK, Oct. 27.

The *Herald's* Fort Leavenworth dispatch says: Dr. Robinson, of Utah, superintendent of the only Christian Sabbath School in Salt Lake City, was murdered by the Mormons on Oct. 24. Gen. Connor, formerly commanding in Utah, telegraphs that the Gentiles of that city are panic-stricken, and advises Rev. Dr. Norman McLeod not to return there.

RECEIPTS FOR THE HERALD.—E. Pursley, G. Mefford, G. Bellamy, J. Garrard, R. Warnock, M. Millington, J. H. El-

drege, Mrs. Lowe, J. Mackland, Thos. Thomas, H. Palmer, J. Billington, J. Caffall, J. Kemp, S. Ackerly, W. J. Roberts, and C. Milton, each \$1.00.

E. Burghardt, Mrs. Fassett, C. B. Jacobs, D. M. Williams, C. Beebe, L. Joseph, W. Hant, S. Maudsly, W. Wyland, T. C. Birkett, D. Edwards and G. Jones, each \$2.00.

L. D. Rogers \$5.00; T. J. Andrews \$3.02; H. Cook \$3.00; C. Mount \$1.35; R. M. Elvin \$3 00; J. Edwards \$3.00.

FOR SALE.—The Spaulding Story, Concerning the Origin of the Book of Mormon, duly Examined and Exposed to the Righteous Contempt of a Candid Public; by John E. Page, Pastor and Elder of the Church of Jesus Christ of Latter Day Saints, in Pittsburg—1843. Republished by the Reorganized Church of J. C. of L. D. S., at Plano, Ill., Oct., 12, 1866, with other versions annexed.

Price 5 cents each, or at the rate of \$4 per hundred.

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Eight copies for 10 cents, 24 for 25 cts., or 100 for \$1.

VARIOUS PUBLICATIONS are advertised in the *HERALD* of Aug. 15th, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

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

TERMS:—TWO DOLLARS FOR ONE YEAR (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

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THE TRUE LATTER DAY SAINTS'

M E R A L D.

“WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED HEARETH 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. 10.] PLANO, ILL., NOV. 15, 1866. [WHOLE No. 118-

Pleasant Chat.

How much of my properties belongs to the Lord?

“The earth is the Lord’s and the fulness thereof;” and if I am His, then all that is mine is His also.

How shall I answer my stewardship unto Him, in order to obtain the crown of a faithful steward?

By tithing myself of what is His, for the advancement of His work and the up-building of His church.

How much is required?

“To such as are willing to live by every word of God, and inquire, what is required by this law? We point to the law itself. Firstly, your surplus is required. Secondly, after this, one-tenth of your interest or gains from time to time. You are all Stewards of the Great Master, and what is needed to prosecute your own stewardship is *not* required, but above this is your surplus, that is required, and of this you, and each of you, are to judge, and be your own exactors, and Israel’s exactors are to be all righteous. It is for all that have surnamed themselves Israel, to see that they deal righteously in this matter, as between themselves and Him that seeth the hearts as well as the acts of men. It is but a systematic free-will offering, gathered where it is not needed and placed where it is, for the general weal.”

When shall this tithing of myself begin?

As soon as I am ready to comply

with His law, and help carry on the work of the last days.

How can I comply with the letter of the law, not being in Zion?

By yielding to the spirit of it I shall escape the condemnation of the letter, and be entitled to the reward promised:

For what use is the means raised by the tithing of myself and others intended?

For the relief of the necessities of the poor, for the spread of the gospel, and for the work of the ministry.

I have thought the gospel was to be preached without money and without price, how then “for the work of the ministry?”

He who preaches the word must be ministered unto while abroad in his ministry, lest his family suffer and he be accounted worse than an infidel. Moreover, if time is money, or property to him that labors but does not minister, then he who ministers is giving of his time, which time, otherwise employed, would sustain himself and dependents; hence, they who do not tithe their *time* should tithe their *means*, that the ministry might be in the field.

There is a responsibility of preaching laid upon certain ones in the church, which, if they do not discharge faithfully, shall be brought against them when an account of their stewardships shall be called for. But what have I to do with the spread of the gospel, not belonging to the ministry?

God requires me, as His child, to be conformed to the spirit of His work, and

if I can not labor in the ministry, my means must be used, according to His law, for the sustaining of those who can; not in luxury and ease, but in reason and judgment.

But why?

Because if He has given me a *penny*, it is mine only to use; the interest is His, and He only requires a proportion, to be given of my own free will, for the establishment of His kingdom upon the earth.

Does my withholding my mites prevent others from complying with the law?

It may.

Should it do so, and are they justified?

No.

Am I refusing or neglecting because others are?

Yes, I fear that I am.

Am I justified?

I am afraid not.

Why?

Because individual obedience will insure collective righteousness, and individual negligence and disobedience, may result in collective unrighteousness.

Will an obedience on my part insure to me the blessing?

Undoubtedly. Samuel answered: "Here Lord." Others said: "Be it unto me as the Lord willeth," and always with a blessing.

Being impressed with the force of the foregoing questions and answers, as brought vividly before me by the Spirit which ministers to all the saints; I have given them to the readers of the *HERALD*. There is certainly a neglect of one very important item with many of the church, viz: contributing of their substance for the development of the work entrusted to it. If the responsibility rested alone upon the elders for the preaching of the word, it might be discharged in a *spiritual* point of view. But as there must be a mutual dependence, there is as a matter of course a mutual responsibility resting upon *all*, and all who are earnestly praying for the spread of the gospel, must now begin to awaken to the fact that the diligent bear off the prize, while the slothful, and those who do nothing, shall not receive a crown.

We must minister in both word and deed; in spirit and in substance; in the higher as well as the lower; in the temporalities as well as in the spiritualities of life, and the sooner we begin to sow, the sooner we shall reap; the sooner we begin to lay up *treasure* in heaven, the greater amount we will ultimately receive there.

Let us then look to it, and *now*.

JOSEPH SMITH.

Discussion on the Book of Mormon.

On the evenings of Oct. 21, 26, 27 and 28, 1866, we held a discussion in Freedom, La Salle Co., Ill., with Dr. Vance, on the following resolution:

Resolved, That the Book of Mormon was brought forth as Joseph Smith represented that it was.

We affirmed the resolution and Dr. Vance spoke in the negative.

Dr. V. endeavored to make it appear that there was no more evidence that the Book of Mormon was an inspired book than there was of the Koran.

We said that the Book of Mormon had come forth in accordance with numerous prophecies of the Bible, as the first mission of Christ was in accordance with, and in fulfillment of numerous prophecies of the Old Testament, but we had not learned that Mahomet or any Mahomedan had ever claimed that the Koran, was prophesied of by any of the ancient prophets.

Dr. V. undertook to make it appear that because Mahomet was a false prophet, therefore Joseph Smith also was.

We said that if that inference was correct, then on the same hypothesis we might consistently say, that inasmuch as Mahomet was a false prophet, therefore Christ and all the Bible prophets were false prophets.

Dr. V. claimed that Joseph Smith's doctrine prevailed for the same reason that Mahomet's prevailed; but we represented that Mahomet extended his system by the sword, that the weapons of the L. D. Saints "are not carnal; but mighty through God to the pulling down of strong holds."

Dr. V. said that there are no dates to the certificates of the witnesses to the Book of Mormon. We said that there are no dates given to any of the books of the Old or New Testament, but that the dates are given to the certificates of the witnesses to the Book of Mormon in Joseph Smith's History, in the *Times & Seasons*.

Dr. V. said, "why can not Joseph Smith show the plates which he claimed to have found, to the people?" We replied by asking the following questions: Why were Peter, James, John and Jesus *only*, permitted to see Moses and Elias on the Mount of Transfiguration? Why did not Jesus show himself to all the people after He rose from the dead? If my

friend can give satisfactory answers to these questions, I can tell him why the plates were not shown to all the people. We said, however, that it was in consequence of their faith that the privilege was given unto them.

We quoted a part of the great prophecy of Isaiah concerning the coming forth of the book which was sealed, the words whereof were to be delivered "to *one* that is learned," and the book "to *him* that is not learned." He read some old sectarian comments on the prophecy, and said that it described the ancient Jews, that the *learned* Jews and the *unlearned* Jews staggered, that they could not understand Isaiah's prophecy, and that they were all corrupt. We said that Isaiah did not describe a nation of learned and unlearned Jews, but that he said that the words of a book should be delivered "to *one* that is learned," and that the book should be delivered "to *him* that is not learned," that *one* learned man and *one* unlearned man *only* is spoken of, that the "marvelous work and a wonder," which the Lord said that He would proceed to do after the *words* of the book should be presented to the learned man, and the *book* to the unlearned man, is the same work which is prophesied of by the same prophet, as follows:

"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28: 21, 22.

Thus the Lord's marvelous work is called "his work, his strange work," and "his strange act." This strange work was to be performed when the Lord shall determine a consumption upon the whole earth, that this consumption was not determined upon the whole earth in any past age, but is determined upon the whole earth in this age, therefore the Lord commenced to do His marvelous work, his strange work when the Book of Mormon came forth. Isaiah prophesied concerning the marvelous work, when he said:

"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope: that say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that

we may know it!" Isa. 5: 18, 19.

The work of the Lord in the last days is called "his work." In our last quotation, and in the following, it is shown that it will be performed on the earth before the Lord shall come:

"Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Isa. 40: 10.

Thus Isaiah foretold that the reward of the Lord will be with Him when He shall come, but His work will be "before" His coming. The Savior 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.

Paul also foretold that the Lord will make "a short work" upon the earth, that a remnant of Israel may be saved. He said:

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah." Rom. 9: 27-29.

We also showed that this marvelous work was to be performed when "Lebanon shall be turned into a fruitful field, as Isa. 29: 17 shows.

In the three following verses of Isaiah's prophecy, the description of the day when "the book" was to be brought forth is not the description of any past age, but of the last days.

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off." Isa. 29: 18-20.

Some of the deaf have already heard the words of the book. Many of the meek have increased their joy in the Lord. The terrible one was not brought to nought, and the scorners were not consumed, and all that watched for iniquity were not cut off in any former age, therefore in the last days these events were to transpire, and in that day when the book, which was to be delivered to the

unlearned man, was to be brought forth. Then Jacob (the seed of Abraham) was not to be ashamed, nor his face wax pale, therefore whereas they have been exiles in all the earth, and a by word in all nations, they are now (many of them) expecting that they will be speedily restored to the land of their fathers, and their shame and reproach is fast passing away. Soon they will sanctify the Holy One of Jacob, and fear the God of Israel as Isaiah foretold in the 23d verse. But these events did not transpire in any past age, and as they were to transpire when God should proceed to do His marvelous work, when the words of the book should be presented to the learned man, and the book to the unlearned man, therefore the Book of Mormon is the book spoken of.

Dr. V. did not attempt to show that the numerous prophecies which we quoted from the Bible do not describe the Book of Mormon, and the marvelous work of the last days. He said that he would leave that branch of the subject for the Clergy to attend to. There were two Methodist ministers present during a part of the time, and Dr. V. desired one of them to take his place, but to no effect.

Dr. V. read a certificate which he represented was signed by one of the printers of the first edition of the Book of Mormon. It represented that the printers told Joseph Smith that they had lost some of the pages of the manuscript of the book, and that Joseph gave them other pages, which did not coincide with the original. We claimed that as it was acknowledged in this certificate that the printers told a lie, and stole some of the pages, therefore the testimony of an acknowledged thief and liar was entirely unworthy of credence, and such testimony would be impeached in any court of justice on account of the plain falsehood admitted in it, and that as the Book of Mormon was *not* printed from the *original* manuscript, but from a *copy* of it, there would be no difficulty in furnishing to the printers a true copy from the *original* manuscript.

Dr. V. said that Professor Anthon testified that the characters which Martin Harris presented to him were not *Egyptian* hieroglyphics. We showed that the Book of Mormon does not say that the hieroglyphics of the Nephites were Egyptian, but that they were called by them "reformed Egyptian."

Dr. V. quoted from B. of Jacob 5: 1,

to show that "there came a man among the people of Nephi, whose name was Sherem," who "had a perfect knowledge of the language of the people." Dr. V. said he wanted to know where this man came from, and how he had obtained a knowledge of the language of the people. We quoted a part of 2d Nephi 4: 1, 2, which shows that the posterity of Lehi became divided into two nations, the Nephites and Lamanites, and that as that division was made in the days of Jacob, and as it was in his days, after the division that Sherem came among the Nephites, it was a reasonable inference that he came from the Lamanites, who spoke the same language as the Nephites, having been separated from them in that generation.

Dr. V. claimed that the Latter Day Saints had become a wicked and corrupt people, and that therefore the Book of Mormon did not come forth as we claimed.

We showed that all the eleven apostles abandoned the work for a season when Jesus was crucified, and that out of the multitude who believed on Him after His resurrection, there appears to have been "about one hundred and twenty" only who had not fallen into doubt, and that after the Lord had frequently appeared unto Abraham, and covenanted with him to give him and his seed the land of Canaan for an everlasting inheritance he became a transgressor, not because the Lord commanded him to do so, but because

"Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife." Gen. 16: 2, 3.

Sarah repented of this wrong, and when Ishmael was 14 years old, (see Gen. xvi. 16, and xxi. 5) and after Isaac was born, Sarah said unto Abraham:

"Cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called." Gen. 21: 10-12.

Thus Abraham, after the Lord had appeared unto him time after time, and covenanted with him and made great and precious promises unto him, he became

a transgressor because his wife enticed him into this great iniquity, and thirteen years after he had become such transgressor,

“Abraham said unto God, 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 beget, and I will make him a great nation. But my covenant will I establish with Isaac.”—Gen. 17: 18-21.

So many years did Abraham continue to delude himself with the idea that God would approve of his transgression, and fulfil the covenant in the seed of Ishmael. Notwithstanding the delusion of Abraham concerning this subject for thirteen years, where is there a sect or party who profess to believe in the history of Abraham as it is recorded in the Bible, who do not believe in the revelations God gave, and the conversations which God had with Abraham before he became such transgressor. Where is there a Protestant sect that rejects the testimony of Paul concerning Abraham. Paul said:

“Abraham believed God, and it was accounted unto him for righteousness.” Gal. 3; 6. “So then they which be of faith are blessed with faithful Abraham.” 9 v. “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise,” 29 v.

As this was the testimony of Paul concerning Abraham, and as all the Protestant sects profess that this testimony is not only true but inspired, and as they acknowledge that Abraham did receive revelations from God, and great promises, both before he became a transgressor and after he reformed, is there any consistency in rejecting the testimony which many of the leaders and people of Utah bore to the truth of the Book of Mormon before they became polygamists or believers in polygamy, or is there any consistency in rejecting the testimony of the eleven witnesses to the Book of Mormon because some of them did not retain their fellowship with the saints, yet were never known to contradict their original testimony to the truth of the Book of Mormon. Should we reject the testimony of Peter concerning the transfiguration of Christ “in the holy mount,”

because Peter “denied with an oath,” and said that he did not know Christ? As Protestants believe that the testimony of Abraham, Jacob, David, Solomon and the apostles is worthy of acceptation, notwithstanding the subsequent licentiousness of some of these men, and the apostacy of the others, therefore the testimony of Latter Day Saints to the truth of the Book of Mormon is reliable, notwithstanding their subsequent transgressions or apostacy.

Dr. V. said that he wanted to know why the record on Laban’s brass plates was not translated. We said that if he would tell us why the “Book of the Wars of the Lord,” “the Book of Gad the Seer,” “the Book of the Prophet Iddo,” “the Prophecy of Enoch,” and many other books which are spoken of in the Bible as sacred, are not in the Bible, we would tell him why a translation of Laban’s plates is not in the Book of Mormon.

Dr. V. wanted to know why the Lord did not direct Lehi and his people to go to the Mediterranean Sea, that they might from thence come to this land instead of going a long journey by land before they came here. We said that we would give an answer to his question if he would tell us why the children of Israel did not go the nearest way from Egypt to the land of Canaan, instead of going round about for forty years before they arrived there.

Dr. V. said that he wanted to know why the Book of Mormon does not contain the log book of Nephi’s voyage to this land. We said that we would answer this question if he would tell us why the Bible does not contain the log book of Noah’s voyage in the ark.

Dr. V. undertook to falsify the statement concerning Adam in the B. of M. 4: 2, but we compared it with Gen. 2: 9, 16, 17, and Gen. 3: 5, 6, 22, 23, and showed that these statements all harmonize.

Dr. V. ridiculed the account in Ether 1: 3, concerning the barges which the brother of Jared and his brethren built. The ridiculousness in the case was in the tone and style that he read the statement, but not in the statement itself. We said that there was no ridiculousness in a vessel being “tight like unto a dish,” but it would be very ridiculous to go to sea in a vessel which was not tight like unto a dish, and it would be very ridiculous to go to sea in a vessel which had no door to keep the water out of the vessel when the waves should dash over it.

Dr. V. attempted to ridicule the statement that the barges were "the length of a tree," claiming that the length of a tree is an undefined length, whereas it is precisely as definite as a statement of Isaiah, who said:

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65: 22.

Dr. V. said that the Book of Mormon says that that being who enticed our first parents to sin, did also lead the people from the tower of Babel to this land, but we insisted that the statement in Helaman 2; 30 can not consistently be so understood, but that Satan "led on the people" of Jared into "works of darkness and abominations." He "led on the people" into this wickedness *after* they had come to this land.

Dr. V. refused to continue the discussion, but expressed a desire that one of the clergy should do so in his stead. As they did not agree to the proposition, the discussion was ended prematurely. The attendance was large, and we were informed that many were convinced of the truth of the Book of Mormon.

ISAAC SHEEN.

COMMUNICATIONS.

History of Shakerism.

BY J. D. BENNETT.

CHAPTER X.

SKETCHES.

Character Abroad—Theology—No Creed—God an Organized Being—Dualism—God in the Plural—Not Bound by the Letter of Yesterday—Faith Forty Years Ago—Faith of To-day—Trinity.

"Do I see on yonder plain,
In holiness and beauty,
A lovely bright angelic train,
Engaged in heavenly duty?
The scene surpasses earth's delights,
No mortal can express it;
Celestial cherub, clothed in white,
And by Jehovah blessed."

So far as the Shakers are known to the world, they are considered to be a practical, sober, honest and industrious people, whose produce and manufactures are sought and valued above all others. This fact gives rise to many spurious imitations, many of which bear no similarity other than the bare name. For instance, there is a quality of stocking yarn sold in our neighbor-

hood and elsewhere, called "Shaker yarn." The only comparison is in the color, the original being usually composed of equal parts of blue and white, and any manufacturer can produce this color, whether permanent or not.

As to theology, they are supposed to hold to a *creed* which has foundation neither in scripture nor reason; but this is, in some respects at least, a mistaken idea, as the investigator will learn. While these people have their own theological notions, they acknowledge *no creed*, except that given by revelation, either in the scriptures, or that of to-day. *They ignore all articles of faith* which would bind them to a belief in a God without body, parts or passions, filling immensity, &c.; nor do they subscribe to any "stereotyped faith" of opinion. Every man views the Supreme Ruler of the universe as wisdom and influence may dictate to him. An accepted sentiment among them is that man was made "in the image of God," therefore, they conclude that God is an organized Being; and as Christ was in the "*express image of His PERSON*," they think it no sacrilege to look upon man as, and contemplate Deity as having limits and extension, perfect in all His parts. Nor is this all. Aside from the personality of God, they believe:

First, That God is *dual*; that the God-head is composed of the male and female elements.

Second, They claim a *plurality* of Gods, assuming that the God of Israel was not the God of the universe, neither was it the God of the universe who brought up Israel out of Egypt, &c.

I have already hinted that the Shaker holds himself as "untrammelled by the letter of yesterday." This is not only a maxim, but a positive fact, therefore the only chance to find Shaker expressions on some points, is to look at the past and present. At an early date, when the society at Union Village was in its infancy, a young man of a somewhat zealous temperament, advocated the doctrine that Jesus of Nazareth was a *man* of the race of Adam in very deed, having been begotten into the world in the natural manner, and that the only difference between him and his fellow mortals, was that power or authority conferred at his baptism in the river Jordan. In consequence of freely expressing this statement he was "put out of union" (disfellowshipped) by the elders, but finally regained his standing, and the confidence of the church, and since then has filled many important stations in the society, yet notwithstanding the vicissitudes of life, his

opinion has ever remained unchanged, but experience taught him that prudence was the better part of valor, therefore his theme was his *private* property, until the "Rochester Rappings" wrought deliverance by revealing the same sentiment to humanity. Since then this doctrine has developed itself until they now declare in public that Jesus was not God, neither Christ, but the medium through which the Christ manifested itself to the world. The Triune Godhead, as generally understood, is repudiated as a farce too inconsistent and too contemptible to receive a moment's notice.

CHAPTER XI.

A BRIEF GLANCE INTO THE INTERIOR,

O what a blessed way is this,
How all secure from danger,
The sinner, to such heavenly bliss
Must be a total stranger.
With hands to work, and heart to God,
In peace and resignation,
When we do not go much abroad,
We're shielded from temptation.

In the social relation the Shaker enjoys many privileges unattainable to the majority of mankind. Secluded as they are from all political strife; free from the cares of the world, and unabsorbed in grasping after the cankering riches of earth, they have much opportunity for mental improvement. Being regular in their hours of labor, and not under the necessity of over-tasking their physical systems, their mental faculties are ever bright. When his daily labor is completed he can retire to his chamber, and having selected a suitable book from a choice library, which is found in each family, he can devote a few leisure hours each day to useful study, or, in a contemplative mood, fix his thoughts on the universe, with the great Creator as the fountain head. In this connection I might refer the reader to the Works of Josephus, where he will learn that Shakerism is nothing new, (see book 18 par. 5,) here he will find as good a description of the Shakers, aye better, than has ever elsewhere been placed before the public. But a more minute detail can be found in the same work under the head of the "Wars of the Jews." Book 2, c. 8. In the description of the Essenes, I find a faithful portrayal of the faith and tenets of Shakerism, and indeed so similar are the peculiarities of these two sects, that Prof. Bush does not hesitate to style Shakers as the "modern Essenes." Yet there is some difference in the outward ordinances, the admission ceremony requiring the white garment, etc., the waters of purification, commonly understood as baptism, the sac-

riifice, etc., are not found in the Shaker ordinances in any other than a spiritualistic sense. With these references, those having the works of the Jewish historian, will scarcely require a further delineation, but for the benefit of those who may not thus be favored, I will add a brief description of their social life, hoping that it may prove interesting to all parties.

The buildings are composed of the best material which the neighborhood produces, mostly of brick or wood. In one instance a dwelling with an upright 100 feet square, three and a half stories high, with a wing extending rearward fifty by one hundred feet, three stories high, was covered with slate imported from Wales, they were built of beautiful pressed red brick, of home manufacture, and laid in what is commonly called white or Louisville lime, door and window sills and caps made from freestone, smoothly dressed. The architecture, although somewhat modern in style, contemplates convenience and neatness with rigid plainness. Entering wide halls with stained floors, whose polished surface present a glossy appearance, an ample stairway on either side meets the eye of the visitant. On the right and on the left are rooms capable of accomodating from four to ten persons, the "Brethren" occupying room No. 1, and the "Sisters" room No. 2, on the opposite side of the hall, each dwelling under the same roof, mutually enjoying the blessings of life, not as husband and wife, but as "brethren and sisters," who labor to make each other comfortable in the journey of time. The sexes meet together each Sunday, Tuesday and Friday evening to spend a social hour in "pleasant chit chat." From these "union meetings," as they are called, all light, chaffy, or boisterous conversation is excluded, neither any thing bordering on unchaste or sensual propensities tolerated, in word or gesture; but, on the other hand, the strictest order and decorum is observed. In order to effect this, the following regulations are strictly observed:

At the hour assigned for the meeting, the brethren form themselves into a single row. The senior elder, if one resides in the room, occupies the first seat at the head of the row. In the absence of that august personage the next in authority assumes this post. The line is then filled out by the balance of the inmates who may be present, each occupying the station assigned, him according to his years, the youngest footing the row.

When the hour arrives a small bell heralds the fact with promptness. Each sister in room No. 2 takes up her chair and walks,

headed by the eldest, into room No. 1. Here they seat themselves in like order as that in which we left the brethren. At the next meeting the order is in a measure reversed, the sisters remaining in their own room, ranged in proper order, and the brethren, bringing their chairs, spend the evening with them. In all other particulars the order is the same as above described; and this describes the whole arrangement through their habitation, on these particular evenings.

Passing through this department, we enter a chamber whose walls are partly decorated with neatly turned pegs, so that the brethren may "hang up their hats," therefore every hat found on the floor is "a hat out of order." A pump stands near the centre, with a drinking cup attached. Near by is a copious wash stand, or sink, and a towel suspended from a roller, &c., all of which suggests the propriety of "cleanliness," a prominent feature of Shakerism. This department is termed the "entry," and is the connecting link between the main dwelling and cooking department, the ground plan of the whole forming a T. From this we enter the "dining room," in the centre of which are serving tables and a very convenient place for depositing dishes, &c. On the other side, and a short distance from the wall, is a long table, usually made of cherry, maple or black walnut, the surface of which is kept highly polished and varnished, giving it a mirror-like appearance, for their beauty is never hid beneath the table cloth. The short backed chairs are so neatly placed under the table that you would scarcely mistrust their presence. The floor too, being neatly stained, is susceptible of a high polish, which those in charge spare no pains in bestowing upon it, until it has the appearance of being varnished. From forty-eight to seventy-six persons are seated in this department at one time. The tables are kept well supplied by tidy sisters, the embodiment of neatness. Usually an old fashioned long cased clock, stationed directly behind the seat occupied by the elder who presides over the affairs of the family, completes the furniture catalogue of the dining room.

The cook room is the adjoining apartment. Here a ponderous cook stove with furniture to correspond, impresses some of the nervous brethren that fuel must be provided. There are a couple of large kettles, (such as large farmers are pleased to have at hog killing times,) built in an arch for the purpose of cooking potatoes and vegetables of any description, and are in good demand when new corn mush is on hand.

A couple of pumps, one supplying hard and the other soft water, are so arranged that by adjusting a tube which hangs suspended from the ceiling by a weight, water can be pumped into either of these vessels, or those on the stove. The brethren build fires each morning, and do the major part of the pumping, and supply the wood box with wood, etc. Some of them are highly pleased when selected to perform these little favors for the sisters.

Next is the "bake room." A glance at those large flour chests would lead a person to suppose large quantities are consumed, and this would be a very correct conclusion, for from three to seven hundred pounds of flour a week are consumed. A new batch of bread and pies are baked every day, except Sundays. The quantity of pies consumed by them is truly surprising. A young sister once informed me that she had kept an account of all the pies which she made during a space of four weeks, or twenty-eight days, and were consumed by a family of one hundred persons, including children as well as superannuated members. The sum extended to eight hundred made in tins 8 by 12 inches square.

Should we take a glance into the cellar, we shall find an extensive store-room, which in the fall is well filled with the choicest fruits of every description which the climate produces. A portion of this subterraneous store-house is enclosed as a "dairy room." The cement floor is kept in the neatest possible order. The long array of milk pans covered with rich cream, the well filled shelves of cheese and butter rolls are suggestive of solid comfort. After viewing all this *external* fulness of the household, and the conveniences for preparing the same, we are impressed with the idea that "consumption" is extensively found in that locality.

Stray Thoughts.—No. 1.

DEAR READERS.—Without occupying valuable room in the *Herald* with excuses and reasons for having become *semi-OCCASIONAL* in my communications, I will proceed to give a few of my thoughts in utterance as they occur to me as I progress in knowledge of the latter day work. I will say to you in the outset that I am each day more fully confirmed than on the previous one, if that were possible, of the divinity of the work in which we have set out, every day brings fresh convictions of its truth.

At times, when meditating, and being sorely tempted by that arch traitor and enemy of all righteousness, even Satan

himself, I am led to rejoice that I too can make choice with Moses, and do fully indorse his conclusions, viz: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11: 25, 26.

How often, in times gone by, have I wondered, while ruminating upon the scriptures, as to what consistent disposition or explanation could be made of such passages as the following:

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Mat. 7: 14.

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Mat. 10: 37.

"All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12.

"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.

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's; and of the holy angels." Luke 9: 26.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, * * * but as for me and my house, we will serve the Lord." Josh. 24: 15.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." Mat. 6: 24.

While contemplating such passages as the foregoing, I have been forced to the conviction that the *gospel*, and those who indorsed and taught it, would be obnoxious in the sight of the many who were to choose that "broad way" spoken of in connection with the "narrow way;" that it must be even as it was in ancient times; that stigma, and epithets of the vilest character would be hurled at its adherents; that the followers of Christ would be called upon to suffer all things, even as He did, even to martyrdom in some instances; that they must take the spoiling of their goods as a joy, and be content to receive revilings, but revile not again. These are the conclusions that I arrive at after investigating the scriptures. The gospel of Christ was never a popular doctrine, neither will it be till He comes whose right it is to reign. Some will tell us, when in their better moods, that the doctrine we teach

is not irreconcilable with the scriptures, but the objections they have to it is the source through which it has come. We say to such that we are not accountable for the acts of our heavenly Father, He chooses whomsoever He will, He says: "you have not chosen me, but I have chosen you." What class of people did He choose His apostles from anciently? Was it the learned and wise, in their own conceits? No; far from it, they were poor fishermen, devout, meek and humble men. And why was it that He chose this class of men? We will give you His reasons, as they are recorded in 1 Cor. 1: 26-29, as follows:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but 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."

You see now the reason why He has chosen the poor, despised and meek of the earth to carry on His work, which is: "*That no flesh should glory in his presence,*" and a good reason it is, too, for the people of this generation are getting so wise in their own conceits that they would surely forget who their teacher was, and their aspirations are so very great that they would claim the honor unto themselves. He has told us that he is a jealous God, and has wisely provided against any such usurpation.

We will examine for a moment and see if the mission of Joseph was the most unfruitful of all of God's servants, and whether we have more reason of discouragement than did the disciples in other dispensations. We read in 2 Pet. 2: 5, that Noah was a preacher of righteousness; and the scriptures also inform us that he warned the people for 120 years of the judgments that were to come upon them if they did not repent and turn to the Lord, and we read that the entire result of his ministrations during that time was the conviction to *sever* souls of the truth of his mission and calling. So we see that in comparison with this, that Joseph's was an immense work, for we ascertain from the statistics of the enemies of the work, that at the least calculation an hundred thousand were brought

into the work throughout the world under his ministrations. Thus you see we have no need of discouragement as to the progress of the work; no indeed, for the Lord has set His hand for the last time to recover His people; nothing shall stay the progress of His work; it is to roll forth till it fills the whole earth, even as a stone cut from the mountain without hands. May God hasten its consummation. Christ laid down for us the plan of salvation, and as we can find no *repeal* of that plan, neither any provisions in it that after any certain period we are at liberty to institute means of our own, consequently we feel satisfied that we have no authority to deviate from that plan; it most assuredly requires implicit obedience to that plan to obtain the reward promised on those specified conditions; if any deviation is made therefrom, no man of ordinary reasoning faculties, ought to claim that they have any promise of reward.

What caused the walls of Jericho to fall? Was it simply the blowing of the ram's horn? If so, why did they not fall at the first blast, or at some one of them previous to the seventh? No; it was *implicit* obedience to the commands of God which caused it.

What caused the man to see that had been blind from his birth? Unquestionably it was obedience to wash in the pool at Siloam. None will presume to assert that he would have been healed had he washed in any other waters.

Again, what healed Naaman of his leprosy? It surely could not have been the simple dipping in the Jordan, else would he have been healed at the first instead of the seventh washing. Peter says it is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God." 1 Pet. 3: 21. So we might continue multiplying evidence that it requires *implicit* compliance with the requirements laid down in order to obtain the desired results.

Paul, after his epistles to the different brethren, and notwithstanding all his teachings of the second coming of Christ, and things that were to come to pass in the last days, says in 2 Thes. 2: 3, "let no man deceive you by any means; for *that day shall not come, except there come a falling away first.*"

We also read in Micah 3: 6, as follows: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over

the prophets, and the day shall be dark over them."

Thus, we have given conclusive evidence that there was to be a "falling away;" we will now show from Rev. 14: 6, that there was to be a restoration of the gospel to the inhabitants of the earth in the last days:

"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."

We claim that this restoration *has* taken place; that the kingdom of God is set up never more to be torn down, and are prepared to prove it demonstratively.

There is certainly none so inconsistent as to say that God would promise to restore that to a people which they were *already* in possession of; and if they deny that this restoration *has* taken place, then they are forced to the admission that they are *destitute of the gospel*. Rather a damaging admission. OCCASIONAL.

CONFERENCES.

Massachusetts Conference.

Minutes of a Conference of the Church of J. C. of L. D. S., for the Massachusetts District, held at Fall River, Mass., Oct., 13, 14, 1866.

The Conference met at 7 P. M., Oct. 13, and organized by calling W. W. Blair to preside, and John Gilbert to act as Clerk.

The following official members were present: of the twelve 1, elders 7, priests 3, teachers 2, deacons 2.

The President made some remarks on the object of the meeting, stating that now the clouds of darkness are rolling away, there is going to be a great work done in the building up of the kingdom of God in these Eastern States, and exhorted the ministry to labor faithfully in the great cause in which they are engaged.

Resolved, That we proceed to organize the Conference consisting of the states of Massachusetts, Rhode Island and Connecticut.

Resolved, That this Conference be known, as the Massachusetts Conference.

Resolved, That Elder Wm. Cottam be appointed President of this Conference District.

Resolved, That Geo. G. Smith be received as a member and an Elder in the Church of J. C. of L. D. S.

Afterward there was speaking by various brethren, touching the work of the Lord.

SUNDAY MORNING, OCT. 13.

There was speaking by Elder Cottam. The rest of the meeting was given to the saints to bear their testimony to the work of God, and the testimony of the Spirit, through tongues and interpretation and prophecy was enjoyed by many, and in a great measure. The power of God wrought mightily upon the congregation, gladdening their hearts and enlightening their minds.

Sacrament was then administered, and our hearts felt glad on this occasion, which will long be remembered by all who were present. The Conference then adjourned.

AFTERNOON SESSION.

Preaching by Elders Cyriel E. Brown, Geo. G. Smith, E. M. Webster and W. W. Blair. One came forward for baptism.

EVENING SESSION.

W. W. Blair preached from Matt. 19 : 21. The confirmation of Elizabeth Brown, who had been baptized by Elder Wm. Cottam, during the intermission, was then attended to. She was confirmed by W. W. Blair.

The Fall River Branch then reported 63 members, including 10 elders, 4 priests, 2 teachers, 2 deacons, 1 cut off, 1 removed without letter, and 16 scattered. Thomas Gilbert, President, John Gilbert, Clerk.

Resolved, That Elders Geo. G. Smith and E. M. Webster be appointed a mission to Boston and vicinity.

Resolved, That Elder Cyriel E. Brown be appointed a mission in Milbury and vicinity.

Resolved, That this Conference adjourn.

W. W. BLAIR, PRESIDENT.

JOHN GILBERT, Clerk.

SELECTIONS.

Christ's Death-Warrant.

(ASSERTED COPY.)

In publishing the following, purporting to be a copy of the warrant upon which Christ was crucified, we only give it to our readers upon its own merit, the probability of its correctness we leave for future development.—[Editor.]

Among many interesting relics and fragments of antiquity which have been brought to the light by the persevering researches of modern philosophers, none could have been more interesting to the philanthropist and believer than we publish below. "Chance" says the *Courier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document to all Christians that has been recorded in human annals"—that is the identical death

warrant of our Lord Jesus Christ. The document was faithfully transcribed by the editor, in these words:]

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the Cross.

In the year 17 of the Emperor Tiberius Cæsar, and the 27th day of March, the city of the holy Jerusalem—Anna and Caiphias being priests, sacrificators of the people of God—Pontius Pilate, Governor of Lower Galilee, sitting in the Presidential chair of the prætory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying :

1. He is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Orders the first centurion, Quilius Cornelius, to lead him to the place of execution.

Forbids any person whomsoever, either poor or rich, to oppose the death of Jesus Christ.

The witnesses who signed the condemnation of Jesus are—

1. Daniel Robani, a Pharisee.
2. Joannæ Robani.
3. Raphael Robani.
4. Carpet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper plate; on one side are written these words: "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Agulla, in the kingdom of Naples, in 1810, and was discovered by the commissioners of arts of the French armies. At the expedition of Naples it was enclosed in a box of ebony, at the sacristy of the Chartem. The French translation was made by the Commissioners of Arts. The original is in the Hebrew language.

How MINISTERS ARE BORED.—A gentleman living in a house that had previously been occupied by a popular clergyman, at Rochester, N. Y., was so constantly bored by all sorts of traveling agents and other bores, that he posted a card on his door, addressed "to all whom it may concern," running thus:—

"Dr. ——— does not live here. He has moved away, and will not occupy this house again till May 15, 1867. In consequence of this, the present incumbent has decided to suspend the free list. No books, maps, pictures, stationary or recipes of any kind wanted. No history of the rebellion, whether written by Greeley or Jeff Davis. Have no desire to put my name in any subscription book in order that it may be used for influence. Have no old clothes except those I am now wearing, and the customs of modern society are unfortunately such that I cannot dispense with them. Have no gold pieces, for we cannot get money enough to purchase at one time more than we can eat at one meal, consequently proprietors of boarding houses will have to look elsewhere for supplies. This house will not be kept as a hotel, and warm meals at all hours will not be furnished. Have not a spear of hay in the barn, nor a single oat, and have not taken care of horses since I drove on the canal, which means that we have no room for horses or donkeys either. Have no vacant rooms or beds to spare for agents, elders, beggars, sponges, leaches, professional bores, seedy students, soldiers, sailors, negroes, freedmen's aid society agents, rebels or abolitionists, even though ministers in neighboring towns and cities have told them to be sure and call here. No money to spare to any of the above individuals or enterprises which they represent, even though it be for the laudable object of furnishing unborn African children with red flannel nightcaps and fine-tooth combs. In a word, the minister don't live here now, and 'old things have passed away, and all are become new.'"

"WHO MINDS EARTHLY THINGS."—Let such consider that the time will arrive when this world can be thought of as nothing but as it has furnished a stage for the manifestation of the Son of God; when His birth, His death, His resurrection from the dead, His ascension to glory, and His second appearance, events inseparably connected, will concentrate within themselves all the interest of history; when war and peace, and the pestilence and famine, and plenty and want, and life and death, will have spent their force, and leaving nothing but the results of Christ's manifestation upon the earth; when every other distinction which has marked the individuals of generations of our race shall be swept away; all shall be alike distinguished in the annals of the universe by the new and awful character of being associated in the same nature with the Son of God. In the effects of this gracious interposition you are in-

terested; of its fruits you are invited to partake.

You may now reject the offer, you may now refuse this great salvation, but the period of neglect will soon be over. You may now think lightly of the Savior, but these thoughts will soon be ended. The moment you enter eternity you will see things as they are; the greatness of Christ will present itself to your eye, the vastness of His redemption; the importance of His mediatorial work; the infinite felicity of being saved, the unspeakable misery of being lost; the thoughts of these will dwell with you forever. Those who now neglect the gospel will never cease to curse the infatuation of putting away from them the proffered mercy, and judging themselves unworthy of everlasting life. What think you of Christ? The time is coming when you must think very seriously of Him. Will you not now embrace His terms, which alone give you peace and joy? Then, when eternity is disclosed to your view, you will realize and rejoice in that grace of God which has made you wise unto salvation.—*Robert Hall.*

Fashion.

Fashion rules the world, and a most tyrannical mistress she is—compelling people to submit to the most inconvenient things imaginable, for her sake.

She pinches our feet with tight shoes, or chokes us with a tight neckerchief, or squeezes the breath out of our body by tight lacing.

She makes people sit up by night, when they ought to be in bed; and keeps them in bed in the morning, when they ought to be up and doing.

She makes it vulgar to wait upon one's self and genteel to live idle and useless.

She makes people visit when they had rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels people to dress gaily, whether upon their own property or that of others, whether agreeable to the word of God, or dictates of pride.

She ruins health, and produces sickness; destroys life, and occasions premature death.

She makes fools of parents, invalids of children, and servants of all.

She is a tormenter of conscience, a despoiler of morality, and an enemy of religion; and no one can be her companion and enjoy either.

She is a despot of the highest grade, full

of intrigue and cunning, and yet husbands, wives, fathers, mothers, sons, daughters and servants, black and white, have voluntarily become her obedient subjects and slaves, and vie with one another to see who shall be most obsequious.—*Exchange.*

Size of the Ark.

Infidels have objected to the size of the ark—have asserted that it is quite absurd to suppose that ever there could be a vessel constructed large enough to hold all the creatures which must have been placed in it, with sufficient food, it may be, from six to twelve months—water for the fish, corn for the four-footed animals; seed for the birds, and so on. Now we will take the dimensions of the ark from the record of Moses, and calculate them on the lowest possible scale. There are two definitions given to a cubit—one that is eighteen inches. We will take it only at the lowest. Moses states that the ark was 300 cubits long. This would make it 450 feet long, or about the length of St. Paul's Cathedral, London. The breadth it states to be 40 cubits; we then have it 60 feet in breadth. He states it to be 38 cubits high; so that it was 57 feet in height. The tonnage of the ark, according to the computation of modern carpenters, must have been 32,000 tons. The largest English ship, of a size altogether unimaginable to those who have never seen it, is 2,500 tons burden; so the ark must have been equal to seventeen first-rate ships of war, and if armed as such ships are, it would have contained beyond 18,000 men, and provisions for them for eighteen months. Buffon has asserted that all four-footed animals may be reduced to 250 pairs, and the birds to a still smaller number. On calculating, therefore, we find that the ark would have held more than five times the necessary number of creatures, and more than five times the required quantity of food to maintain them for twelve months.—*Exchange.*

CO-OPERATIVE SOCIETIES IN ENGLAND.—

The co-operative principle is rapidly extending in England; among the laboring classes. Their industrial and productive associations now number no less than six hundred. The influence of these societies for good is immense. The returns of four hundred and seventeen of them, for the year 1865, show that, carrying on the trade of grocers and dealers in provisions, shoe making and drapery, they had at the close of the year, 148,586 members, and their share of capital amounted to £761,812, and their loan capital was £112,733. They paid £3,062,088, for goods bought,

and received for goods sold, £3,373,837. Their profits amounted to £279,236, out of which they paid dividends and added to their reserve funds. The Rochdale Association, established twenty years ago, and the pioneer in the movement, still takes the lead, in regard to the extent of its business and general prosperity. It was a noble enterprise, and has borne good fruit.—*St. Louis Industrial Advocate.*

CORRESPONDENCE.

FROM BRO. H. P. BROWN.—Being on the frontier, or outpost, and trying to push the conquests of the Redeemer's kingdom a little farther, I thought I would report a little skirmish I have been having with the enemy.

A Mr. Moore, a Campbellite preacher, living six miles from here, has felt for a long time that he would like to have a theological fight with me or see one; and being "instigated" by the orthodox of this place, (as I have just been assured,) entered into an arrangement with me for a five days debate, to commence on the 30th of October last, at this place. When about signing the stipulations he informed me that he had to submit the questions to the Rev. Dr. R. B. Roberts, of El Paso, Ill., who was to be the champion against me.

Mr. Roberts refused to discuss the propositions agreed upon between Moore and myself, and sent me what he called two propositions, which I declined to discuss, unless he would come up to those agreed upon. He then sent me two others, and informed me that he should be here before I would have time to communicate with him. At the time appointed he came, and after a while we agreed upon two questions to discuss:

1. *Resolved*, That the Old and New Testament, commonly called the "Bible," contains the only revelation of the will of God to man, and all the revelations He will ever give to man before the judgment of the great day.

Roberts affirmative, Brown negative.

2. *Resolved*, That the Church of Jesus Christ of Latter Day Saints is the church of God.

I affirmed, he negated.

The King James' Translation of the Bible being the standard authority and text book, and pattern of the church and its organization. Three moderators were chosen, and the debate commenced at our Court House. It was not very well advertised, and not many attended.

We had a pleasant debate two evenings. Dr. Roberts then withdrew himself from

the county, and I had to go and inform the people that the fight had ended—the enemy had withdrawn.

I regard Dr. Roberts as a gentleman, and also Elder Moore, who got up the debate. Neither of them had ever met Mormonism (as they called it) before. It was more than they bargained for. I really felt sorry for them, more particularly as the Dr. intimated to me that the orthodox had encouraged Elder Moore to get up the debate and clean me out, and then failed to attend with their congregations, to give the aid and comfort they were promised.

The Dr. is considered a "big gun" and an old and experienced debater, yet he said to me that he had never been treated so meanly by the orthodox, as in this instance, and further, that he had rather leave (if he had the power) the spiritual care of the people of Waverly under my care and doctrine, than under the orthodox. If they did encourage Moore to go to the expense of getting the Dr. here, (which he, the Dr. informed me was not less than \$50 besides his time,) they played an unworthy part, and are not worthy of the title they wear, of Christians and ministers. Three orthodox ministers attended each evening, but only three or four of each of their flocks were there. There were four or five Christian ministers there, who acted the part of Christians and gentlemen.

The Dr., Elder Moore and myself, parted with the kindest feelings and I pray God to bless them both; and bring them to a knowledge of the Latter Day work.

WAVERLY, Iowa, Nov. 1, 1866.

FROM BRO. JAMES BURGESS.—In regard to the church and work here, things at present are quite encouraging. Since I came here I have labored steadily to regulate and set in order, and adopt measures for the good of the branch and spread of the work. We have had much to contend against, but perseverance and diligence have accomplished some good. Besides restoring unity and good order, we have increased in numbers. We have now four elders in the branch besides myself. Several of them were up to Sandusky to preach yesterday, and I am informed had a good attendance, with prospects of encouragement. Yesterday I preached in the city twice, besides attending sacrament and confirmation meeting in the branch. In the evening I preached in the outskirts of the city, in a private house, to a good congregation, with good satisfaction. A week ago to-night I baptized two ladies. We have also a fair prospect of some more before long. We intend, by the help of the Lord, to keep the work in motion. With the

exception of my daily labor, my whole time is spent in laboring for the cause of Zion, and I have the satisfaction to know that my labor is not in vain. The Lord has greatly blessed me in combatting error and defending the truth.

KEOKUK, Iowa, Oct. 28, 1866.

FROM BRO. W. W. BLAIR.—The branch at this place is doing well. Nearly 80 have been baptized of late, and I expect to baptize some more this week.

The saints here have determined to tithing themselves. Those who have not a "surplus" give from fifty cents to one dollar a week. Others agree to give one tenth of their earnings, while others will give as they can, and from some nothing is expected. In this way they hope to aid much in rolling forward the work. Some such course must be adopted by all the saints, and it should be attended to right away. The instruction the Twelve received in 1861, on the subject, remains almost a dead letter. This certainly ought not to be. Why cannot some full understanding be had in regard to it by the close of another Conference?

PIFFSBURG, Oct. 30, 1866.

MISCELLANEOUS.

Council Meeting.

At an advisory council, consisting of three of the Quorum of the Twelve, the First Presidency, two High Priests, and a number of the Elders, convened on the 16th of Oct., 1866, at the house of Zenos H. Gurley, for the purpose of consultation. The following resolutions were passed, viz:

Resolved, That in view of the circumstances of the case, it is the opinion of this council, that Bro. Jason W. Briggs should not prosecute his mission to England alone; but should labor in this country until such time as Bro. Ellis can accompany him, unless otherwise ordered by the Spring Conference.

Resolved, That the Publishing Committee be requested to obtain information respecting the way the translation of the Scriptures was made, preparatory to the issuing of the preface, &c.

Resolved, That we believe that it is the duty of all the members of the Quorum of the Twelve, to go forth from church to church and preach on the law of tithing, in connection with all the other principles of the gospel, so that they may be enabled to devote all their time to the ministry.

Resolved, That to carry out the principles of the law of tithing, it is the opinion of this Council, that the law should be

carried out in the scattered condition of the church, and that as far as we can approximate to that law, is upon the principle of free will offering, for the practical purposes indicated by that law.

Resolved. That the Bishops, in connection with the ministry of the church, should travel and preach the law of tithing.

Resolved. That we do most earnestly entreat all the saints to remember, that all their "surplus property" is the Lord's, and that it is needed for the support of the poor of His people, and the families of the elders whose time is engaged in the ministry.

By order of Council.

JOSEPH SMITH, PRESIDENT.

Questions and Answers.

Ques. How do you understand the saying of Christ, in Matt. 5:32?

Ans. We understand, that the Savior declares the then existing law, by which men put away their wives, to be at an end; and that no legal cause for divorce exists, except the crime of fornication. And further, that under the gospel law marriage is a righteous compact, as well as a civil contract.

Q. If a man has two wives, and the first one gets married again, is the second his legal wife?

A. If the first wife was *legally* divorced the second is his wife. But we are of the opinion that by the gospel order, a man can have but one legal wife unless in case of death, or divorcement for just cause.

Q. Should the names of scattered members be recorded in the General Church Record?

A. When an elder baptizes and confirms a person who is living where he cannot unite with any branch, such elder should report to the General Church Recorder the name of the person, his present residence, time and place of baptism and confirmation. The baptized person should also receive a certificate from the elder who baptized and confirmed him, which should contain the same facts, and if the elder should refrain from making a report of the baptism and confirmation, the certificate should be sent to the General Church Recorder.

How full of hope and joy is the gospel of peace. Not a promise but makes a cheerful echo in the heart. Not a line of condemnation but there was means furnished for escape. How foolish then for the children of the faith to cover their own golden horizon with the dun clouds of doubt or despair, by cast-

ing the burden of their salvation upon an observance of one part only of the plain law.

INFORMATION WANTED.—Any person knowing the whereabouts of Francis Boggs, would confer a great favor upon his mother-in-law, Mrs. Mary Martin, by sending information to her at DeSoto, Whashington Co., Neb. When last heard from, (some two years ago,) he was in Washington, Washington Co., Utah Ter. Elders traveling in that District will please make inquiries as to his whereabouts.

FOR SALE.—A small farm, situated on Fox River, four miles from Plano, containing fifteen acres, upon which there are two good houses, a well of good water and a stable. There is also a young orchard on the place. For further particulars enquire of JOSEPH PARSONS, Pittsburg, Pa., or of ISRAEL ROGERS, Sandwich, Ill.

THE HYMN BOOK AND SYNOPSIS will be sent to all who have paid for these books, as soon as we receive some from the binder, which will be in a few days.

MAARRIED.

At Nebraska City, N. T., Aug. 17, 1866, by Elder R. C. Elvin, JOSEPH GRIFFIN to Miss MARY CHRISTIAN.

DIED.

IN DeSoto, Neb., Sept. 2, 1866, Sister EMILY M. RUBY, born in Monroe County, New York, April 6, 1815. Aged 51 years, 4 months and 26 days.

THOS. J. SMITH, Clerk.

At Kewanee, Ill., Aug. 22, 1865, MARY JANE PATTERSON, daughter of John S. and Sarah Patterson, aged 1 day. Also, July 1, 1866, SARAH ELLEN PATTERSON, twin sister to the above aged ten months and ten days.

At Kewanee, Ill., May 16, 1866, PATIENCE BOSWELL, daughter of Joseph and Mary Ann Boswell, aged 13 days.

At Kewanee, Ill., Sept. 9, 1866, GEORGE E. WHITEHOUSE, son of Benjamin and Patience Whitehouse, aged 13 days.

At Kewanee, Ill., Sept. 9, 1866, ELIZABETH LAMB, daughter of Wm. and Rosannah Lamb, aged 1 year, 4 months and 8 days. Now they've gone, we'd not recall them

From a paradise of bliss,
Where no evil can befall them,
To a changing world like this,
Gone far away from wickedness,

To mingle with the good, [white
Who washed their robes and made them
In Christ's atoning blood.

In Nebraska City, N. T., Oct. 3, GEORGE
RUSH, aged 11 months.

At Little Sioux, Iowa, Oct. 30, 1868,
GULA ELMA MORTON. She was born April
15, 1802, and baptized in 1837, in Licking
Co., Ohio.

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of God on Earth Before the Second Com-
ing of Christ, Nos. 1, 2, 3, 4 and 5—Con-
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THE TRUE LATTER DAY SAINTS' HER-
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THE TRUE LATTER DAY SAINTS'

HERALD.

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

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

No. 11.—Vol. 10.] PLANO, ILL., DEC. 1, 1866. [WHOLE No. 119.

Pleasant Chat.

For reasons valid, (to ourself at least,) the leading article in this issue will be quite as short as usual.

Having been permitted to attend the sitting of the elders' Conference, for the division comprising the Boone County, Marengo, Batavia, and Plano churches, we are pleased to record, in connection with the details as seen by the minutes, a testimony concerning the pleasantness and peace there manifested.

Arriving at the house where reside, Bros. Charles Alderman and Charles Jones, it was determined to spend the evening prior to the commencement of the business session in prayer. Accordingly the saints gathered together, and it pleased the Lord to bless us in answer to prayer.

There was preaching on the evening of the 17th Nov., and on the 18th, (Sunday,) three meetings were held, each well attended, and at nine o'clock Sunday evening the saints met in prayer, and continued before the Lord until twelve. During the meeting much good instruction was given, much reproof, and many promises made through the Spirit, and such a season of refreshing from the presence of the love of God, that the memory thereof will remain forever.

It was found that a too lax representation needed correction, and we think it advisable to request the several churches to consider the *propriety* of securing the appearance of their representatives, by

sending "one or more of their teachers, or some priest," to attend the conferences held by the elders from time to time.

Some instructions were given some time ago, respecting the selecting of delegates to represent the different branches. It must be that the fact is lost sight of that each separate branch is a self-existent, subordinate, integral portion of a great whole, and as such has local interests, domestic affairs, and questions of polity, requiring representation and adjustment; and it is expected, that none can so well understand and represent those several matters of local importance, as those who are standing members to the church and are chosen by the branch of the church to which they belong to so represent them.

It is an old maxim that what is every one's business is no man's business; and we might make the application, by asking if the priest, or teacher, of the Plano Branch is at liberty to represent the domestic affairs of the Marengo Branch, and the reverse.

The propriety of this method of representation is hereby urged, to the end that a more complete representation may be had, and that a more universal compliance with the law requiring the assembling of the saints may be secured.

Bro. Alexander H. Smith writes cheerfully from Carson City, Nevada, and is pushing his way to San Francisco, as rapidly as possible. Bro. Wm. Anderson has gone on ahead of him to California. Bros. Job and Gillen we have had no

word from since Bro. M. H. Forscutt wrote concerning them. We do not know what they are doing, but presume they are doing well.

In other fields, the laborers are striving nobly to carry the day; but many, oh how many, are perishing for the words of life; because the *laboring* elders are so few.

Elder James Blakeslee lies very ill at Batavia, Ill., and Bro. George Lindsey at Bro. Philo Howard's, near Batavia. Will the saints please remember them before the Lord, that the prayers of faith may avail for them.

Instructions, if followed, are productive of results, commensurate with the good there is in them and the importance of the occasion calling them out. If not followed, nothing is gained by asking for them, nor from their having been given.

Reproof is healthful, if effectual in suppressing the evil reprovéd.

Revelation is pleasant to have, and warns us of the things to come; but if persisting in the things warned against, no immunity from such evils as follow can be claimed.

A strong and steady effort is necessary, to arrive at a complete working order, and the more persistently we strive, the sooner we shall obtain that which we seek.

The church is doing a heavy business in the way of conferences and resolutions, and it is quite refreshing to be sure; but let us not be like him of whom Pope speaks, as one who, "resolves and re-resolves, still dies the same."

And now the treasured cry of the honest and enquiring minds comes from the islands off the coast of Maine, and from British Canadas, from Oregon, California and the Southern States; while our hearts are pained by the call, "come over and help us," all through these Western States.

And over the seas—ah well—we stop trying to tell how like the cry of the parched earth for rain, is this call. What shall we do? JOSEPH SMITH.

Antiquarian Evidences of the Truth of the Book of Mormon.—No. 10.

In the Book of Mormon we read that Teancum was a valiant leader of the Nephite army, and that he also slew the king of the Lamanites. See Book of Mormon.

There was also the city Teancum by the sea shore on the west sea, on the north

side of the narrow neck of land. See B. of Mormon, in B. of M. 1 : 4 & 2 : 1.

There are many Indian names of persons and places which have a resemblance, in part, to the name of Teancum. Many of the places which are now called by such names are obscure, but probably were originally named after the name of Teancum, as many places, large and small, are called Washington, to honor George Washington. Often, in newspapers and other publications, I have seen names of places in Mexico and Central America which contained two syllables of the name of Teancum. In the manuscript of Don Juan Torres, from which I have quoted, it is asserted that the name of his grandfather, the last king of the Quiches, was Tecum Umam, and that he was their king when the Spaniards invaded their kingdom.

"Tecum Umam marshalled under his banners on the plain of Tzacapa two hundred and thirty thousand warriors, and fortified his camp with a wall of loose stones, enclosing within its circuit several mountains: In the camp were several military machines, formed of beams on rollers, to be moved from place to place. After a series of desperate and bloody battles, the Spaniards routed his immense army, and entered the city of Xelabuh. The fugitives rallied outside, and made a last effort to surround and crush the Spaniards. Tecum Umam commanded in person, singled out Alvarado, attacked him three times hand to hand, and wounded his horse; but the last time Alvarado pierced him with a lance, and killed him on the spot." Oatherwood & S. Trav. in Central America, vol. 2, p. 176, 177.

In Tecum there is the first and last syllable of Teancum.

On page 182 of the same volume, it is recorded that there was a king of Tecpan, in Guatamala; and on page 188 that there was then a place of that name in that State. In this name there is the first and second syllables of Teancum.

In Tecumseh there was the first and last syllables of Teancum, as in Tecum, and it would be absurd to suppose that the uncivilized parents of Tecumseh, the Indian chief, living as they did in the northern part of North America, named Tecumseh in honor of Tecum Umam. It would be more rational to infer that both names were derived from Teancum.

Tecoman is represented as a small Mexican village near the head of lake Cuyutlan. The beginning and termination of *Tecoman* is the same as the first and second syllables of *Teancum*.

In their description of the ancient rains

of Palenque, Catherwood & Stephens say :
 "The building was constructed of stone, with a mortar of lime and sand, and the whole front was covered with stucco and painted. The piers were ornamented with spirited figures in bas-relief, one of which is represented in the engraving opposite. On the top are three hieroglyphics sunk in stucco. It is enclosed by a richly ornamented border, about ten feet high and six wide, of which only a part now remains. The principal personage stands in an upright position and in profile, exhibiting an extraordinary facial angle of about forty-five degrees. The upper part of the head seems to have been compressed and lengthened, perhaps by the same process employed upon the heads of the Choctaw and Flathead Indians of our own country. The head represents a different species from any now existing in that region of country; and supposing the statues to be images of living personages, or the creations of artists according to their ideas of perfect figures, they indicate a race of people now lost and unknown. The headdress is evidently a plume of feathers. Over the shoulders is a short covering decorated with studs; and a breastplate; part of the ornament of the girdle is broken; the tunic is probably a leopard skin; and the whole dress no doubt exhibits the costume of this unknown people. He holds in his hand a staff or sceptre, and opposite his hands are the marks of three hieroglyphics, which have decayed or been broken off. At his feet are two naked figures seated cross-legged, and apparently suppliants. A fertile imagination might find many explanations for these strange figures, but no satisfactory interpretation presents itself to my mind. The hieroglyphics doubtless tell its history. The stucco is of admirable consistency, and hard as stone. It was painted, and in different places about it we discover the remains of red, blue, yellow; black, and white." P. 310, 311.

An engraving of the above mentioned personage is connected with these remarks, and we infer that it is an engraving of an high priest. In regard to the consecration of Aaron, we read that the Lord said :

"And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that they may minister unto me in the priest's office." Ex. 28. 4.

The Book of Mormon teaches that after Christ was born, the Nephites had not ceased to observe the law of Moses. It says:

"There were no contentions, save it were

a few that began to preach, endeavoring to prove by the scriptures, that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures. But it came to pass that they soon became converted, and were convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit; yea, the word came unto them that it must be fulfilled; yea, that one jot or tittle should not pass away, till it should all be fulfilled; therefore in this same year, were they brought to a knowledge of their error, and did confess their faults." Nephi 1 : 5.

Between pages 316 & 317 of the same volume of Cath. & S's Travels there is an engraving of two personages, one is seated and the other standing. The latter appears to be ornamented like the personage which I have described as a high priest, except that his breast and shoulders are naked. He appears to have an horn of oil in his left hand, and to be pouring oil on the head of the other person while his right hand is extended upward. Moses, was commanded to anoint Aaron with oil, to set him apart in the priest's office. We read that the Lord said unto Moses :

"Then shalt thou take the anointing oil, and pour it upon his head and anoint him." Ex. 29 : 7.

The physiognomy of the personages represented on the Palenque ruins, who appear to be high priests, is like that of the Aztec children who were exhibited in various cities of the United States, some years since, and who were represented to be the only survivors of a lineal line of priests, that they had become imbecile by the intermarriages of their ancestors with near relatives, so that another lineage had been appointed to fill their place, who continued to do so until the Aztec children were brought away from their home, which was in an isolated, splendid Indian city of Central America. I saw them when they were exhibited in Cincinnati, and obtained a pamphlet from their guardian, which contained what purported to be their history and a description of their city, from which they had been brought, and how its independence and *incognita* condition had been continued to the present age.

ISAAC SHEEN.

An Objection and Answer.

OBJECTION.—The revelation in the B of C. 26 : (50 :) 3, which says :

"And also with Peter, James and John, whom I have sent unto you, by whom I

have ordained you and confirmed you to be apostles and especial witnesses of any name."

History tells us that Peter, James and John are dead. If so, they could not come in the body to administer to these men, Smith and Cowdery, because there has been no resurrection since their death, and if the prophets are reliable, their spirits are where they must stay until they are reunited with their bodies. There is no such thing as dead men's spirits giving authority to act in the ministry. Alma says:

"Now this is the state of the soul of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." Alma 19: 2.

If we can find the way that God conveyed intelligence to men from the beginning to the time of the Savior, then that is the way.

"It was appointed unto man that they must die; and after death, they must come to judgment. * * * After God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things wherefore he had appointed unto them; therefore he sent angels to converse with them, who caused men to behold of his glory." Alma 9: 4.

Alma said: "The day of salvation draweth nigh; yea, and the voice of the Lord, by the mouth of angels, doth declare it unto all nations. * * * We only wait to hear the joyful news declared unto us by the mouth of angels, of his coming. * * * It shall be made known unto just and holy men, by the mouth of angels, at the time of his coming." Alma 10: 3.

Answer.—The objection is contradictory, for Peter, James and John were angels when they appeared unto the first Joseph, and as the objector has shown that God sends angels to minister unto men, so he sent Peter, James and John. The following texts show that angels are men: Rev. xxii. 8, 9; Heb. xiii. 2; Mat. xxv. 31; Zech. xiv. 5; Gen. xix. 1, 10-16. If angels are not men, why did Paul say: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares?" It appears that Paul did not say that *all* angels have bodies, but that he said: "Are they not all ministering spirits sent forth

to minister for them who shall be heirs of salvation?" Even Jesus Christ appeared unto the brother of Jared before he came in the flesh, (see Ether 1: 4,) so angels appeared unto Adam, before they came in the flesh on the earth.

Other angels appeared unto men after their death and before their resurrection. So Moses appeared on the Mount of Transfiguration to Peter, James and John, and there Jesus received honor and glory, for we read that

"He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1: 17, 18.

Moses had been buried by the hand of the Lord, as we read in the Bible and in Alma 21: 3, as follows:

"The saying went abroad in the church, that he (Alma) was taken up by the Spirit, or buried by the hand of the Lord even as Moses." Alma said: "There is no resurrection; or I would say in other words, that this mortal does not put on immortality; this corruption does not put on incorruption, until after the coming of Christ." Alma 19: 2, 3.

Moses therefore was not in a resurrected state when he appeared on the Mount of Transfiguration, and if Peter, James and John appeared unto Joseph in a disembodied state, as Moses did, the cases are parallel, but the objector has not shown that Peter, James and John were not resurrected before they appeared unto Joseph. He has shown that the righteous were to remain in paradise "until the time of their resurrection," but is there any proof that *all* the righteous who lived after the resurrection of Christ, will not be resurrected before the general resurrection of the saints, at the time of Christ's second coming? We hold that such proof can not be produced, but there is a prophecy in John's Revelations, concerning two men who will be resurrected before the second advent of Christ. These men are called, "two witnesses," and "two prophets," who will be killed. John said:

"After three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a

cloud; and their enemies beheld them." Rev. 11: 11, 12.

Thus it appears that these men will be resurrected to a state of immortality in the presence of their enemies, consequently before the wicked shall be cut off, and before the second advent. If Peter, James and John were resurrected before their appearance to the first Joseph, the two cases were parallel, and the objector can not show by any proof that they were not resurrected before that time.

I. SHEEN.

Characteristics of the Book of Mormon.

A correspondent says:—"I noticed in the *Herald* of Sep. 1st, a question which reads thus: '*Ques.* Is the Book of Mormon a sufficient rule of faith and practice?'

'*Ans.* The Book of Mormon is a glorious gift of God to man, but it does not contain sufficient to teach mankind their duty under all circumstances. It contains the fulness of the gospel, but it does not contain all the commandments of God,' &c.

"According to my understanding of this answer, the Book of Mormon does not contain a sufficient rule of faith and practice. If we preach the fulness of the gospel to men, and they hear and obey the same, will they obtain eternal life?"

OUR REPLY.—The Book of Mormon contains the fulness of the gospel, that is, it teaches that we should have faith in God, in His Son Jesus Christ, in the laying on of hands for the reception of the gifts and blessings of the Holy Ghost, but it does not show *unmistakably*, so that all believers in the B. of M. can understand who, in the last days, should have authority from God to baptize for the remission of sins, and laying on of hands for the reception of the Holy Ghost. We might *reasonably infer* from the prophecies in 2 Nephi and B. of Nephi 9: 9, that Joseph the Martyr was to have authority to administer those ordinances, but as far as we are acquainted) those who say that the B. of M. is a sufficient rule of faith and practice, say also that the prophecies in 2 Nephi 2, and B. of Nephi 9: 9, are not in reference to Joseph. Where then can *they* find in the B. of M., "a sufficient rule of faith and practice," by which they can say that Joseph Smith had authority to baptize and lay on hands? They might believe all that the Book of Mormon says concerning the first principles of the gospel, but if they do not believe in the revelations which were given to Joseph Smith, and in the ordinations which he received, by which he was au-

thorized to baptize and lay on hands, how can they be born of water and of the spirit, and how can they obtain eternal life? If they can not show by the B. of M. that Joseph Smith had authority to baptize and lay on hands, they can not show by their rule of faith and practice—by the B. of M.—that they have been baptized, confirmed or ordained by men who had authority from God to administer those ordinances.

I. SHEEN.

COMMUNICATIONS.

The Work of Creation.

I have once more taken my pen in hand to communicate a few thoughts, suggested to my mind by reading John 14: 6.

"*No man cometh to the Father but by me.*"

We have chosen to examine specifically the last sentence of the verse as just quoted. The question may be asked, by those who profess indifference to the principle:

"Why need we trouble ourselves about going to the Father? We came here without any agency of our own, and we shall go out the same, and it matters not to us; we have no agency in the matter, therefore it is no use to bother our brains about it. We will enjoy life as long as we can, and let the future take care of itself."

We frequently hear such language come out of the mouths of those who claim to be rational beings. Some who take this position believe, or profess to believe, that there is no God; while some believe that there is a God, but have vague ideas concerning Him. As the Apostle says, in Heb. 11: 6, that "he that cometh to God must believe that he is," or exists, I shall endeavor to show those who believe not in the existence of a God, that such a glorious Being does exist, by appealing to their reason and common sense. Although, dear reader, if you are of that belief, you may not be willing for me to go to the scriptures for proof, I wish to take one common sense passage therefrom, which expresses in words as clear as I should be enabled to do, my position. It will be found in Romans 1: 20:

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead."

I take this position, I endorse what the Apostle has said. We do not need to prove that the earth on which we live is a phantasy, or that the sun which shines by day, and the moon by night, and the stars also that giveth their light are all a whim, an imagination of the brain. Our natural

eyes behold them, therefore we set it down for granted that there is no need of proof, except to those who are sometimes led to doubt their own existence, as I have heard of some men pinching themselves to see whether they actually did exist. Believing that there are not many who imbibe such an error, I shall let them slide. Here we are then upon the earth. How came we here? Or, which will bring the question nearer to the point, what, or who, was the first cause of mankind having a being on the earth? Some, in answering the question, who deny the divinity of the Bible, assert that mankind always did exist in their present form, thus declaring the Bible account of the creation to be false. Others assert that all things in nature came by chance. We will endeavor to examine these assertions separately, and see if they have truth on their side.

First, then, that mankind always had a being in their present form we deny, and shall endeavor to substantiate our denial, by certain deductions obtained from certain evidences which are apparent to our natural senses.

We will take, for example, the natural increase of the human family. We have known, where from two individuals has sprung a numerous progeny. Twelve is not an uncommon number, and we have known as high as twenty. Here we perceive that the increase of the offspring from the parents forms an arithmetical ascending series, but when we come to invert the series *i. e.* from the children back to the parents, it forms an arithmetical descending series, and we come to the inevitable conclusion that from one couple sprang all the families of the earth; for even as we see in our day that from one couple have sprung a multiplicity of families, even so in the course of time might all the inhabitants of the earth have sprung from one man and one woman. This, to my mind, is evidence sufficient to establish the point, and disprove that mankind always have existed in their present form upon the earth, and corroborates the history as contained in the Bible, of how man came upon the earth in the first place.— Here we will leave that question for a time, and proceed to examine the other assertion, *viz.* :

That all things in nature come by chance, man included.

Those who assert these things, profess to be governed by reason, common sense, and scientific demonstrations. Such, my dear reader is the profession of your humble servant, but we arrive, at different conclusions, although professing to be acted upon

by the same incentives. What has science demonstrated? That this earth is a planet revolving round the sun, with many more planets. Some of them are a great many times larger than this earth; all rolling along in their own orbits harmoniously, without a jar. Reason tells us that these could not come by chance, for if they had, instead of rolling along in beautiful harmony in their different spheres, there would have been a clashing, a wreck of worlds.

Science has demonstrated that planets which are the farthest from the *great centre*, have the most satellites. Was it chance that gave these planets their satellites? If these came by chance, she did her work better than any promiscuous working that ever came under the observation of man upon this earth. Do we not see that there is nothing done upon earth, that worketh harmoniously, and is of long duration, without being governed by law? for that which is governed by law is preserved by the same. For instance, what would become of that nation that should ignore all law? The question is easily answered. Murder, rapine, robbery, and all kinds of evil working, would be the order of the day; malice and envy would seek their victims, and bloodshed and turmoil would be rampant; yea, it beggars description to tell all that would be done; all would be anarchy and confusion, and it is plain to be seen that the end of that nation would soon be brought about, unless law and order were restored. And this is a fair sample of what chance does.

Every work of art, as well as nature, is governed by law. In any piece of mechanism, from the building of a watch, to the manufacturing of a locomotive, it requires that the mechanism should be governed by law in erecting as well as running the same. Each piece of machinery must be fitted in its proper place, otherwise they will not work together in harmony, in fact could not be made to work. Each screw, each bolt, each wheel, &c. must all be put in their *proper place*. Suppose each screw, pulley, wheel, rod, &c., should be placed promiscuously, or by chance, at random, without regard to the law that governs the running of the machine, I ask what would be the consequence? I need not answer the question; it is evident to every intelligent mind what would be the consequence.

Is nature governed by law? Let us examine. Will the various crops grow in the winter? O no, is the response from every lip. Why? Because the law which governs the growth of plants and seeds is suspended for a time. Plants and seeds in all vegetation require heat, as well as wa-

ter, light and air, for their germination and growth, or in other words, for their life; any one of these four requisites lacking for any considerable length of time, produces decay and death. As a proof of this, we will refer you to the failure of crops in different parts of the land, which has produced a famine. One will serve. In Kansas, not long ago, there was a famine produced by the constant hot and dry weather, or lack of rain. The other three constituents might have been supplied, but the lack of the fourth produced the death of the crop. In other places we have heard of a failure of crops by having too much rain, which, as a natural consequence, shut out the heat that was required, by overclouding the sun, and saturated the earth, to the exclusion of the necessary amount of light and air. In each case death ensues to the vegetation, caused by the suspension of the law which governs its growth; the law requiring the harmonious working together of the four constituent parts. Suppose, for the sake of illustration, that all the crops of the earth were cut off, so that there were no seeds saved and all the fruit trees and all vegetation which supports animal life cut off, so that not a vestige of a seed remained, do you think, intelligent reader, that chance would bring about the restitution of the seeds, and the fruit trees bearing fruit, which had the seed within itself? Methinks that all mankind, as well as beast and creeping thing, would perish from the earth, before such a thing could take place. If then chance could not produce in this age such a result, it could not in any age; for it is an axiom, that "what has been done can be done again." If then chance could not produce these things at any time, and man with all his wisdom could not bring about such a state of things, (for man, with all his wisdom, cannot so much as tell how a blade of grass is formed, much less form it.) we perceive how helpless he is. How did such a state of things as now exists, which we daily behold with our natural eyes, come about? There is only one answer by every reasonable and candid mind, viz.: There is a superior power that brought about these things; who formed and supports them by an unalterable law; for where a law is, it shows that there is a law maker, a designer. And here the language of the Apostle comes forcibly to my mind:

"The invisible things of him from the creation are clearly made known, by the things which do appear, even his eternal power and godhead."

From this scripture we learn that ever

since creation, the things that are made proclaim the power and godhead of a Divine Being.

We think, dear reader, from the foregoing deductions, viz.:

Taking the human family in a descending arithmetical series, from children to parents, we do away with all the terms and come to the first term, to our common parents, and thus corroborate the Bible account of the creation, and having proved, we think, that there must be a power that formed these things, and preserves the same, it establishes the Bible account of God forming the heavens and the earth, and all things therein; and it is reasonable to suppose that God forming man, and every thing upon the earth for his convenience and sustenance, that He had a design in so doing; and it is reasonable to suppose that He would not want any of the creatures of His creation and care, to be ignorant, either of the fact or design of their creation; and it is reasonable to suppose that man himself would want to hand down to his posterity how it was, and by what power he came upon the earth. All these things conspire to establish the divinity of the Bible.

Having then, as we think, established the divinity of the Bible, we can ascertain whether we had any agency in coming into this world, from that source. Those who take the position that we had no agency in coming here, have imbibed the idea that we had no previous existence, before coming here. This is a false position, as we think we shall be able to show, from the divine word; and in so doing, we think we shall be able to show a little light on the subject of whether we had any choice in coming here. In Eccles. 12:7,

"Then shall the dust return unto the earth as it was, and the spirit shall return unto God who gave it."

Here we are informed that the dust, or body, "returns to the earth as it was, and the spirit returns unto God who gave it." The signification of the word "return," I should think is generally understood. We could not return to a place if we never had been there; so we draw the conclusion the spirit returning must have had an existence there. The next scripture we will cite you to, will be found in Jeremiah 1:4:

"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 ordained thee a prophet unto the nations."

Here we are given to understand that

before the dust, or body, of Jeremiah was formed, he had an existence, for the Lord said He knew him before that time, and before he came forth into this world the Lord ordained him a prophet unto the nations: Paul says, in Eph. 1 : 4, that he and his brethren were chosen before the foundation of the world. In all probability Jeremiah was chosen at the same time; even at the great, grand and august council that was convened, which the Almighty told Job about, and asked him where he was at that time; even when the foundations of the earth were laid; when the morning stars sang together, and the sons of God shouted for joy. Job 8 : 7. Here we are told that the morning stars sang, and such a theme of rejoicing was the laying of the foundations of the earth, that the sons of God fairly shouted for joy. No doubt they were made acquainted with the fact, that this earth was formed to be inhabited, (as Isaiah declares, in Isa. 45 : 18,) that it was to be the future abode of man; not only in the probationary but in an exalted state; that it was to be the abode of Christ, the Savior, who should reign over the earth for one thousand years; and after He had put down all rule and all authority, and destroyed the last enemy, death, He would present the kingdom to His Father (1 Cor. 15) pure and spotless; that there the tabernacle of God will be with men, and He will dwell with them, and the Holy City will have come down upon the earth, even the New Jerusalem. See Rev. 21 : 3, 4. No doubt their joy was increased, when they saw that this exaltation for man, was to be brought about by a Savior, for we are told that he was "a Lamb slain from the foundation of the world;" no doubt they understood the whole plan: how that man would sin, become an alien from God, and deliverance would come through a crucified Redeemer. In view of these things, it is no wonder they sang and shouted for joy!

In Numbers 16 : 22 and 27 : 16, Moses calls God "the God of the spirits of *all flesh*," and in Hebrews 12 : 9, Paul calls Him "the Father of spirits." If then He is "the God of the spirits of all flesh," and the Father of the same, how easily we can perceive that those spirits who were assembled at the laying of the foundation of the earth were called the sons of God; and in contemplation of the great exaltation that awaited them, through the great plan that was formed in that Grand Council, sang and shouted for joy.

Here we perceive that all these spirits had an existence prior to their coming to tabernacle in the flesh, for at that time

when they shouted so, no flesh had been formed upon the earth.

If you still, dear reader, have any doubts respecting your agency in coming here, it only remains to show that the spirits had their agency in that state of existence, and there we submit the case. In Isaiah, 14th chapter, the Prophet in speaking of Lucifer, calls him a "son of the morning," and speaks about his falling from heaven; and in Rev. 12, John saw the time when Satan with his angels was cast out of heaven.

Query? What were they cast out for?

Ans. For rebelling against the government of the Almighty; and it would appear from their constant opposition to the God given plan, established for the salvation of man, which they have and do still manifest towards it, that it must have been at the time that plan was formed that they rebelled. Well, what does it prove? It proves that he and his angels, (a third part of heaven,) had their agency or choice, they could fall in with the plan, or not. They chose to fight against it, and therefore would not be likely to come in the flesh, while those who accepted the plan would receive their choice in coming here; and as a house divided against itself can not stand, the consequence was that Satan and his angels were cast out.

EDWIN STAFFORD.

ABINGDON, Ill.

Thoughts as they Occur.

There seems to have been some points in the gospel of Christ that were so well known by the saints of eighteen hundred years ago, that the letters of instruction written by Paul and the other apostles to the various churches but slightly touch upon them or their meanings, they knowing that all true saints, who desired to follow in all ways the teachings of Christ and of the Holy Spirit, as set forth to them by these special witnesses, would not after once understanding them, try to evade their literal meaning to their own condemnation; but the world which so long ago through unbelief, lost the testimony of Jesus, which is the Spirit of prophecy, and have denied all need of it in this wise and enlightened generation, that the most direct command of God, as well as the most beautiful emblems of our glorious faith, are as unknown to them as Satan, their chief assistant in their spiritualizing interpretation could wish, in fact, neither the beauties nor the duties of the gospel are wished to be known by the many, few care for them outside of

the members of the Church of Jesus Christ of Latter Day Saints, who are supposed by the sectarian world to be with fanatical eagerness, worthy of a better cause, following cunningly devised fables, to their own destruction, and to be ignorant of every thing that really pertains to eternal life. The number of this people is known to be small, one here and a few there, and the tenacity of their belief in this unknown doctrine excites in different individuals pity, contempt, or hatred, they also keep their own counsel, and do not bow down to the many popular, and therefore in the world's estimation, correct beliefs, the saying yet being as in days gone by: The voice of the people is the voice of God, and is about as true now as when they cried the more, "crucify him, crucify him," therefore they can not comprehend the gospel of Christ because it is not popular, and believing the aforesaid saying to be true, not knowing that "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," (John 15: 19,) and they become lost in its plainest truths, and cannot understand "this new doctrine that comes to our ears," that the enemy has so long helped wise men of the world to hide from view, but held by this deceived people calling themselves Latter Day Saints as valuable, or more valuable than their lives; and yet they are doctrines that the honest searcher after truth will plainly see belonged to the faith of the saints of former days, before the beast made war on the saints and overcame them. Indeed, God's plan of salvation seems to have been better understood hundreds, even thousands of years before Christ's time than it is at the present time. Without doubt Abraham knew all the ordinances and duties required by the gospel, inasmuch as it was preached unto him, according to the testimony of Paul, and when God teaches a man directly, or by the Holy Spirit, he is not left to doubt, or to find out certain meanings by his own wisdom, or to seek a teacher that shall interpret to please him, as is the custom in these days of great wisdom and pretended knowledge of all things pertaining to God and man. Many hundreds of years of spiritualizing interpretations, and "taking away the most plain and precious things from the Book of the Lamb," by men that have used their entire lives in proving that book to

be a fable, and its doctrine only lies, by saying that they do not mean what they say, has not left the world in a good condition to believe the true doctrines and pure principles of the gospel, now that God has ordained men to teach and administer them in these last days.

There is nothing plainer in the doctrine of Christ, or more beautiful, when it is viewed as it was intended, than the baptism by water. As Christ gave up the world in the prime of manhood, was crucified, was buried and arose from the dead, even so are we to crucify our affections for the world, be buried and rise again, in symbol of the actual death, burial and resurrection of the great pattern. He could not have chosen a more beautiful figure, or a plan better calculated to bring to our remembrance the last act of Christ for the salvation of man. To many, even to those that see that there is no other way, the act is humiliating and degrading, and looked upon as a foolish commandment to come from God, and especially to those that pass it by, it is considered as beneath the notice of Him to make so simple an ordinance. They desire to do some *great* deed, and do not see in this small act the wisdom of God manifested, being like Naaman, the Syrian, when Elisha told him to wash in the river Jordan seven times, and he would be cleansed from the leprosy, but he went away in a rage until his servant said unto him: "If the Prophet had bid thee do some great thing wouldst thou not have done it?" But without the act, of which this is an emblem, Christ never would have fulfilled His mission, or been able to sit down at the right hand of God, and without our performing our part by this act of obedience, we can never become joint heirs with Jesus Christ, or receive power to become the sons of God, and never receive the blessings that God is waiting to bestow upon all those that do obey.— Those that look with pity and love upon this shameful death of Christ, but glorious in its results, can not, upon seeing the similitude, delay because of the small humiliation it may be to them. The same grace that makes the death of Christ available for us, puts us in the place of crucifixion to the world. Paul writes in Rom. vi., "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Evidently wishing to impress upon the minds of the Roman

saints that they were really dead to all things except to Christ. "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." "Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin." This is the great fact at which we should look, knowing that it is what Christ expects of us; and what we must do in order to inherit eternal life. He that fails to see it thus, fails to find the full meaning of the death, burial and resurrection of Jesus Christ. "But yield yourselves unto God, as those that are alive from the dead." "For if any man be in Christ *he* is a new creature." Paul evidently understood that the ordinance of baptism, as well as for the washing away of sins, was an emblem of Christ's death, that we should be like Him, no longer alive in the world, as subject to it, but as yet staying in it to serve His purpose so long as it pleases Him for us to remain, having been buried indeed, but having risen to a newer life, to serve Christ and not ourselves, having sold ourselves by this act, and being bought with a price, having washed away the old man and his deeds, and risen with the new man, "which after God, is created in righteousness and true holiness." The gospel repudiates the old nature of the first Adam, because it is a sinful nature, even from the first transgression, and furnishes a new nature like unto the second Adam. If those that are yet halting because of the humiliation they may imagine there is in the act, will but see its meaning and necessity, and that it is what God wishes before giving them knowledge, wisdom, and the many blessings that are promised to those that obey, they will certainly gladly obey so easy a task having so great a reward. "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ."

H. A. STEBBINS.

PRÆTORIA, III.

GOVERN YOUR TEMPER.

I am entirely unable to do the subject justice, but having an interest in the cause of Christ, and having seen evil results from not observing to bring our tempers into subjection to the law of God, I thought I would say a little upon this subject. But before I commence I will say to the brethren that I am but a weak boy in the cause of Christ, and though I may say but little, I pray God that what I say may not clash with His law. It appears to me that there is nothing more calculated to destroy good principles, and to make ourselves and companions unhappy, than to let our tempers govern us, instead of us governing our tempers. It is a common failing among us to give way to whatever feelings we are actuated by, for when our feelings are calm, and our minds in a fit state to know right from wrong, we are very apt to do good to our brethren and neighbors, which makes us fit subjects for the indwelling of the Spirit of God, and that makes us happy. But if we have any thing to do with our enemies, we are apt to say to ourselves, and perhaps to others, that we are determined to have revenge. The reason of this change in the mind is because the very sight of our enemies creates a bad feeling within us, which we allow to govern us, and it sometimes brings us to a fearful end. When we give way to such feelings as this we are giving way to the adversary of all good, and we will be sure to do his works. Now my opinion is, that it is not the place of any individual to do a mean act to any one, for the sake of revenge. The Bible tells us that vengeance belongs to God, and He will repay. And we also see that those who are continually striving to gratify their worst designs, have a life of trouble and sorrow. I think it would be a good plan for us never to state our opinions upon any subject, if our tempers are the least ruffled, for we are not then in a fit state to do so. Where is the person that is happy who flies in a passion about everything that does not just suit their notion. I have never found one yet. My advice would be to all, and especially to my brethren, (myself included) to try and govern our tempers, and bring them in subjection to the law of God, which is calculated (if we will yield obedience to it) to aid us of every evil, and make us fit subjects for the kingdom of heaven. If we will do this we will gain a reward in this world, as well as in that which is

to come, where every one will be judged according to their works, and there is a reward for every good deed that is done.

Then let us cast out evil,
Walk in the narrow way,
Press forward to our Savior,
And ever watch and pray.
For the time is drawing nearer
When each one will enjoy,
The fruits of his own labor,
Where nothing can destroy.
JOSEPH R. LAMBERT.

CONFERENCES.

Galland's Grove Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Mason's Grove, Crawford Co., Iowa, Nov. 3, 4, 1866.

Pursuant to previous adjournment, Conference met and organized by choosing A. McCord, President, and Nathaniel Melford, Clerk.

Official members present: of the twelve 1, seventies 3, elders 7, priest 1, teachers 3, deacon 1.

The following elders reported: Thos. Dobson, Elijah Keith, John Rounds, R. R. Montgomery, W. H. Jordan, and Charles Derry.

Resolved, That Thos. Dobson, and R. R. Montgomery be appointed to labor on North Coon, in Sac and Green Counties.

Resolved, That John Rounds and Elijah Keith be appointed to labor wherever they may find opportunity.

Resolved, That Bros. Eli Glothier and Levi Wilson be requested to continue their labors in Guthrie and surrounding counties.

Resolved, That Bro. J. A. McIntosh be requested to labor in the ministry as much as circumstances will permit.

Resolved, That the elders of this Conference District, who have no definite missions, be requested to labor as much as they can, wherever and whenever they can.

Resolved, That we sustain by the prayer of faith, President Joseph Smith, and Wm. Marks, his Counsellor.

Resolved, That we sustain the Twelve, and all the legally authorized quorums of the church in righteousness.

Evening meeting was appointed to be at 6:30, P. M., at which time Elder Derry preached.

SUNDAY, 4TH, A. M.

The partaking of bread and wine was then attended to, after which Elder Derry preached an interesting discourse.

A Baptist minister having an appoint-

ment for 2 P. M., at our place of holding meetings, we adjourned to meet at 6.30, P. M., at which time Elder Derry again preached, pursuing the subject of the forenoon.

Resolved, That this Conference adjourn to meet at Galland's Grove, Shelby Co., Iowa, on the first Saturday and Sunday in February, 1867.

Minutes read and accepted.
ALEX. McCORD, PRESIDENT.
N. Melford, Clerk.

Plum Creek Conference.

Minutes of a Quarterly District Conference, held in Plum Creek Branch, Iowa, Nov. 3 & 4, 1866.

Conference met according to previous adjournment, and organized by choosing Bro. Wheeler Baldwin, President.

The President gave some instruction on the duties of official members.

Official members present: 2 high priests, 5 elders, 3 priests, 1 teacher.

Resolved, That this Conference confer with the Bishop in regard to the Committee, and have the presidents of branches act as his agents.

AFTERNOON SESSION.

Reports of Branches.—Bro. Leadingham reported the Fremont Branch the same as last reported.

Bro. Geo. Kemp reported the Nephi Branch all in good standing.

Bro. Britton reported the Greenwood Branch: 7 added.

Bro. Leeka reported the Plum Creek Branch: 1 added.

Bro. Thomas reported the Elm Creek Branch the same as last reported.

Hamburgh Branch not reported.

REPORTS OF ELDERS.

Bro. S. S. Wilcox, Bro. Britton, Bro. Gunsolly, Bro. G. Kemp, Bro. Litz and Bro. Baldwin reported.

MISSIONS.

Bro. E. R. Briggs to labor in Eastport and Cyriel Bend, and report at the next Quarterly Conference.

Bros. Wilcox and Leadingham to labor on Indian Creek and vicinity.

Resolved, That this Conference sustain President Joseph Smith as President of the Church, and all his co-workers in righteousness.

Resolved, That we sustain the Bishops in their duties as Bishops.

Resolved, That we sustain President Baldwin, as President of this District.

SUNDAY, NOV. 4. A. M.

Bro. Baldwin spoke to a large and attentive congregation.

AFTERNOON SESSION.

Conference met and was called to order. Bro. E. B. Gaylord was chosen to assist Bro. Baldwin in his duties in this District. Bro. E. B. Gaylord reported that he had paid President Baldwin \$48.85.

The minutes of the Conference were read and approved.

Resolved, That we adjourn to meet at the School House near Bro. Gaylord's, on the first Saturday in February, 1867.

WHEELER BALDWIN, PRESIDENT.

DAVID LEEKA, Clerk.

Nebraska Conference!

Minutes of a Quarterly District Conference, of the C. of J. C. of L. D. S., held in Florence, Neb., Nov. 3 & 4, 1866.

Conference convened pursuant to adjournment, and organized by choosing Z. S. Martin, President, and Thos. J. Smith, Clerk.

Officials present: elders 10, priests 3, teachers 2, deacon 1.

The President made some remarks concerning the business before the Conference, and showing the great necessity of elders doing their utmost to spread the gospel.

BRANCH REPORTS.

Florence: reported by Jas. Hodges, President; 25 members, 4 elders, 1 priest, 1 teacher, 1 deacon, 2 baptized, 1 cut off.

DeSoto: Geo. W. Martin, President; 26 members, 6 elders, 3 priests, 1 teacher, 1 died, 1 removed by letter.

Omaha: Joseph Gilbert, President; 32 members, 3 elders, 1 priest, 1 teacher, 4 baptized, 9 received by letter.

Columbus not reported.

REPORTS OF ELDERS.

The following elders reported: James Christensen, R. Shackleton, J. W. Webb, and Thos. J. Smith.

Resolved, That all who possibly can labor to spread the gospel, do so.

EVENING SESSION.

Preaching by the President, from John 5: 39.

SUNDAY MORNING SESSION.

Preaching by Thos. J. Smith, followed by the President giving some arguments very pointedly to the old saints now out of the church.

Resolved, That James Plested be called and ordained to the office of an elder.

Ordained under the hands of J. Gilbert, J. Hodges and G. W. Martin.

AFTERNOON SESSION.

Preaching by James Hodges, showing the cause of the rejection of the old church,

and whose right it is to lead the saints to Zion.

Resolved, That Magnus Fyrando be ordained to the office of an elder.

Ordained by J. Gilbert, J. Hodges and Geo. W. Martin.

Resolved, That Thos. J. Smith be appointed to labor in Omaha City, in connection with Geo. Medlock, J. Gilbert and James Christensen.

After the session closed, baptism was administered to two applicants, by M. V. Smith.

EVENING SESSION.

The greater part of this session was taken up by a prayer and testimony meeting, in which the Spirit of God was powerfully made manifest.

Resolved, That we, by our faith and prayers, sustain the Presidents of the branches in this District, Z. S. Martin, President of the District, Joseph Smith, Prophet, Seer and Revelator of the Church, and all the authorities thereof in holiness.

Resolved, That we adjourn to meet in DeSoto, Neb., on the first Saturday in February, 1867.

Z. S. MARTIN, PRESIDENT.

THOS. J. SMITH, Clerk.

Pittsfield Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Elkhorn, Ill., for the Pittsfield District, Nov. 3, 4, 1866.

Conference was called to order by appointing L. W. Babbitt, President, and L. L. Babbitt, Clerk.

Official members present: 1 high priest, 2 elders, 2 priests, 1 teacher.

REPORTS OF BRANCHES.

Elkhorn, Pittsfield and Atlas reports the same. New Canton, Keizer Creek and Hanibal branches not reported.

The official members then reported, showing a zeal and determination to labor for the good of Zion.

Resolved, That every high priest, elder and priest in this District should seek every opportunity to declare the gospel, within the bounds of the District.

Resolved, That we uphold and sustain the First Presidency, the Twelve, and all the spiritual authorities of the church, by our faith and prayers, in righteousness.

Resolved, That the President of this Conference visit each branch in the District, and instruct them in the word and law of God.

The President read from the Book of

Covenants and gave much good instruction. He spoke of the New Translation of the Scriptures, and that mighty power should attend its going forth to the nations of the earth.

Adjourned to meet in the evening for prayer meeting. The saints generally enjoyed themselves, the Spirit of God being made manifest through the gifts of the gospel.

SUNDAY MORNING.

Bro. Babbitt preached to an attentive assembly of people, on the necessity of more prophets.

AFTERNOON SESSION.

Preaching by J. Lambert and John Miller. Bro. Babbitt gave an invitation for baptism. One came forward. The ordinance was attended to after meeting.

The evening was spent in prayer and testimony of the saints. The Holy Spirit was manifest in great power, and we all rejoiced together, thanking God in our hearts for His goodness to us.

Conference adjourned to meet at the New Canton Branch, Pike Co., Ill., on the first Saturday and Sunday in February, 1867.

L. W. BABBITT, PRESIDENT.
L. L. BABBITT, Clerk.

Marengo Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Marengo, McHenry Co., Ill., on November 17 and 18, 1866.

By vote Zenos H. Gurley was called to preside, and Chas. H. Jones to act as clerk.

The necessity of the elders of the church understanding and complying with the law requiring the assembling of the elders in Conference from time to time, for the purpose of being conformed to the law of God, was presented and urged by the President.

The number of official members present were as follows: Of the First Presidency, 1; Twelve, 2; High Priests, 3; Seventy, 1; Elders, 6; Priests, 2; Deacons, 1.

BRANCHES TO BE REPRESENTED.

Boone Co., Ill., Walter Taylor, presiding. Marengo, McHenry Co., Ill., Horace Bartlett. Batavia, Kane Co., Ill., Philo Howard. Plano, Kendall Co., Ill., Jos. Smith.

REPORTS OF BRANCHES.

Boone: 18 members; 1 elder, 1 priest, 1 teacher, 1 deacon, inclusive; 4 removals. Represented by Wm. F. Randall, Priest.

Marengo: 14 members, 2 elders, 1 priest, 1 teacher, 1 deacon, inclusive. Represented by Richard Marks, Priest.

Moved, That the President of the Boone

Co., Branch be instructed to incorporate the names of Chas. Alderman and his wife, and Marvin Randall and his wife, in the records of said branch. Motion carried.

Moved, That the President of the Boone county Branch be instructed to give to Bro. Charles Alderman and his wife, and Bro. Marvin Randall and his wife, letters of recommendation to the Marengo Branch. Motion carried.

AFTERNOON SESSION.

Reports of Boone county and Marengo branches received, and moved that the churches of Batavia and Plano be instructed to report at the next Conference, without fail. Carried.

The following reports were heard and received: Ahira G. Jones, John Landers, Philo Howard, High Priests; Horace Bartlett, Chas. H. Jones, Walter Taylor, F. Squires, Elders; Wm. F. Randall, Priest; Monroe Marks, Deacon.

Resolved, That in the opinion of this Conference, it is the duty of the Presidents of Branches to present the law of tithing, after they have been instructed therein by the Twelve and Bishops, to their respective charges, and use every lawful effort to obtain means for carrying on the work of this dispensation.

EVENING SESSION.

Bro. Joseph Smith preached to a quite large and respectful congregation.

MORNING SESSION, 18TH.

Resolved, That Bros. John Landers and A. G. Jones are appointed to travel in this division, as the Spirit may direct.

Resolved, That Bro. Horace Bartlett be and he is hereby recommended to Bro. H. P. Brown, at Waverly, Iowa, as he is desirous of preaching in his district.

Preaching at 10½ A. M. by Bro. Z. H. Gurley, at 2 P. M. by Bro. Jos. Smith, and at 7 P. M. by Bro. John Shippy. Services closed by holding prayer meeting at the house of Bro. C. H. Jones, from 9 P. M. till 12 P. M.

Baptized and confirmed Mrs. Hannah Blackman, born Oct. 30, 1794, at Glaspenbury, Connecticut. Mrs. Jane Benton, born June 1st, 1829, at Burlington, Conn.

Blessed by Elders Gurley and Landers, Cynthia, daughter of Bro. John Randall, and Ida Belle, daughter of Bro. Wm. P. Randall.

Conference adjourned to convene at Plano, Kendall Co., Ill., Feb. 16 & 17, '67.

The meetings were held in a large hall, and peace and harmony prevailed from first to last.

Z. H. GURLEY, PRESIDENT.
C. H. JONES, Clerk.

SELECTIONS.

Jewish Relics in Ohio.

At different times within the past two or three years, the citizens of Newark, Ohio, and vicinity, have unearthed from the mounds which abound thereabouts, various stones, neatly carved or sculptured, having on their surface Hebrew characters or letters. One of these stones, supposed by some to be a Hebrew key stone, was exhibited in "old curiosity shop," at the Pittsburgh Sanitary Fair, in 1864. Two other stones, more recently found were submitted to the Presbyterian Synod, in session at Newark, confided then to the care and examination of Rev. M. R. Miller; the ablest Hebrew scholar of the body. The result of Rev. Miller's examination is communicated in the following letter:

SNACAVILLE, Ohio, Nov. 19, 1865;

MR. SMUCKER.—Dear Sir: Your letter of the 2d inst., is before me. I regret that I cannot now make my answer as satisfactory as it might be. My memory is not perfect in relation to the precise figures which I examined.

In the first place in relation to a whitish stone of a form somewhat triangular, there is evidently a Hebrew *Shein* inscribed on the capital part of it. The same letter, very much as you see it there, you can now find at ten thousand doors of Jewish houses in this country, in a little tin structure fastened to the door frame or post. Ask any Jew about the *Mezuzah* at his door, and he will tell you that the *Schin* there stands, for *Shiaddai*, that is, Almighty. My own impression would be, that the stone was designed to be a kind of *Mezuzah* for a grave, and that its meaning was, this grave is a house set apart to the Almighty, this grave is the lodging place of an Israelite. It might have been an inscription to indicate to denizens that they have no right to that house. If I had a few days to examine, I could disclose some very strange facts on this subject.

As to the other side, I cannot now write very confidently. I remember that I took a he there for abbreviation of the word *Jehovah*, or *Adonai*, as a Jew always pronounces it. This abbreviation is very common in modern or Rabbinic Hebrew but I believe it never occurs in the Bible.—There was another word the letters of which it was difficult to determine. The last letter looked like a *lamed* but I supposed it might be a *resh*, and then the word would be *gibbor*, which means Mighty: it is the same word in Is. 6, *El Gibbor*, Mighty God: If the last letter is a *lamed*, then it

appeared necessary to take the middle letter for a *daleth*, and then the word might be *Gadol*, which means Great. Accordingly, if I have forgotten no part of the inscription, interpreted it as being either To Jehovah the Mighty; or To Jehovah the Great.

The stone of greatest value and mystery is the one which I have never yet seen, and on which the ten commandments have been read, and would be greatly pleased to have it for some time for a careful examination, and to learn particularly all the circumstances of its discovery. The gentleman who discovered it is now dead, and, as soon as possible, every fact connected with the discovery ought to be placed on record as evidence on oath before anything is forgotten. Posterity will pronounce your discovery at Newark to be immensely valuable.

Yours, most respectfully.

M. R. Miller.

Two things at least, in connection with these relics, and those discovered by the late David Wyrick alluded to in the letter of Rev. M. R. Miller, will strike the intelligent reader as note worthy, namely: 1. That they greatly strengthen the theory that the mound builders were the Jews, or of Jewish origin who had preserved, to some extent, a knowledge of their Sacred Literature. 2. That the time of the construction of the mounds was most probably between 365 B. C., (when the last of the Jewish Prophecies were written) and 1492 A. D., when the historic period of the American continent may be said to have commenced. Between these dates the modern or Rabbinic Hebrew was introduced, the style of Hebrew which Mr. Miller asserts is found on these relics, and which is not found, he thinks, in the Jewish scripture writings.

Letter From G. J. Adams.

[From the *Israelite Indeed*.]

Bark "Nellie Chapin," Near
Gibraltar, Aug. 28, 1866. }

DEAR BROTHER LEDERER.—I can only write you a few lines at this time, as you see we are now full half way to Palestine. We number 168 persons, old and young, on board of our good vessel, and we have had beautiful weather and fair wind for thirteen days and nights in succession, and it still continues so. All things thus far have been successful. We have a full load of lumber; we have also other passengers and freight, and what is better still, we have already engaged full freight for next year.

Send the *Israelite Indeed* for myself, J.

A. Drisko, S. L. Wass, E. B. McKenzie, and M. T. Wentworth.

September 3d—Midnight.—We have had the most pleasant voyage that men ever had who crossed the Atlantic; fair wind and good weather. We are all hopeful, and none of us looks back. Our faith is strong, our hope high.

Near Malta, September 12th.—We could not stop at Gibraltar, as we passed it in the night, and had a fair wind. We have made about four thousand miles in thirty-two days. A glorious passage, thank the Lord.

Jaffa, Syria, October 4th.—Dear brother, by the blessing of God and His goodness, we arrived here safely in forty-two days, a remarkably quick passage. We are received by every body in the kindest manner, and all things are going on first rate. And now, as we arrive at the place of our destination, we can say, Praise the Lord for all His goodness and loving-kindness towards us! Not one case of sickness—except the usual sea-sickness—occurred on board our ship to damp our cheerful hopes. God bless you!

Your brother in the hope of Israel,
G. J. ADAMS.

FAMINE IN CHINA.—It is stated that for eleven months neither rain nor snow has fallen in Pekin, and the greatest distress prevails in consequence, in that part of China.

POETRY.

Let it Pass.

[From *All the Year Round*.]

Be not too swift to take offence;

Let it pass!

Anger is a foe to sense;

Let it pass!

Brood not darkly o'er a wrong

Which will disappear ere long;

Rather sing this cheery song—

Let it pass!

Let it pass!

Strife corrodes the purest mind;

Let it pass!

As the unregarded wind,

Let it pass!

Any vulgar souls that live

May condemn without reprieve;

'Tis the noble who forgive.

Let it pass!

Let it pass!

Echo not an angry word;

Let it pass!

Think how often you have erred:

Let it pass!

Since our days must pass away

Like the dew-drops on the spray,

Wherefore should our sorrows stay?

Let them pass!

Let them pass!

If for good you've taken ill,

Let it pass!

Oh! be kind and gentle still;

Let it pass!

Time at last makes all things straight;

Let us not resent but wait,

And our triumph shall be great;

Let it pass!

Let it pass!

Bid your anger to depart;

Let it pass!

Lay these homely words to heart;

Let it pass!

Follow not the giddy throng;

Better to be wronged than wrong;

Therefore sing the cheery song—

Let it pass!

Let it pass!

MISCELLANEOUS.

FROM BRO. MARK H. FORSCUTT.—I wrote you on leaving G. S. L. City, and merely drop you a line to state that I spent Sabbath here, and had a truly soul-refreshing time. I leave here to-night for Omaha, and will be in Plano as soon as I can manage my affairs *en route*.

Times are lively in Utah. Dr. Robinson, next door but one neighbor to me, and a personal friend, was murdered two days after I left. I also learned from a gentleman who left there the day after the Dr's. murder, that Gen. Connor and eight others were under orders from the Danite fraternity to leave or die.

COLUMBUS, Neb., Nov. 6, 1863.

A SABBATH SCHOOL REPORT.—I take the liberty to address a few lines to you, by way of report of the Union Branch Sabbath School, in Pottawattamie Co., Iowa.

The school is but small, consisting of 25 scholars. It was organized about the first of May, and was well attended. Some of the scholars were too small to commit many verses, yet at the end of three months there were 2435 verses recited, and thus a hallowed influence was brought to bear on the tender mind, calculated to cause them to treasure up God's holy word; in the teachings of our Lord Jesus Christ. At the end of three months there was a celebration made for the school; and if ever

parents rejoiced in their children, they did on this occasion. A beautiful collection of Sabbath School hymns were sung, which brought tears of joy to nearly all present, and all felt thankful to God as they looked upon the lambs of His flock, as they stood beneath the waving trees singing their angelic songs. All felt that angels bore witness and God acknowledged them as His own. A dinner, that would do honor to any place or occasion was provided, sufficient for all present; and all felt to rejoice in the institution of Sabbath Schools, and we think by such means Zion can be made to shine.

JARIUS M. PUTNEY, *Superintendent.*
UNION BRANCH, Iowa, Nov. 5, 1866.

Advice in Time.

Those knowing themselves to be indebted to the HERALD Office, are hereby requested to forward the amount due. Those whose term of subscription expires with the present volume, are requested to renew their subscription. A failure to do so will be construed as an order to cease sending it.

Those having paid for it a longer time than it may be sent, will please notify us of the fact, if it be discontinued, that any mistake upon our part may be rectified, as we can no longer consistently, print "*invariably in advance*," unless we keep to the text. Friends true to the cause will not feel hurt by this, and admonition is good for the negligent, the careless and the wilful.

JOSEPH SMITH.

Warning.

Any person, or persons, coming into any branch of the church, claiming to come from the Plano Branch and asking fellowship on account of their standing in the good graces of said Plano Branch, or any of its officers, must have a letter of recommend from said branch; as we can vouch for none, male or female, who may be travelling among the churches upon credit of intimate acquaintance with the President of the church, or any branch thereof, unless they carry proper letters from such officers, and even then we do not endorse their evil deeds.

JOSEPH SMITH, PRESIDENT,
H. S. DILLE, *Clerk of Plano Branch.*

THE HYMN BOOK AND 1ST VOL. OF THE SYNOPSIS have been sent to all persons who have paid for them. Purchasers will now be supplied without delay.

FOR SALE.—A small farm, situated on Fox River, four miles from Plano, containing fifteen acres, upon which there are two good houses, a well of good water and a stable. There is also a young orchard on the place. For further particulars enquire of JOSEPH PARSONS, Pittsburg, Pa., or of ISRAEL L. ROGERS, Sandwich, Ill.

MARRIED.

At the residence of the bride's father, Oct. 26, 1866, Bro. WALTER GLADWIN to Sister HANNAH CAMPBELL.

Also, at the same time and place, JULIAN H. GLADWIN to MATILDA A. CAMPBELL, all of Union Branch, Pottawatomie Co., Iowa.

DIED.

In Nebraska City, N. T., Nov. 12, at 6 o'clock, A. M., SARAH NANCY, daughter of James and Francis Kemp, aged one year, nine months and one day.

To little Sarah Nancy Kemp

We bid a brief farewell;

Her body in the ground must rest,

Her soul in glory dwell.

Though with the falling Autumn leaves

Her spirit passed away,

We trust to meet our darling at
The resurrection day!

RECEIPTS FOR THE HERALD:—E. Robinson, J. Billings, T. Tyler, G. T. Kelly, J. Montgomery, each \$1.00.

J. Beard, W. Blaster, C. Mills, M. Evans, J. M. Tuller, P. Simpson, M. Gibbs, J. Benton, H. W. Robinson, each \$2.00.

J. Traxlar, \$2.50; W. H. H. Brown, \$1.40; M. Kyte, \$2.50; A. Johns, \$5.00.

VARIOUS PUBLICATIONS are advertised in the HERALD of Nov. 15th, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

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

TERMS:—TWO DOLLARS FOR ONE YEAR (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable *invariably in advance*.

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS'

M E R A L D.

"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. 12.—Vol. 10.] PLANO, ILL., DEC. 15, 1866. [WHOLE No. 120.

Pleasant Chat.

PLEASANT GROVE, Utah; Nov. 12, '66.

PRES. SMITH.—*Dear Brother*:—I hope that you will excuse me for so long delaying to write to you, but I was aware that Bro. Alexander had written and informed you of our safe arrival in the "city of the Saints," therefore I neglected writing longer than if this had not have been the case, but as I have concluded to write, I will endeavor to give you a short account of my labors since my arrival in the Territory.

While Alexander was here he preached once in Provo, during his discourse he was interrupted several times. At the close, a man by the name of Corey, (who professed to have been clerk for your father at one time,) endeavored to bolster up their tottering fabric by telling what your father did and said as an offset against positive law, but his folly was made manifest to every one that had sufficient manhood to think for themselves. On the following day Bro. Kerry took us, (Bros. Alexander, William, Job and myself, to Goshen, where we were made welcome by sister Job. On the following morning Bros. Alexander and William preached. In the afternoon we went to Camp Floyd. Alexander preached in the evening, and I followed with a few remarks, after meeting we were informed that we could not have the house again. I think that there are some honest souls there, and that good was done by the preaching of the word. Next day we went to the city, as there had been an appointment made there for the next evening (Sunday) in Independence Hall. (Bro. Fors-

cutt paid \$5.00 for it that evening) Alexander and William occupied the time to the general satisfaction of the Gentile portion of the congregation. Alexander preached again, by invitation, on Wednesday evening at Fox's Gardens, which had been previously seated for the display of fire works. There was a good attendance. Your cousin Joseph F. Smith was present, and at the close of the meeting he requested the privilege of speaking, which was granted. He spoke in defence of Polygamy, and also Brigham's position. He also delivered a prophecy in the name of the Lord, that you and David would come and indorse the proceedings here. He also spoke of the great friendship of the Twelve for your father's family. After he sat down Bro. Alexander followed him and gave him one of the worst castigations that I ever saw any person receive.

The brethren left the city for California on Sep. 15th, I accompanied them as far as Lewella City. On our arrival there we found eight ready to be confirmed, who had been baptized by Priest Joseph Lee, of Lewella City. After confirmation I organized a branch; Joseph Lee, Presiding Elder, Elder Blodgett to discharge the duties of Priest. On the following morning with tearful eyes I took the parting hand of my beloved brethren, not knowing that I ever should have the privilege of again beholding their faces in the flesh. I returned to the city in company with Bro. Job with a sorrowful heart. Since then I have attended a Conference at Malad City, Idaho Territory, 110 miles north of Salt Lake

City. There were 18 baptized during Conference. On our return we preached at Box Elder, and two were added to the small branch at that place. I have been laboring in Provo, preaching in private houses; have baptized seven there, and organized a branch. There are many more there believing, but they are afraid to come out and obey it. The fact is brother Joseph, the people are in the worst kind of bondage, they are terror stricken, and are afraid of their masters. Whenever a person comes out and obeys the gospel, then their enemies use every effort they are capable of to keep them out of employment, and to ruin them in every possible manner. If they have debts owing to them they can not collect them. There is another great barrier, nearly all have been through their endowment, and this is a cause of terror.

Brigham stated at the last Conference that Sister Emma tried to poison Joseph twice, and that she always was a liar, and has brought her family up in lies. He also stated in the Bowery at the Conference, that you are a confirmed Spiritualist, and that you are led by Spiritualism. Orson Hyde has been telling the people of San Pete, that the Joseph Smith that is at the head of the Reorganization is *not* the son of the Prophet Joseph, and that there was a man by the name of Alexander Smith in Salt Lake City, but that he is *not* the son of the Prophet Joseph. They also teach that your visit to Washington was for the purpose of getting soldiers to come here to kill them off.

I believe that there are a great many honest men and women here; and I think that many of them will come out and obey the gospel. I do not feel discouraged, but I am determined, by the help of my Heavenly Father, to do all that I can to gather out the honest in heart.

You will accept my sincere thanks for your kind instructions, and I would be glad to hear from you as soon as you can make it convenient, and as often as you will.— There has been thirty-five added to the church since I came here, and I expect to add more before long.

There has been great excitement of late in the city, caused by the murder of Dr. Robinson, he was called out between the hours of 11 and 12 p. m., by a man to see a man by the name of Jones who had had his leg broken by the fall of a mule. He dressed himself hastily and followed the man, and at the distance of 175 steps from his house he was knocked down, and then shot; (he was a Gentile) they can find no trace of the murderers. Some time before that they broke up his bowling alley, and he had the

Chief of the Police bound over to the next term of court. A short time before that the Editor of the *Vedette* was knocked down, and afterwards led around the Temple block and made to swear that he would leave the Territory in twenty-four hours. Two days before that they tore down Capt. Brown's house, and the houses of two others, and then put a rope around their necks and threw them into the Jordan; then pilled them out and threw them in again, and then gave them a week to leave the territory in. These are a few of the proceedings in G. S. L. City. In conversation with Judge Titus a few days ago, he said he believed that if you would come here that it would be productive of much good. He thinks that you could gather a great many out, this is the opinion of a great many here. They think that Brigham could not hold them any longer; that they would come to hear you in spite of all that he could do.

I think there will be quite an emigration east in the spring. I have about \$120 subscribed for the New Translation; as soon as I can collect will forward to the Bishop.

I have not heard from the brethren since they left here.

I remain your brother in hopes of eternal life.

JAS. W. GILLEN.

In publishing Bro. Gillen's letter at the beginning of this issue, we serve a purpose of our own. In it are made some statements respecting assertions made by Pres. Brigham Young, at the last session of their Conference in Salt Lake City, of which we have heard before by observing them in the public prints.

It is passing strange that a man in the position occupied by Pres. Young, self-styled the "Lion of the Lord," should condescend to the use of vituperative abuse as a defence against the persistent attack of the truth, and the tumult of an accusing conscience.

The statement made by Pres. Young, that Joseph Smith, now the President of the Reorganized Church, is "a confirmed spiritualist," lacks but one essential ingredient to be fearfully effective in the hands of those opposed to the tenets held to by us, and that one essential is *truthfulness*. It is false in inception, false in theory, and false in facts, and has no sort of foundation save the isolated truth that he did once endeavor to investigate Spiritualism, and finding no good in it for him, at once and entirely discarded it.

Oliver Boardman Huntington, now in Utah, (as we suppose) will if called upon by Pres. Young, state that he once received a letter from us making certain inquir-

ries, based upon what purported to be a Spiritual communication from him, as it was stated that he had died, etc. This letter was answered by Mr. Huntington in person, while on his way from his home in New York, to the valley. This is the whole sum and substance of our Spiritualism; and certainly no man should, after so many and repeated declarations, both public and private, again charge us with holding to Spiritualism.

We doubt very seriously too, if Brigham can make this same Oliver Boardman Huntington believe that what we have here stated is not true.

When the Territorial Committee shall fully report to the House of Representatives upon the Utah question, it will be seen that the statement that our "visit to Washington was to bring the soldiers down upon Utah," is made quite prematurely and is quite as groundless.

The strangest statement of the whole lot, and the one least likely to do us ultimate harm; and also the one the surest to come home to its author like a causeless curse, is the one referred to by Bro. James Gillen, respecting Mrs. Emma Bidaman, the wife of the Martyr Joseph Smith, jr. The statement as reported by the newspapers is this:

"Emma Smith is the d—est liar that ever lived, and she has brought up her three sons in the same belief."

Had this statement been made by a personage of less note than Pres. Young, we should have been content to suffer it to pass by unnoticed, as entirely out of the reach of doing any harm at all; but made by him, (although we are strongly inclined to the belief that he never said it) it will, for a time, have its influence with those who have robed him in their minds as goodness incarnate, and while they may believe it, it is well for them to have its open denial with them at the same time; we therefore ask Brigham Young to request the *Daily Telegraph*, the *Deseret News*, and the *Millennial Star*, to publish this denial, viz.: In making the statement that "Emma Smith was a liar, and had brought up her three sons in the same belief," from the stand at the Conference held at Salt Lake City, Oct. 1866, President Brigham Young has stated that which is unqualifiedly false.

It is quite natural for men to look for the truth in those who are permitted to be placed in authoritative positions among them; and if the idea can once be instilled into the minds of any people that their men in high places are recreant to the truth, it at once saps their confidence in those men. No one knows this better than Pres. Young.

Hence, the only plausible reason that we can assign for this assertion made by him, is the desire to counteract the influence which may have obtained through the efforts made by my brothers and myself to recall the saints to the practice of virtue and the paths of righteousness.

The question between us as to what be the paths of righteousness, is one of vital importance to all Latter Day Saints, as well as one of considerable magnitude to the so-called outside world, for like the question between Pilate and the Jewish priest, it is a question of our laws. The books we hold to, their principles of truth we adhere to, fearlessness we admire, consistency we think a jewel, and the weapons of vituperation thus thrown down to us, by abuse of the wife of the Martyr and her sons, to whom so much love has been professed, we shall not take up; but content ourselves with saying to all men that we feel secure in the faith which we have espoused, were baptized into it by the hands of Joseph Smith the Martyr, and "while water runs and grass grows; while virtue is lovely and vice hateful;" while an altar of hope is to be found upon the promised land my voice shall be heard, and my influence felt, as a rebuke to those who have led the sons and daughters of Zion into devious ways. And let others make up their minds that those who make and love lies must hide within their refuge, and one falsehood told needs ten to bolster it, until piled mountains high they shall fall, and woe to them that be beneath.

JOSEPH SMITH.

Brigham Young's Enmity to the Bible, Book of Mormon, and Book of Doctrine and Covenants.

There are many witnesses to the fact that Brigham Young has often said that he is all the Bible, Book of Mormon, and Book of Doctrine and Covenants which this generation needs. In accordance with this sentiment, I have never heard of either the Book of Mormon or B. of C. being published in America by the authority of Brigham Young since 1845, although stereotype plates of both these books were in the possession of some of Brigham's agents after the death of Joseph Smith the Martyr. If Brigham is not decidedly hostile to these books why has he not supplied the constant demand for them? Does not his neglect to do so show that there is one or more doctrines in those books which he is opposed to, and which are opposed to his system of unrighteousness? His neglect

to do so shows how he disregards and despises the following inspired testimony:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth."—B. of C. 1 : 2.

Thus it appears that the revelations to the C. of J. C. were given to be published unto the inhabitants of the earth, but Brigham Young has been withholding them from the inhabitants of North America during the last twenty years, and has thus prevented many of the inhabitants of this continent from knowing what the Lord has "decreed in them." Thus Brigham has acted in direct opposition to the purpose of God in reference to the publication of the revelations; and as he has sent forth men "bearing" his commandments instead of "these tidings" which are in the B. of C., neither he nor they have had any claims on the promise which was given unto those "who go forth bearing these tidings unto the inhabitants of the earth." "To them is power given to seal, both on earth and in heaven," but not unto them who withhold these tidings. The Lord did not say that He would give unto them power to seal. They have no part nor lot in the promise of sealing power.

In the preface to "the book of commandments" the Lord also says;

"The voice of the Lord is unto the ends of the earth, that all that will hear may hear," (B. of C. 1 : 3,) but Brigham Young has prevented many from seeing what the voice of the Lord has said unto the ends of the earth.

"They who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall." B. of C. 1 : 3.

Brigham Young has not hearkened to the voice of the Lord, for the Lord gave his commandments to his servants "to publish unto you, O inhabitants of the

earth," but Brigham has withheld them from many of the inhabitants of the earth who would have purchased them if they had had an opportunity. Brigham has not hearkened to the voice of the Lord in reference to the publication of the Lord's commandments, neither has he hearkened to many of His commandments, but has been living in disobedience thereunto, practicing polygamy and its concomitant abominations: He has not hearkened to the Lord's servants nor to "the words of the prophets and apostles" concerning these iniquities. He has therefore strayed from the Lord's ordinances. He has broken His everlasting covenant. He has not sought the Lord to establish His righteousness, but he has walked "in his own way, after the image of his own God, whose image is in the likeness of the world," therefore he is one of those who "shall be cut off from among the people."

The Lord gave commandments to Joseph Smith and others, "that they should proclaim these things unto the end of the world." He said;

"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellowman, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers." B. of C. 1 : 4.

So far as Brigham and his colleagues have withheld the revelations from the world, they have disobeyed the commandment which says that "they should proclaim these things unto the world."

So far as Brigham and his colleagues have withheld the Lord's commandments from the saints, they have opposed the purpose of God in reference to their publicity, which is as follows:

"Behold, I am God, and have spoken it; these commandments are of me, and

were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent: and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time," B. of C. 1 : 5.

The act of withholding the revelations from the saints and at the same time treating them with contempt, has manifested his opposition to the purpose of God in making these revelations known unto the saints. The ignorance of many of the saints concerning the revelations has been a potent agency in preventing them from coming to understanding, and in preventing the errors of Brighamism from being made known. The Lord said :

"Verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willet that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." B. of C. 1 : 6.

The Lord's will is that these things should be made known unto all flesh, but Brigham's will is opposed to the Lord's.

The Lord said : "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." B. of C. 1 : 7.

We have never found in any of the Brighamite publications that Brigham has ever taught his followers to "search these commandments."

As early as September 1832 "the whole church" was under condemnation because they treated lightly the things which they had then received, for in a revelation, the Lord said :

"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 re-

member the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay." B. of C. 83 ; 8.

If the whole church was under condemnation at that time for treating lightly the things which they had received, how great must have been their condemnation since then, and how great must have been the condemnation of Brigham Young in teaching that the revelations of God *are like old almanacs and like children's clothes which they have outgrown!* If it was necessary in 1832 that the church should "repent and remember the new covenant, even the Book of Mormon and the former commandments," not only to say but to do according to that which the Lord had written, and if the scourge and judgment did come upon the children of Zion, as the Lord did then foretell, and in about one year after the Lord had forewarned them, and if the children of the kingdom have not been allowed, from that to the present time, to pollute His holy land, how great has been the transgression in continuing to treat lightly the things which the saints had received, and how distressing and agonizing the consequences have been, both spiritually and temporally, because the church did not "repent and remember the new covenant, even the Book of Mormon," and how great is the condemnation of Brigham Young because he did not teach them to repent and remember these things, but taught them to treat them lightly and despise these things and kept them away from many of them!—How can they remember the Book of Mormon and the former commandments, not only to say but to do according to that which the Lord has written, if they do not read that book and those commandments, or hear them read? As Brigham does not do according to that which is written in the Book of Mormon and Book of Doc. and Cov., but lives a polygamous life in plain and public rebellion against the numerous commandments of God on that subject which are contained in those books, it could not be expected that he would supply the

continual demands for these books. If he had done so, he would have been supplying the world and the saints with overwhelming and divinely inspired testimony against himself. He would then put them in possession of books which contain the unchangeable denunciations of Almighty God against such wicked and abominable men as himself. Nephi in the Book of Mormon says that that book and the Bible "shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace." 2 Nephi 2:1.

If the Bible and Book of Mormon are no better than old almanacs, (as Brigham says,) how can they grow together unto the conferring of these great blessings on the seed of Joseph? How much has been done by Brigham during the last twenty years to fulfill this prophecy? Surely his severe denunciations of these books, his flagrant and continual violations of the commandments of God which are therein contained, his contempt for the warnings of God concerning those who treated lightly the things which they had received and concerning those who did not repent and remember the new covenant, even the B. of M. and the former commandments, not only to say but to do according to that which is written, are actions which accord with his neglect to supply the demand for the B. of M. and B. of C. in America, although he was, and we suppose is yet, in possession of the stereotype plates of both these books.

The Lord declared by Ezekiel that He would take the stick of Joseph and put it with the stick of Judah. Thus it is shown that the B. of M. and the Bible would become one in the Lord's hand, that He may thereby "take the children of Israel from among the heathen whither they be gone" and "gather them on every side, and bring them into their own land." Ezek. 37. 21. The B. of M. and the Bible are therefore to be used together to gather Israel, but Brigham casts these books aside and teaches his followers to despise them as a man would despise cast off clothing, and to hearken unto his words, and not unto the word of the Lord, which they contain.

In consequence of the suppression of the Book of Mormon by Brigham Young and his colleagues, another party published an edition of it, a few years since, which contained the following "advertisement:

"The present edition of the Book of Mormon is an accurate reprint of the

third American edition, originally published at Nauvoo, eighteen years ago, under the official sanction of the leaders of the Church of Jesus Christ. The apostacy of the great body of the Church, through the influence of false teachers, who privily brought into the Church Damnable Heresies, even denying the Lord that bought them; together with the fact that they have for a long time suppressed the Book, on account of its pointed condemnation of their practices, has appeared to the publisher as a sufficient reason for reissuing it; so that the many firm believers of the Book that are scattered through the land, earnestly desiring the spread of truth, may have an opportunity to avail themselves of its precious truths, and put into their own and their neighbors' possession the real weapon with which to put down Polygamy and its kindred institutions. In this republication, the Publisher has yielded to a general desire for information in regard to the nature and origin of the Book, and has placed in the introduction a mere synopsis of the evidences of its Divinity, and what it purports to be."

So great was the unsupplied demand for the Book of Doctrine and Covenants, that in 1864 the Reorganized Church of L. D. Saints had the book stereotyped, and have printed one thousand copies, which are nearly all sold. We do not know that one copy has been sold to any member of Brigham's Church. We have no doubt that if Brigham and his co-workers had continued, during the whole time of their ministry, to zealously teach their people to spend much of their time in reading the Book of Mormon and B. of Cov. and to do according to what is there commanded, that there would have been a much larger number of believers in those books, so that five hundred thousand copies of each of them would have been sold. But some will tell us that Brigham has had the B. of M. published in many of the languages of the earth. Why has he done so? Could he introduce his doctrines into the nations of the earth, without instructing his missionaries to preach on the coming forth of the Book of Mormon? We do not see how he could, for as he claims that he is the successor of Joseph Smith the Martyr, and prophet, seer, revelator and translator in Joseph's stead, his converts in new fields of labor would want to know what his predecessor had done, and in answering these enquiries his missiona-

ries direct attention to the Book of Mormon and the fulfillment of numerous prophecies in the Bible in reference to it. Thus a desire to be in the possession of the book is manifested by the new converts, and this desire can not be gratified in any other way than by supplying them with the book, but in America a different course has been pursued as we have shown.

In reference to Brigham's hatred of the Bible, we intend to give further evidence, at a future time. In the "Forty-ninth Annual Report of the American Bible Society," for 1865, on page 96 is the following statement:

"A large box of Bibles and Testaments was sent during the year to Salt Lake City, for distribution among the Mormons residing there."

From this account we can infer that many of Brigham's followers were not even in possession of the Bible, and that a much larger number have not the Book of Mormon nor the B. of C., because these books cost more than the Bible. I was a few days since in conversation with the agent of the Bible Society for this part of the country, and he said that the Society has an agent at Salt Lake City, and that he met with much opposition from Brigham Young; that Brigham had said that he did not want any of the agent's trash to be distributed there. We think that we have shown by many testimonies and evidences that Brigham's enmity to the Bible, Book of M. and B. of G. is intense.

ISAAC SHEEN.

COMMUNICATIONS.

Commonwealth of Israel.

There are rights and privileges granted to the subjects of all nations and tongues and people, yet the great mass of the human family are in misery, weighed down by care and anxiety, and oppressive toil, as Israel was in Egypt. They were delivered from bondage, and in the wilderness became a commonwealth. They were fed with manna from above. They were discontented and rebellious against God. Yet He had chosen Israel, the seed of Abraham, Isaac and Jacob. He chastened them, and brought them into the land of Canaan. They possessed their inheritances, and for their rebellion He brought their enemies upon them and carried them into captivity. The ten tribes were carried away long before the captivity of Judah in Babylon. They were dispersed.

Their identity was lost amongst the nations of the earth; yet in the last days they are to be brought forth and restored to their *own lands*.

The commonwealth of Israel consisted in equality of privileges enjoyed by the descendants of Jacob, and it is to the restlessness of the divine right which broods over her scattered descendants, the spirit of liberty that throws in tumult the nations of the earth, in revolutions and in wars.

Divine right comes from a divine law. The nations believe in making their own laws, and when the commandments of God are laid before them, they call them the "moral law." They are more than moral. They are the laws of God's kingdom. The Apostle says that they that are adopted into Christ are the seed of Abraham, therefore are raised unto Israel by adoption, the sons of God, His chosen people; and in the Acts of the Apostles they manifest the great commonwealth of Israel, that to be just and equal they had all things common.

The greatness of the Israelitish institutions is in the fact that they were given by the great I AM, through Moses; and their obedience to the laws that He gave were to be a blessing; and their disobedience a curse.

It is from Israel that the great blessings are to come to the human family in the last days; yea, even from the horns of Joseph that have pushed themselves to the utmost bounds of the everlasting hills. It is to this race that have traversed the world for its wealth, from land to land and from sea to sea, to whom it has been revealed in the last days to set up the ensign from far, Zion being the ensign, (see B. of C.,) even the great west, unto which the toilers of the world are called to build up their new homes. It is in this people Israel that the great example is to be set for the nations of the earth. It is the seed of Israel that will return to the laws of God. It is the seed of Israel that will bind themselves in one great unity for the common good of the whole brotherhood; in tens, fifties, hundreds and thousands. That will appoint just men, haters of covetousness, to lead these bands. It is the seed of Israel that will build the temple, for the Lord whom they seek will suddenly come to His temple.

Let us try to find out the order in which God works through His servants. When He wanted a man to deliver His people, He chose Moses, a warrior and

a statesman: He is called the law-giver. When He wanted a tabernacle, He revealed to Moses to choose certain men, for He had put it into their hearts to be cunning workmen; and when He called Solomon to build Him an house, He directed him to send to Sidon for the best workers in wood, and brass, and iron; and all manner of workmanship; and to gather wealth, he built ships that were sent to Ophir for gold and silver, beside the gold and silver that were brought by the merchants from India, and the remote parts of the earth. Nor was this a speculative matter, as in these days. Throughout all His works there was order, from the hewer of wood to workers in stone, brass, silver and gold; in tens, fifties, hundreds and thousands; and will not the same order manifest itself in the last days, when Israel will be gathered together in bands for the fulfilling the last dispensation?

Let us take an exchange, or mercantile view of this great unity of the Latter Day Israel, their interchange one with another, whether in stock or goods that may be transmitted from one country to another. Suppose we link America and England. The two countries might transact their business on this wise. There, then, is a vast field of profit, the chiefs of both countries receiving orders and cash remittances: business confidence would be created on both sides; and it is honesty, integrity, truth and justice in which the Israel of the last days will shine as a city set on a hill, which cannot be hid. Let us begin with Joseph and Zebulon. The first company Israel, of the tribe of Joseph, covenant to raise a fund for the Lord's treasury, of the sum of five thousand dollars, to enter into a commercial covenant with the first company of Zebulon. The first of Zebulon, in England, covenant to raise £1000 for the transaction with the tribe of Joseph, in America.

I read in the B. of C., of charges given to the officers of the order of Enoch of the cities of Zion. How they have failed to carry out the revelations! Some have died; others have been seduced into captivity by apostate apostles, and every thing turned upside down. Apostles that should have been least, greatest, and the saints reduced from liberty to bondage. Then we find in the B. of C. that the Lord would raise up a man like unto Moses, that shall deliver His people. There are many opinions as to what part of the character of Moses this man of

the latter times will take. Will he go up to the mountains of Utah, to deliver a people that are blinded to the truth of the gospel that they profess to believe? Not yet. He came first to them that remained in the land of Zion. Like the poor Jews that remained in Judea and Jerusalem they are called holy, (Isa. 14 : 3,) because they wailed the loss of the holy places that were appointed of the Lord. (Isa. 4 : 3.) In like manner the saints that remained prayed earnestly for the redemption of Zion, and for the restoration of the order of the city of Enoch.

Joseph, like Joshua, teaches the people to abide by the word of the Lord already given, that they turn not to the right hand nor to the left; but to hold on to the law and the testimony. He sends out apostles and seventies to preach the restoration to the order of the kingdom of God; to gather together the scattered saints. Then will come the organization of the saints for temporal blessings: for our heavenly Father knows that we have need of these things. But the things that precede the temporal blessings are that we seek first the kingdom of heaven, and its righteousness, and all other things shall be added unto us. The order of heaven will be brought to us. Those legions that are in their thousands and ten thousands with their arch angel, with them whose employment consists in doing the will of God, being filled with love that pervades the heavenly beings. The love of God is to fill the bosoms of the saints to bring them into oneness. Then will the will of God be done on earth as it is in heaven.

It is necessary that faith in the prophet should be brought before the saints, and an appeal made to the covenants and commandments given to this people, and how it comes about that they broke these covenants and commandments, how they were broken, and by whom. Was it by the high priesthood of the stakes of Zion? Or were they too weak for the office that they held, and the apostles too strong? Or was it that the saints paid too little attention to the laws given in the B. of C.? Transgressions in short comings and long comings, when the Twelve put out the long arm of ambition, in their apostolic capacity having more influence than the high priests, took the reins of government in their own hands, and cut off those that opposed them, by dubbing them apostates, they themselves having apostatized from the church of

Christ unto mammon. Thus the church is led into apostacy, wholesale. Here then comes the calamity. Those that wanted to adhere to the law were cut off, or withdrew themselves, yea, lamenting their hope in the establishment of Zion cut off, till an heir of the loins of Joseph was called to fill up the gap.

The Reorganization will try them that call themselves saints, and are to preach again the gospel to the nations, in the face of the grossest corruptions that have ever been practiced by any people since the world began. It will show forth the words of the Savior, who said: "When the Son of Man cometh shall he find faith on the earth?" Those that are truthful and honest will come out, for His sheep hear His voice; but the fearful and unbelieving will tarry, and when the bridegroom comes they will be found without oil in their lamps. B. of C. 100: (101:) 3. "I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion."

O how great will that man be, who shall have power with God, that the angels of His presence shall go before him, that shall organize Israel of the last days upon the laws of the kingdom of heaven! Methinks his appeal to the law and testimony, is that it may be indelibly impressed on the hearts of the saints, and the law of God written thereon. "For ye are the children of Israel, and of the seed of Abraham." B. of C. 100: 3.

When the commonwealth of Israel will be organized in its glory and power, it will be seen by their unity of action throughout, from land to land, and in its tens, hundreds, and thousands, carrying out the principles of one common brotherhood, whose aim is to elevate the down trodden sons and daughters of men.

How can it be brought about?

The Psalmist says that the Lord will gather His people together, that He will make a covenant by sacrifice. This is a great stumbling-block in these last days, and it has been in ages that are past and gone. And in these latter days *faith* is wanting for the accomplishment of this great work, even amongst the saints, because they have been deceived. There has been a great concentration of wealth to obtain land for the people. Tithes and offerings sent into the hands of administrators and presidents. Branches

have been impoverished, and many have sold all that they had, to reach this promised Canaan, only to find themselves poorer than ever, and reduced to the lowest servitude; to be houseless and homeless, while those who were in authority over them only mocked them, and told them that to obtain the position that they now hold, they had gone through greater hardships than they were enduring. There must be something done that will set in motion the temporal interests of Israel. The children of the world are wiser than the children of light, because they use all their power to obtain the riches of the east, both individually and collectively, self interest being the moving principle of action in them. See what wealth is lending to enlarge companies. The few obtain the wealth, while the many are in poverty; and it is to prevent this, that Israel in the last days are called upon to unite in the order of the cities of Zion, to fulfill the law of heaven on earth; and no people can do this without they are reconciled to the will of God, to keep all the commandments, yea to love their neighbor as themselves.

See the religious institutions of Christendom. There are none of them that aim at elevating the people to the grandeur of Israel, the possession of land, the only territorial Canaan that should typify the kingdom of heaven on earth, and their princes, or chiefs of thousands, bringing their shekels of gold and silver, oxen, sheep and goats, and cattle to the high priest for the tabernacle of the Lord, according to their number, to be dedicated unto holiness to the Lord of hosts. When Israel of the last days bring their offerings unto the high priest of Zion, even the offerings obtained by peaceful industry, through their princes, or captains of thousands, then will the glory of the Lord, yea, His very presence be there; for when the saints do the will of God on earth, it will bring down celestial beings, and angels will sing "glory to God in the highest, peace on earth and good will to man."

There are none of the systems of christendom that can ever attain to this glory. Catholicism has been tried fifteen centuries, millions have been spent in cathedrals, churches, monasteries and religious houses, and have failed. Protestantism has built its churches, colleges, and seminaries, with no better result. The same with dissenters of every description. The Methodist classes, with

their weekly and quarterly ticket, accumulating two millions of money before the conclusion of the French war, and this pious hierarchy put it into the sinking fund to carry on the war! The Mormons under Brigham Young have absorbed nearly five millions of money, to what end?

The reason of so much corruption, is the centralization of wealth in the hands of a few individuals. To remedy this, each thousand should have the control of the funds that they capitalize. The chief of the thousand is president or judge; the chiefs of fifties and the hundreds are directors; and the captains of the tens work out the whole object of the company. Then comes the amalgamation of thousands with a prince of a tribe of Israel, that he may represent them, they being in one covenant for mutual advantage of the whole.

Then comes the means or the object to be employed in for the mutual benefit of the whole, and the probable employment of the funds. Where is the wealth to come from? The answer is, the bone and sinews of those that enter into this covenant. The object for each thousand would be determined, with the specified capital required, whether it be a thousand or a million dollars. Then the companies of Israel are to be organized according to the laws of the States. See B. of C.

Let us suppose the first company of the tribe of Joseph decide to purchase one hundred thousand acres of land, at three dollars per acre. That would require a capital of \$300,000, to be divided into allowances of \$50 shares. It would take six years to pay up one thousand shares, with a paid up capital of \$100,000. There is a prospect that the whole of the allotments would be sold out before half the time would expire, giving an opportunity of extending their purchases. Then there are other companies, beside land companies. The second of Joseph, the company of Manasseh, etc., fill up the thousands with a prince at the head of the thousands. In the British Isles there is organized the company of Zebulon, in their thousands, trading gith a company of Dan, in New York, or any other company in any other states. It is, by these means that the temporal interests of scattered Israel will be increased, while the gospel will be carried to the ends of the earth.

In the parable in Luke xix., to one servant the Lord gave ten pounds, and he made other ten, and he that was

faithful he made ruler over ten cities. This shows that every one who is put in temporal charge, in the affairs of this kingdom, is expected to increase the treasure he is in charge of in his stewardship. In B. of C., 57 : (27 :) 4, Sidney Gilbert was commanded to establish a store that he might obtain money to buy land; and here the Prophet exclaims, by the Spirit of God, "here is wisdom, and whoso readeth let him understand." It will require a sacrifice of the saints to raise funds for stores and trading purposes, and wise and just stewards, with means for their establishment throughout the land, where a branch have sufficient funds for this purpose, but by trading one with another, the means that go into the hands of the princes of the Gentiles, would come gradually into the treasury of Israel.

"For ye are the children of Israel, and of the seed of Abraham." B. of C. 100 ; (101 :) 3.

"Ye shall have a just recompense of wages, as shall be agreed." B. of C., 107 : (103 :) 36.

The captains of ten shall labor with their own hands, that they may obtain the confidence of men. Let him therefore work that he may be exalted. X.

SELECTIONS.

The Present Condition of the Religious World Represented by the Similitude of a Dream.

[From the Gospel Reflector.]

As I was reposing one day in a beautiful grove, and meditating upon the present condition of the world, my mind became lost as to the things that were around me, and I fell into a deep sleep and dreamed a dream; and behold I was carried away and set down in a great field, and it was filled with a numerous concourse of people who seemed to be in great confusion, and they did not appear to agree with each other, but walked in different directions. When I saw this I marvelled greatly, and when I viewed them more closely, I discovered they were people of all ranks and grades of society; and what still more astonished me, was, they were people from all the nations of the earth. I also discovered that they were engaged in several different exercises. I inquired of one that stood by what this meant, he told me that it was their several exercises in religious worship. While beholding the heathen part of this company I was much pained to see the awful cru-

alties that they inflicted upon themselves during their ceremonies;—I exclaimed, O ignorance, thou foul monster, why hast thou so much degraded this people!

I then turned my attention to that part of the multitude that professed Christianity. As I drew near and entered into the midst of the company, I was asked if I enjoyed religion, and belonged to any society; I answered, and made known my condition, hoping to receive such instructions as would relieve my mind, and remove the burden from it. I entered into conversation with several and found them to have opposite opinions. Some manifested a warm zeal for their cause and strenuously opposed others; and others were more candid.—At this warring about creeds, and clashing of opinions, I was astonished, for they all pretended to prove their sentiments true by the Bible. I was much disgusted and was about to turn from the scene in despair; but several gathered around me who tried to persuade me to embrace their several creeds. Some said this difference of opinion was of minor consequence. I soon turned from the scene of contention about creeds and listened to hear some of them give their descriptions of the glory, majesty and beauty of heaven: also the advantage of being a Christian. On the other hand some attempted to describe the woes and pains of hell that will be inflicted upon those who disobey the commands of God. This produced much contention among them; some said there was a hell, others said there was none. I was also displeased at this, and was about to turn away and have nothing more to do with religion or its votaries: but being urged by all parties to read the scriptures and satisfy myself, which I resolved to do; but when I thoroughly examined them for myself I found that the mass of the christian part of this company were professing one thing, and living by another. In order to reconcile my mind to this I was cited to learned men to get an explanation of the scriptures.—I called on them, and truly they made much exertion to explain the scriptures to my satisfaction, and at the same time to suit their creeds. With their fine speeches, and the rehearsing of popular traditions, and through the means of the modern spiritualizing system, I was in part converted to their opinions. Therefore, I resolved to embrace some popular doctrine, and float with the current of popularity. I then forsook candid investigation, and commenced to support a party and abide by the teachings of men. But before I was so deeply involved in party spirit that I could not be prevailed upon to investigate for myself,

the scene was changed, and I was rescued: before bigotry and superstition had fastened their serpent fangs upon me, I was aroused to see my situation.

Suddenly there appeared a cloud which hovered over the multitude, having a singular appearance, being accompanied with a terrible noise. The bustle and noise of the multitude was soon hushed, and a profound silence reigned in its stead, whilst every eye looked upon this singular phenomenon with wonder and astonishment. And behold, there appeared a personage in sight that was descending through the ethereal sky, and bending his course towards the field that contained the multitude. I was much astonished at this scene, and wondered with great admiration. All still continued in silence, wondering what this meant. Some thought that it was an omen of some awful event; and some thought otherwise. This personage soon landed in the midst of the multitude.

I drew near him, to hear from whence he came, and I soon learned that he was from some distant planet, but he refused to give any further information upon the subject. I was then very anxious to watch the actions and movements of this stranger, and hear what he had to say. Some of the Christian part of the multitude soon enquired if he believed and enjoyed religion; he answered that he was entirely ignorant of the Christian religion; but he manifested a willingness to learn all the particulars of the same. I was much elated at this, and supposed that he would soon be converted and embrace the Christian faith. Some from all parties rushed forward to enter into conversation with him, each hoping to convince him that his system of religion was superior to others. He was however dissatisfied with their contentious spirit, and called for their rules or statutes; they soon presented the Bible to him, extolling it as being the best of all books. In it said they are the principles of the pure Gospel of Christ,—the fountain of light and knowledge. The favorable description they gave of it, induced him to peruse it.

Without any prepossessed opinions he read its sacred pages, and was much pleased with the doctrine therein set forth.—He read the history of Christ, and the object of His mission, and was much elated. He read the Gospel of Christ and was overwhelmed with joy to think that he had found a doctrine that guaranteed unto him his soul's salvation, and warranted to him such precious blessings and gifts. He read that God had organized his Church on earth with apostles, prophets, and had promised various spiritual gifts, such as healing the

sick, speaking in other tongues, prophesying, visions, administration of angles, &c., on conditions of obedience. After he had learned the doctrine of Christ, and the manner the church was organized, and the blessings promised, he resolved that he would go to any length in order to embrace such a religion as this. After he had carefully perused the scriptures, he had no other expectation than that he should find a church organized according to the New Testament pattern, and people enjoying the blessings above mentioned. Indeed, he was conscious in his own mind that those who advised him to read the Bible believed all those things, and that they had apostles, and prophets in the church according to the pattern. He immediately, solicited some of them in a candid way to give him an introduction to some of their apostles, that he might converse with them on this important subject. The reply was we have no apostles in the church nowadays.

The stranger was astonished at this, and looked as though he was greatly disappointed in his anticipations, and his hopes were entirely blasted, and he would sink in despair. However, he recovered himself from the shock, and enquired for prophets and those who enjoyed some of the spiritual gifts. The reply was, we have no prophets, and these gifts are no longer needed. — He immediately accused them of acting dishonestly with him: first, they informed him that the Bible gave a description of their doctrines; but when he read and compared it with their doctrines and enquired for apostles and prophets, &c., they denied having any such organization; yet they said they worshipped God according to the scriptures. He declared that they did not believe what they professed, and turned from them much dissatisfied, condemning the whole of the Christian religion and its votaries, saying he would have nothing more to do with them. They soon, however, said he was deluded, and warned the multitude to beware of him.

After carefully watching the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the Church, or of those who professed the Christian religion, and began to contend for the necessity of a continuation of apostles, prophets, &c. I was soon considered a heretic—the finger of scorn was pointed at me, and an uproar was raised among the multitude, and they cried, saying, “have nothing to do with this man, for he is deluded.” I immediately, with others, who contended

for the above mentioned gifts, separated from them, and the dream closed, and I awoke

A BELIEVER IN THE SCRIPTURES.

CONFERENCES.

Western Iowa Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at the Union Branch, Pottawatomie County District, on Saturday and Sunday, Nov. 24 & 25, 1866.

The Conference in pursuance of previous appointment, was organized by calling Elder J. M. Putney to preside and Elder Charles Lange as Clerk.

After some useful instructions to the saints, by Elder Putney, it was

Resolved, To defer the more important business until afternoon, the interim to be employed by preaching.

Elder Samuel Longbottom addressed the saints for a short time, followed by Elder Howard S. Smith, in an eloquent discourse upon the sign of the coming of the Son of Man. Elder J. M. Putney imparted some excellent instructions to the saints, exhorting them to more diligence and faithfulness to the laws of God, to put on the whole armor of righteousness, so the Spirit and power of the Most High might have an abiding resting place with them.

The following elders reported: H. S. Smith, Saml. Longbottom, Chas. W. Lange, Bybee, J. M. Putney and Chas. Derry, all manifesting the greatest desire to spend and be spent for the cause of truth, feeling it an imperative duty incumbent upon them, to carry with renewed vigor and zeal, the glorious gospel of our Redeemer to the benighted nations of the earth in its purity, to establish righteousness upon it, and clear their skirts of the blood of this generation.

BRANCH REPORTS:

Boomer: no change; 4 children blest.

North Star: no change.

Crescent City: 11 received; 3 children blest.

Council Bluff City: 11 received, 1 by baptism; 2 members cut off.

North Pigeon: 2 cut off.

Union: 3 baptized, 2 children blest.

Resolved, That Elder Howard S. Smith continue in his former field of labor. That Elders Levi Graybill and N. Yocum labor where opportunities offer, to the best of their ability. That Elder Lenor Graybill and Knapp labor in West Botney, New Town and Big Grove. That Elders Thos. Thomas, Geo. Wright and Elder Bybee,

connectedly labor in their portion of the District: That Elders Charles W. Lange and Saml. Longbottom extend their labors through the counties east, as far as the Mississippi River, until April Conference, and report to the Quarterly Conference by letter.

SUNDAY MORNING SESSION.

Resolved, That this District make up a portion of the amount due to Bishop Gamet, incurred for the Utah Mission.

Resolved, That this Conference grant a license to Bro. Alonzo Hoyt.

On request of Elder Chas. Derry, Elder Mark H. Forscutt was appointed to travel with him through his District.

Resolved, That we uphold with our faith and prayers, Bro. Joseph Smith as Prophet, Seer, Revelator, Translator, and President of the Church of J. C. of L. D. S.; likewise Bro. W. Marks as his Counsellor; and the Quorum of the Twelve, and all the other quorums in their proper order; Elder J. M. Putney as President of the Pottawatomie District, and Elder Charles Derry as President of Western Iowa.

Resolved, That this Conference enjoin upon each elder and priest throughout the District, (not engaged in other duties in the church,) the necessity of preaching the gospel to the world, wherever and whenever opportunities offer themselves, even to seek for opportunities for that purpose, so the words of life may be more fully spread among the people.

Elder Derry then, in a style both eloquent and comprehensive to the minds of all present, brought forth the rich gems of light and truth.

AFTERNOON SESSION.

The holy sacrament was administered, after which, Elder Forscutt held forth in his usual brilliant style of delivery, edifying both saint and sinner, impressing upon their minds the necessity of practical religion, and observance of all the laws of God, of humility, purity and every other virtue circumscribed by the gospel of our Lord and Savior Jesus Christ.

Elder Lange exhorted the saints to be faithful in every avocation of life, and pointed out as an imperative duty to the saints, the subscribing to the *True Latter Day Saints' Herald*, which as a medium of light and truth, the promulgator and defender of our heaven-born principles, ought and should be in the abode of every saint; for the reception of intelligence and knowledge through its precious columns, is worth the price of subscription a thousand times over and over again.

Elder Derry coincided with these re-

marks, and wanted every officer connected with the church, to exert themselves in behalf of the *Herald*, and other publications of the same, so

The resplendent rays of light divine

Might through a world benighted shine.

Resolved, That this Conference requires every officer of this District to attend all the Quarterly Conferences, except prevented by imperative duty.

Officers present: Of the Twelve 1, Elders 16, Priests 2.

Resolved, That this Conference adjourn until the last Saturday and Sunday in February, at 11 A. M., at the North Star Branch.

JARIUS M. PUTNEY, PRESIDENT.

CHARLES W. LANGE, *Clerk*.

CORRESPONDENCE.

FROM BRO. H. P. BROWN.—*Bro. Joseph Smith*—In accordance with your request, I have been down to Monticello, Jones Co., Iowa, not for the purpose of *visiting relatives*, but to preach the gospel. I sent them notice of my coming, both by letter and paper from this place; but owing to a press of business Bro. Geo. George did not get my letter till after my arrival, the consequence was—no hall—no notice to the people; however, Bro. George immediately secured a hall, and we had a meeting. The audience were mostly men, a very few women, and another class, neither *men*, in the full sense of the word, nor boys; they might appropriately be called “*dodgers*,” for they would dodge in and hear a few words, and then dodge out again; no one could blame them, at least I could not, for from the nursery they have been taught that the “*Mormons*” are a sort of nondescript, neither man, christian, nor devil.

We were considerably troubled to get halls for meetings, they having previously been engaged for something else, however, in shifting from one place to another, we succeeded in holding eight or nine meetings while I was gone.

On Sunday last four persons came over nine miles to be buried with Christ in baptism; not knowing at what hour they would attend, we could not give public notice of the ceremonies; but at about 10½ A. M., the people began to assemble, and by the time our friends had got there, there was a very courteous and gentlemanly assembly present, consisting of Jews and Gentiles. It did me good to see our Israelitish brethren there, to the fathers of whom were the promises of the gospel made. The morning was quite chilly, but none of us suffered in discharging our duty. Four were

baptized, after baptism they were confirmed at Bro. George's house, and then all attended preaching at Applegate's Hall in the town; a goodly concourse were present despite the prejudices of the people, and the saints felt to praise God for His mercies and loving kindness. In the evening Applegate's Hall was well lighted and filled, and Mr. Applegate, at my request, had procured Mitchell's outline map of the world for me to lecture from; I lectured upon the evidences in proof of the Book of Mormon.

If we can judge by the countenances of an audience, they were well satisfied that there is more in Latter Day Saints' doctrine than their religious teachers had given us credit for. I gave away three Spaulding Romance tracts, and hope they will do some good. After preaching Sunday evening a collection was taken up, which resulted in a donation of \$3; a small sum to be sure, but by counting the five cent postage currency, we were pretty well assured that about all showed their faith by their works, by contributing their widow's mite, and thus fulfilled the Lord's promise to us that "by this shall ye know my disciples," "they will feed you and clothe you, and give you money."

I can say this, that there are many noble minded men in Monticello, and I would here take the responsibility of saying that Mr. Hiram Smith, who keeps the Union Hotel, exhibited the marks of a gentleman, inviting me to partake of his hospitalities "without money and without price," in the spirit of the gospel. Mr. Smith keeps a splendid house, and travellers passing that way would find it to their interest and pleasure to visit his house. I will here also take the liberty of commending Messrs. Applegate and Davenport, for the manly part they each took in letting us into their halls, and the interest each took to make them comfortable and pleasant for our meetings. We had a few circumstances which were calculated to impede our prosperity and happiness, but that is a matter for them to settle in the great day of reckoning, when all will meet upon a level, to be judged every man according to his works. To God be all the glory. Many are anxious for me to return; I shall try and do it. May God bless my feeble labors there, to the salvation of many honest souls.

Waverly, Iowa, Nov. 29, 1866.

FROM BRO. JOHN SMITH.—I, along with Bro. John Gilbert, have been laboring in Dennisport, Mass., one week. During our stay there, we preached every night to crowded houses. The last three days that we were there, the people opened the school house for us. There are also many

believing in the latter day work. There are also some old saints who have declared their intention of joining us. During our stay there, we baptized two, Ebenezer Joy and his wife Rhoda. Ebenezer was a presiding elder in the days of the Martyr. The saints there are faithful and enjoying the Spirit, and two of the sisters have the gift of prophecy already. During our stay there they ministered to our every want, and may God reward them for it.

On the 26th we met to organize a branch, and proceeded by calling Bro. Smith to preside, and John Gilbert to act as Clerk.

Resolved, That this branch be known as the Dennisport Branch.

Resolved, That Ebenezer Joy be the President of this branch.

Resolved, That Elder Nehemiah Eldridge officiate in the office of Priest.

Resolved, That James Eldridge be the Teacher of this branch.

Resolved, That Bro. James Eldridge be the Clerk of this branch.

The branch numbers ten members, including three elders, one teacher.

FALL RIVER, Mass., Nov. 27, 1866.

POETRY.

A Thousand Years Children of Zion.

TUNE.—"Song of a thousand years."

Lift up your heads, ye heirs of glory,
Cast aside your doubts and fears;
He who called you to His kingdom,
Soon will reign a thousand years!

CHORUS.

A thousand years! children of Zion,
The glorious day so long foretold,
'Tis the glad morn of Zion's glory
Sung of by saints in days of old.

What if the hour of pain and sorrow,
Brings to your eyes most bitter tears?
God will wipe tears from all faces,
In that day of a thousand years.

Signs, of which there's no mistaking,
Tell that the day of glory's near,
When Satan bound, shall cease his conflict

With saints, for o'er a thousand years.

The waves of trial may break o'er you,
But Christ your bark with safety steers,
And soon will anchor in the harbor,
And you shall rest a thousand years.

The budding fig tree tells that summer,
With its ripening harvest nears;
So the times as plainly teach us,
The day's at hand, the thousand years.

Come, Jesus come, and reign victorious:
Come with prophets, martyrs, seers;
Come and take us home to Zion,
Come and reign a thousand years.

T. W. SMITH.

FARMINGTON, IOWA.

MISCELLANEOUS.

ATTENTION.—The Saints will do well to remember that the HERALD comes twice as often, and has more reading matter per number than formerly. Also that this is the last No. of the 10th Vol; and that if it is of any value it should be sustained. Furthermore, that the expenses of publishing each and every number issued *must* be met by the office, and that the HERALD is not as yet a self-sustaining institution, nor will it be until *all take it that possibly can, and all that take it pay for it promptly.*

JOSEPH SMITH.

A CONFERENCE of the Church of J. C. of L. D. S. for the Kent and Elgin District, Canada West, will be held at the Lindsley Branch of said church, on Saturday and Sunday, March 2 & 3, 1866. All who desire to attend are hereby requested so to do.

Persons attending from a distance will leave the Great Western Road at Chatham, thence to Louisville, seven miles, and enquire for Bro. John Traxler, Jr. Arrangements for accommodation will be made.

Elders John H. Lake, Geo. Redfield and Ezra Landon, travelling in Canada, are requested to be present. By order of

JOHN SHIPPY, of the Quorum of the Twelve.

MARRIED.

On Nov. 4, 1866, by Bro. Wm. Redfield, Bro. JOHN H. LAMBERT, of Rock Creek Branch; to Sister CYNTHIA A. KENDALL, of the Olive Branch.

DIED.

Near Folsom, California, Aug. 20, 1866, Sister HANNAH MILGATE, aged 51 years, 4 months and 9 days.

Sister Milgate was born in Erie Co., New York, April 11, 1815, and was baptized in Akron, N. Y., in 1840, and joined the Reorganized Church in California, May 22, 1864. She remained a firm believer in the great latter day work from her first baptism to her death, and has fallen asleep in Jesus, with a certain hope of a glorious resurrection.

At Amboy, Lee Co., Ill., Dec. 5, 1866, of whooping cough, REBECCA MAY, daughter of Gurdon and Aligail Brown; aged 2 years and 9 months.

Her sisters called, she could not stay,
They took our darling little MAY.

Two others we had lost before

And thought our cup was running o'er,
But God, "who doeth all things well,"

Has taken her with them to dwell.

'Twas a sore trial on our part,

To loose the jewel of our heart,

But in our God we'll put our trust,

Knowing all flesh must turn to dust.

God, bid our throbbing heart be still,

Teach us submission to thy will.

Prepare us Lord, that we may meet,

Our precious treasures at Thy feet.

T. J. P.

At Brookfield, Ohio, Oct. 26, 1866, MARGARET, daughter of Wm. D. and Mary Williams aged 14 months and 11 days.

"Of such is the kingdom of heaven."

At Eastport, Neb., Nov. 20, 1866, ELIZABETH, daughter of Bro. and Sister Vanderwood, aged 2 months and 18 days.

At Weeping Water, Neb., Sept. 22, 1866, JUNIATA, daughter of J. W. and Elizabeth Waldsmith, aged 1 year, 6 months and 24 days.

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10: 15.

At Rock Creek, Oct. 22, 1866, after a long illness, Sister AMEY ALSTON, wife of John Alston.

She was born near Wadington, Yorkshire, England, Sept. 15, 1810. She was rebaptized August 21, 1863; was a faithful member of the Reorganized Church, and has left a large family to mourn her loss. THOS. PITT, Elder.

FOR SALE.—A small farm, situated on Fox River, four miles from Plano, containing fifteen acres, upon which there are two good houses, a well of good water and a stable. There is also a young orchard on the place. For further particulars en-

RECEIPTS FOR THE HERALD.—A. Harker, L. Green, M. Carlton, J. Pett, L. Darveau, A. McFarland, J. Hammar, A. Greer, W. Taylor, M. Standeven, J. McGlaughlen, S. Cross, J. Taylor, each \$2.

S. Perks, H. Randall, L. Merrill, J. Harris, M. Avery, Samuel Rogers, E. N. Webster, J. Batton, A. Fife, each \$1.

T. J. Andrews, \$74.75, (gold); J. Clifford, \$0.70; A. Bronson, \$1.50; M. Evans, \$5; N. Clark, \$2.50.

INDEX TO VOLUME 10.

| | |
|---|--|
| Advice and Encouragement to Sisters, 88 | More Prophets, - - - 5, 24 |
| American Antiquities, - - - 133 | Objection and Answer, - - - 163 |
| American Bible Society, - - - 47 | Palestine, - - - 91 |
| Answer to an Objector, - - - 86 | Parable or Comparison, - - - 118 |
| Antiquarian Evidences, 3, 20, 33, 115, 130, 162, | Pleasant Chat, 1, 17, 33, 49, 65, 81, 97, 113, 129, 145, 161, 177, |
| Book of Enoch, - - - 75, 89 | Poetry—Agor's Prayer, - - - 47 |
| Brigham Young's Enmity, - - - 179 | “ Atonement, - - - 15 |
| Bro. Dille's Farewell, - - - 102 | “ Courage and Diligence - - - 15 |
| Characteristics of the B. of M., - - - 15 | “ Let it Pass, - - - 175 |
| Christ's Death Warrant, - - - 155 | “ Mother's Prayer, - - - 46 |
| Clerical Strike, - - - 111 | “ On Foot and Alone, - - - 94 |
| Commonwealth of Israel, - - - 183 | “ The Sisters, - - - 111 |
| Conference—Amboy, - - - 106 | “ Thousand Years Children of - - - 190 |
| “ Batavia, - - - 78 | “ We'll be Wealthy Then, - - - 126 |
| “ Brookfield - - - 78 | Practical Tithing, - - - 87 |
| “ Buffalo Prairie, - - - 105 | Present Condition Religious World, 186 |
| “ Canada, - - - 93 | Proverbs, - - - 95, 111, 127 |
| “ Central Nebraska, - - - 78 | Questions and Answers, - - - 47, 127, 159 |
| “ Crescent City, - - - 93 | References on Conciousness, - - - 16 |
| “ Dry Fork, - - - 9 | Regeneration of the Holy Land, - - - 125 |
| “ Galland's Grove, 11, 92, 171 | Religion of the Day, - - - 110 |
| “ Henderson, - - - 9 | Reply to an Enquiry, - - - 63, 66, 82 |
| “ Keokuck, - - - 104 | Restorer—An Acrostic, - - - 63 |
| “ Marengo, - - - 173 | Rum and Death, - - - 124 |
| “ Massachusetts, - - - 154 | School of Heaven, - - - 134 |
| “ Mission, - - - 11 | Shunamite, - - - 133 |
| “ Nauvoo & String Prairie, 27 | Sing, - - - 48 |
| “ Nebraska, - - - 94, 172 | Size of the Ark, - - - 157 |
| “ Pittsburgh, - - - 122 | Speak the Truth, - - - 101 |
| “ Pittsfield, - - - 77, 172 | Stray Thoughts, - - - 152 |
| “ Plum Creek, - - - 171 | Sunday School Report, - - - 175 |
| “ Pottawatomie, - - - 28 | Tattling, - - - 121 |
| “ St. Louis, - - - 45, 105 | Thoughts as they Occur, - - - 168 |
| “ Semi-Annual, - - - 139 | Tithes and Offerings, - - - 80 |
| “ Wayne County, - - - 122 | Translation of the Plates of Mansheem, 143 |
| “ Western Iowa, - - - 188 | Transmigration, - - - 50 |
| Co-operative Societies in England, 157 | Utah, - - - 58, 144 |
| Correspondence, 12, 28, 61, 79, 94, 107, 141, 157, 189, | Vision of Isaac Child, - - - 42, 66 |
| Council Meeting, - - - 158 | Who Minds Earthly Things, - - - 156 |
| Curious Relics, - - - 123 | Wonderful Relics, - - - 44 |
| Death of Moses, - - - 90 | Work of Creation, - - - 165 |
| Discussion on the B. of M., - - - 146 | |
| Distinguished Visitants, - - - 15 | |
| Fall of Man, - - - 136 | |
| Famine in India, - - - 124 | |
| Fashion, - - - 156 | |
| Gleanings, - - - 55 | |
| Govern Your Temper, - - - 170 | |
| Grasshoppers in Kansas, - - - 125 | |
| Harmony of the Bible, B. of M. & B of C., 69 | |
| High Priests, - - - 98 | |
| History of Shakerism, 8, 23, 39, 52, 73, 84, 150, | |
| Important Geological Discovery, 110 | |
| Improvements in Jerusalem, - - - 45 | |
| Jewish Relics in Ohio, - - - 174 | |
| Latter Rain, - - - 124 | |
| Letter from G. J. Adams, - - - 174 | |
| “ “ T. Thoughtful, - - - 36 | |
| Love, - - - 59 | |

VARIOUS PUBLICATIONS are advertised in the HERALD of Nov. 15th, including “The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children.”

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